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## सम्पादक-मण्डल

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न पुनस्ते सम्पादकान् न्यासं च निबध्नन्ति

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# पुराणम्—PURANA

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वसन्तपञ्चम्यङ्कः

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( देवीभागवत, १२. ५. २-२४ )

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किमन्यद् बहुनोक्तेन यत्किञ्चिज्जगतीत्रये ॥ २३

तत्सर्वं त्व महादेवि । श्रिये स-ध्ये नमोऽस्तु ते ।

[ इतीदं कीर्तितं स्तोत्रं स ध्याया बहुपुण्यदम् ॥ २४ ]

महापापप्रशमनं महासिद्धिविधायकम् ।

य इदं कीर्तयेत् स्तोत्रं स ध्याकाले समाहितः ॥ २५ ]

अपुत्रं प्राप्नुयात् पुत्रं धनार्थां धनमाप्नुयात् ।

सर्वतीर्थतपोदानयज्ञयोगफलं लभेत् ॥ २६ ]

भोगान् भुक्त्वा चिरं कालं ते मोक्षमवाप्नुयात् ।

तपस्विभिः कृतं स्तोत्रं स्नानकाले तु यः पठेत् ॥ २७ ]

यत्र कुत्र जले मग्नः स ध्यामज्जनं फलम् ।

लभते नाऽत्र स देहः सत्यं सत्यं च नारदः ॥ २८ ]

(Devī Bhag. XII ७ 2 28)

## NOTE ON THE GĀYATRĪ-STOTRA

The word 'gāyatrī' is generally used for the *Gāyatrī-mantra* (Rg. III 62.10, etc.) composed in the well-known Vedic metre *Gāyatrī*. This *Rk* or the *mantra* is addressed to God Savitr, and it is, therefore, also called as *Sāvitrī*. The presiding (or the *abhi-mūnini*) female deity of this *mantra* is also called *Gāyatrī*, conceived as the goddess who protects her worshippers and reciters (cf. "गायन्तत्रायसे यस्माद् गायत्री त्वमुदाहृता ।" Vyāsa as quoted in the *Vīramitrodaya*, *Āhnika-prakāśa*, p. 291). The worship of *Gāyatrī* in the form of meditation on her divine form and the *japa* or repeated recitation of the *Gāyatrī-mantra* has been enjoined to be performed at the time of the *sandhyā* (i.e. the juncture of the three divisions of the day—morning, noon and evening, and hence Goddess *Gāyatrī* is also called as *Sandhyā*, cf.—

प्राक्कूलेषु समासीनो दर्भेषु सुसमाहितः ।

प्राणायामत्रयं कृत्वा ध्यायेत् संध्यामिति श्रुतिः ॥

या संध्या सा जगत्सृतिर्मायातीता हि निष्कला ।

ऐश्वरी तु परा शक्तिस्तत्त्वत्रयसमुद्भवा ॥

—(Kūrma-P, Cr. Edn., II 18. 25-26)

In the first verse of the *Gāyatrī-stotra* given here from the *Devī-Bhāgavata* Goddess *Gāyatrī* is addressed as *Sandhyā* (‘श्रीसंध्ये ते नमोऽस्तु ते’). Goddess *Gāyatrī* as *Sandhyā* has three different forms corresponding to the three *sandhyā*-s (morning, noon and evening), which are respectively known as *Gāyatrī*, *Sāvitrī* and *Sarasvatī*. *Gāyatrī* is to be meditated in the morning *sandhyā* as a young girl (*balā*) of red complexion (for she is related to the rising sun), she, being of the red complexion, is, therefore, conceived as *Brāhmī* or the *Śakti* (Energy) of *Brahmā*. *Sāvitrī* at the noon is to be meditated on as a full-grown youthful maiden (*yauvanasthā*) of bright white colour (for she is related to the sun at its height); and on account of her bright white complexion she is to be conceived as *Raudrī* or the *Śakti* of the *Rudra*-form of the Sun-god. The *Sarasvatī*-form of *Sandhyā* in the evening is to be meditated on as an old lady (*varddhā*) of the dark complexion (for she is related to the setting sun and the evening darkness), and being of the dark complexion she is to be conceived as the *Śakti* of the *Viṣṇu*-form of the Sun-god.—(Śl. 3-4).

Again, Gāyatrī as Brāhmī is to be meditated on as riding on the Swan and reciting the Rgveda, Sāvitrī as Raudrī is to be meditated on as riding on the Ox and as reciting the Yajurveda, Sarasvatī is to be meditated on as riding on the Garuḍa and reciting the Sāmaveda. Gāyatrī, the morning-form of Sandhyā, resides on the Earth (as the Sun is then touching the horizon), Sāvitrī the mid-day-form of Sandhyā, resides in the atmospheric regions and Sarasvatī, the evening-form of Sandhyā, strolls in all the worlds and also on the earth —(Śls 5-6).

In the present *stotra* of the Devī-Bh. it seems that the Sāvitrī-form (at the mid-day) has been conceived as the Vaiṣṇavī Śakti and the Sarasvatī-form (in the evening) as the Raudrī Śakti (cf Śls 3-4). But the order seems to be reversed here either on account of the exigency of the metre or to some tradition different from that generally followed by other authorities—Cf.—

गायत्री ब्रह्मरूपा तु सावित्री रुद्ररूपिणी ।

सरस्वती विष्णुरूपा उपास्या रूपभेदतः ॥

उदये ब्रह्मरूप तु मध्याह्ने तु महेश्वरम् ।

सायाह्ने विष्णुरूपं तु त्रिरूपं वै दिवाकरम् ॥

—(q in Smṛti-candrikā, Ah. K., p. 355).

Gobhila, as q in the Smṛti-candrikā (ib, p 374) and in the Vīra-mitrodaya (Āh -Pr , p 290), also says —

“प्रातर्गायत्री रविस्थिता रक्तवर्णा कुमार्यक्षमालाहस्ता हंसासनमारूढा ब्रह्मदैवत्या ऋग्वेदमुदाहरन्ती, मध्यदिने सावित्री रविमध्ये स्थिता श्वेतवर्णा यौवनस्था त्रिनेत्रा त्रिशूलहस्ता वृषभासनमारूढा रुद्रदैवत्या यजुर्वेदमुदाहरन्ती, सायं सरस्वती रविमध्ये स्थिता श्यामवर्णा वृद्धा चतुर्भुजा चक्रहस्ता सुपर्णासनमारूढा विष्णुदैवत्या सामवेदमुदाहरन्ती ।”

Also cf. Gāyatrī-nirnaya as quoted in these two Nibandhas after just the above quotations from Gobhila—

बालां च विद्धि गायत्रीं व्यक्षां च चतुराननाम् ।

रक्तां रक्ताम्बरोपेतामक्षसूत्रधरां तथा ॥

कमण्डलुधरां देवीं हंसवाहनसंस्थिताम् ।  
 ब्राह्मणीं ब्रह्मदैवत्यां ब्रह्मलोकनिवासिनीम् ॥  
 आवाहयेत्तु मन्त्रेण आयान्तीं सूर्यमण्डलात् ।  
 तथा मध्यमसंध्यायां सावित्रीं युवतीं तथा ॥  
 शुक्लाङ्गीं शुक्लवस्त्रां च वृषारूढां त्रिलोचनाम् ।  
 त्रिशूलडमरुहस्ता रुद्राणीं रुद्रदैवताम् ॥  
 कैलासनिलयां देवीमायान्तीं सूर्यमण्डलात् ।  
 एवं पश्चिमसंध्यायां वृद्धावस्थां सरस्वतीम् ॥  
 वर्णतः कृष्णवर्णां च चारुरूपां चतुर्भुजां ।  
 शङ्खचक्रगदापद्मधारिणीं विष्णुदैवताम् ॥  
 बदर्याश्रमवासां तामायान्तीं सूर्यमण्डलात् ।

Thus, these three forms of Sandhyā or Gāyatrī may be represented as follows :—

गायत्री — प्रातःसंध्या रक्तवर्णा कुमारी ब्राह्मी हसारूढा ऋग्वेदाध्यायिनी  
 सावित्री — मध्याह्नसंध्या शुक्लवर्णा यौवनस्था रौद्री वृषभारूढा यजुर्वेदं पठन्ती  
 सरस्वती — सायंसंध्या श्यामवर्णा वृद्धा वैष्णवी गरुडारूढा सामवेदमुदाहरन्ती

Vyāsa, as q in the Smṛti-candrikā (ib., p. 354) gives the following etymologies of these three forms.—

प्रतिग्रहादन्नदोषात्पातकादुपपातकात् ।  
 गायत्री प्रोच्यते तस्माद् गायन्तं त्रायते यतः ॥  
 सवितृद्योतनाच्चैव सावित्री परिकीर्तिता ।  
 जगतः प्रसावित्री या वाग्रूपत्वात् सरस्वती ॥

The etymology of Sandhyā (Gāyatrī) is also given here as :—

उपास्ते संधिवेलायां निशाया दिवसस्य च ।  
 तामेव संध्यां तस्माच्च प्रवदन्ति मनीषिणः ॥

The sun is the prime source of all the energy It is the soul of the universe. The whole universe springs from the sun, it is

preserved and nourished by the sun and is merged in the sun at the time of its dissolution:—

आदित्यमूलमखिलं त्रैलोक्यं मुनिसत्तमाः ।

भवत्यस्माज्जगत्सर्वं सदेवासुरमानुषम् ॥ १२

सर्वात्मा सर्वलोकेशो देवदेवः प्रजापतिः ।

सूर्य एव त्रिलोकस्य मूलं परमदैवतम् ॥ ३

सूर्यात्प्रसूयते सर्वं तत्र चैव प्रलीयते ।

भावाभावौ हि लोकानामादित्याग्निःसुतौ पुरा ॥ ५

—(Brahma-P, Ān edn, Adh 31)

The Sun-god, the presiding or the *abhimānī* deity of the sun is, therefore, identified with the Trinity, the three gods—Brahmā, Maheśvara and Viṣṇu, cf., “उदये ब्रह्मरूपं तु मध्याह्ने तु महेश्वरम् । सायाह्ने विष्णुरूपं तु त्रिरूपं वै दिवाकरम् ॥” (q. above from the Smṛti-candrikā); and ‘त्वामिन्द्रमाहुस्त्वं विष्णुस्त्व सद्रस्त्वं प्रजापतिः ।’ (Mbh. Vana-P., 3 60) The Sun is also conceived as ‘त्रयीमय’, cf.—

यद्रूपमृग्यजुःसाग्नामैक्येन तपते तव ।

विश्वमेतत् त्रयीसंज्ञं नमस्तस्मै विभावसो ॥

—(Br -P 32. 15)

अङ्गमेषा त्रयी विष्णोर्ब्रह्मजुःसामसंज्ञिता ।

विष्णुशक्तिरवस्थानं सदादित्ये करोति सा ॥

—(Vis.-P. II 11. 11)

प्रातः स्मरामि खलु तत्सवितुर्वरेण्यं

रूपं हि मण्डलमृचोऽथ तनूर्यजुषि ।

सामानि यस्य किरणाः प्रभवादिहेतुं

ब्रह्माहरास्मै कमलाक्षमचिन्त्यरूपम् ॥

—(q. in Ācāra-bhūšana, p 7)

Also,

सस्तूयते सहस्रांशुः सामगाध्वर्युद्देतृभिः ।

पश्येनं विश्वकर्माणं रुद्रमूर्तिं त्रयीमयम् ॥

—(Kūrma-P., I. 14.16).



Hence, Gāyatrī conceived as Brahmanī, Rudrānī and Vaiṣṇavī Śakti reciting, in her three forms, the three Vedas is, in fact, the Śakti of the Sun-god. This Śakti of the sun-god is manifested in her material form as the all-pervading solar energy. And Goddess Gāyatrī as identified with the solar energy which is the source of all light and heat, is worshipped through the *Gāyatrī-mantra*

Gāyatrī in her three forms has her abode in the Brahma-loka (as Brāhmī), Rudra loka (as Raudrī) and Viṣṇu-loka (as Vaiṣṇavī). She is the great Māyā or the creative Śakti conferring innumerable boons on her worshippers, she is the source of pleasure for the seven-sages, she has risen from the hands and eyes of God Śiva and Goddess Śivā and also has been produced from their tears and sweats (the symbolical significance of this conception is not clear) — (Śls. 7-8). She is also Goddess *Durgā*, the source of happiness and bestower of *bhoga* (worldly enjoyments) and *moksa* (liberation from worldly bondage), in her ten forms, viz बरेखा, बरदा, बरिष्ठा, बरविष्णिनी etc as mentioned in Śls 9-10. She resides in the three worlds in her other three forms, viz in the world of mortals as *Bhūgīrathī*, in the nether world (Pātāla) as *Bhūgavatī* and in the celestial world as *Triloka-vāhinī* — (Śl. 11)

Goddess Gāyatrī is thus identified here with all the important Deities of Purāṇic pantheon on the divine plane. The pantheism is further developed by dwelling upon her cosmic form. She is the world sustaining *Dharitṛī* (Earth) in the Bhūr-loka (world of mortals), the *Vāyu-śakti* in the Bhuvar-loka (the Middle or the Atmospheric Region), the *Tejasām-Nidhi* (i.e. the sun) in the Svar-loka (celestial Region), the *Mahā-siddhi* (great accomplishment) in the Mahar-loka, the *Janā* (birth) in the Jana-loka, the *Tapasvini* (performing austerities) in the Tapas-loka and the *Satya vāk* (truthful speech) in the Satya-loka. She is *Kamālā* (Lakshmī) in the Viṣṇu-loka, *Gāyatrī* in the Brahma-loka and *Gaurī* occupying half of the body of Hara (Śiva) in the Rudra-loka.—(Śls. 12-14).

She is the Origin (*Prakṛti*) of the creation, and also the *Prakṛti* (*Pradhāna*, the Primordial Matter) from which the *Aham* (*Ahaṁkāra* or the cosmic ego) and the *Mahat* (the cosmic Mind-principle) have sprung. She is also the unmodified *Prakṛti* in her *sāmyāvastha* (equipoised, balanced and undisturbed state). She is the *Śabala* (immanent?) Brahman, She is the *parā* (transcendent) and the *aparā* (immanent) *paramā* (supreme) Śakti. She is the *Īchā-śakti*

(will-power), *Kṛiyā-śakti* (Power of action) and the *Jñāna-śakti*. (Power of knowledge), and also the bestower of all these three *śakti-s* (cf. also Kūrma-P, I, 11 36 for the three *śakti-s*).

—(Śls. 15-16).

The *stuti* now comes to the level of our physical world. Gāyatrī is here identified with the principal sacred rivers—Gangā, Yamunā, Vipāśā, Sarasvatī etc.—mentioned in the three Śls 17-19ab, as well as with the principal *nāḍi-s* or the nerves spread out in the human body, which are mentioned in the Yoga treatises and are sometimes conceived as the counterpart of some of these sacred rivers of Bhārata-varṣa. All the *nāḍi-s* mentioned here are included in the principal fourteen *nāḍi-s* enumerated and described in the Śāṇḍilya and other Yoga-Upanisads, cf—

मध्यस्थकुण्डलिनीमाश्रित्य मुख्या नाड्यश्चतुर्दश भवन्ति । इडा पिङ्गला  
सुषुम्णा सरस्वती वरुणा पूषा हस्तिजिह्वा यशस्विनी विश्वोदरा कुहुः शङ्खिनी  
पयस्विनी अलम्बुसा गान्धारीति नाड्यश्चतुर्दश भवन्ति ॥

(Śāṇḍilya-Upanisad 1.9)

Gāyatrī is then identified with the various forms of the subtle nerve-forces or *śakti-s* residing in the nerve-plexuses (called *cakra-s* cf. the Vaiṣṇohpanisad 5 53 —“मूलाधारादि षट्चक्र शक्तिस्थानमुदीरितम् १”). These forms are named here as the *Prāna-śakti* residing in the lotus-like heart or in the *Anāhata-cakra*, the *svapna-nāyikā* residing in the throat or in the *Viśuddhi-cakra*, the *Sadādhārā* residing in the palate, the *Bindu mālinī* residing in the Bindu—semen or the mind (the *śakti* residing in the *Mūlādhāra* is also called Bindu ; cf. Yogaśikhopanisad. Adhs. 3, 5), the *Kundali-śakti* in the *Mūlādhāra*, the *Vyāpinī* at the root of the hair of the head, Gāyatrī resides in the middle of the *śikhā* or tuft of the hair, she also resides in the *śikhūgra* (root or extremity? of the *śikhā*, *Sahasrāra-cakra*) where she is known as the *Manonmanī* (a stage in the *Yoga* where the mind ceases to work and all mental modifications are annihilated at this stage the great *yoga-śakti* is generated which is also called *Manonmanī*, “मनोन्मन्यै नमस्तुभ्य महाराक्षस्यै चिदात्मने” Yogaśikhopanisad 6 3).

This cosmic conception of Goddess Gāyatrī culminates in the last śloka (24) of this stotra—

किमन्यद् बहुनोक्तेन यत् किञ्चिज्जगतीतले ।

तत्सर्वं त्वं महादेवि श्रिये सन्ध्ये नमोऽस्तु ते ॥

What is the use of saying so much ! Whatever is there on this earth and in the rest of the universe that all is *Thou* O great Goddess O *Srī* O *Sandhya* ! we bow to *Thee*

Then follows the *phala sruti* of this *stotra* in the four 'lokas (25-28) In the Vedic and the Puranic literature a *phala sruti* is generally appended to primary topics and *stotra*s to indicate their great importance. The importance of the *Gyatri stotra* is amply justified by the fruits mentioned as resulting from the daily recitation of this *stotra* with faith and concentration at the time of the three *sandhyas*. And the *Stotra Kara* (or the *Purana Kara*) means what he says

—ANAND SWARUP GUPTA

# THE ŚRĪPARVATĪYA ANDHRAS OF THE PURĀNAS

BY

S. SANKARANAYANAN

[ अस्मिन् निबन्धे विदुषा लेखकेन पुराणेषु निर्दिष्टानां श्रीपर्वतीया-  
न्ध्राणामवस्थितिविषये सप्रमाणं पक्षविपक्षमतानां समीक्षापूर्वकं विवेचनं  
कृतम् । पुराणवचनमस्ति:—

अन्ध्राणां सस्थिते राज्ये तेषां भृत्यान्वया नृपाः ।

सप्तैवान्ध्रा भविष्यन्ति दशामीरास्तथा नृपाः ॥

तथा च —

अन्ध्रा श्रीपर्वतीयाश्च ते द्विपञ्चाशत् समाः ।

सप्तषष्टिस्तु वर्षाणि दशामीरास्तथैव च ॥

सातवाहनवंशीयान्ध्राणां पतने सातवाहनानामेव भृत्या राजानो बभूवुर्गेषु  
श्रीपर्वतीयानामुल्लेखः प्राप्यते । वर्गसमहोदयस्य विचारानुसारं एते  
सातवाहनभृत्या अन्ध्रा सांप्रतिककुर्नुलजनपदस्थे श्रीशैले अथवा चन्द्रगुप्त-  
पट्टने राज्यमकुर्वन् । रैप्सनमहोदयस्य विचारानुसारं एते सातवाहन-  
भृत्या चुटुशातकर्णिनामभाजो राजान आसन् । हीरानन्दशास्त्रिप्रभृतिभिः  
एतन्मतमस्वीकृतं यतो हि इक्ष्वाकुवंशीयशिलालेखेषु नागार्जुनकोण्डस्थया-  
इक्ष्वाकुराजधान्या विजयपुर्या सह श्रीपर्वतस्य साम्यं सासीप्य वा स्थापितं  
वर्तते । एतन्मतानुयायिभिः स्वीक्रियते यत् सम्पूर्णां नल्लमलै पर्वतमेव  
श्रीपर्वतनाम्ना प्रसिद्धमासीत् तथा पुराणस्थवर्णने इक्ष्वाकूणामेवोल्लेखो-  
ऽस्ति न तु चुटुशातकर्णिनाम् । इदमपि उक्तं यत् सातवाहनानन्तरम्  
इक्ष्वाकूणामेवात्र राज्यमासीत् नेतरेषाम् । अत्र लेखकमहोदयेन विविध-  
प्रमाणानामाधारेण स्थापितं यत् वर्गसमहोदयस्य तथा च रैप्सनमहोदयस्य  
मतमेव प्रामाणिकतरं वर्तते तथा पुराणवचने चुटुशातकर्णिनामेव एतद्  
वर्णनमस्ति तथा श्रीपर्वतीयान्ध्रा चुटुशातकर्णिनामभाजो राजान  
आसन् ।]

It is well known to the students of the ancient Indian history that the Purāṇas supply a list of ruling families that arose to power on the decline of the imperial Andhras, i. e. the Śātavāhanas. The Purāṇas call these families as those of the servants of the Śāta-  
vāhanas. Among them come first the Śrīparvatīya Andhras. The relevant Purāṇic passage runs as follows:—

अन्ध्राणां संस्थिते राज्ये तेषां भृत्यान्वया नृपाः ।

सप्तैवान्ध्रा भविष्यन्ति दशाभीरास्तथा नृपाः ॥ etc

The passage that gives the respective reign periods of those families reads

अन्ध्राः श्रीपर्वतीयाश्च ते द्विषञ्चाशतं समाः ।

सप्तषष्टिस्तु वर्षाणि दशाभीरास्तथैव च ॥ etc

Jas. Burgess was probably the first modern scholar to comment upon the above passages. He held that the Andhras who are called the *bhṛtyas*, or servants, of the Andhras, i.e. the Sātavāhanas, in the text may be a petty dynasty either at the modern Śrīsaīlam in the Kurnool district, or across the Kṛṣṇā at Candragupta-paṭṇam in the vicinity<sup>1</sup> Prof Rapson went a step further and suggested that the above servants of the Andhras were perhaps the Cutu Sātakarṇis<sup>2</sup> This view, however, has been rejected subsequently by scholars like Hirananda Sastri and others<sup>3</sup> on the ground that the Ikṣvāku inscriptions associate what is called Śrīparvata with the Ikṣvāku capital Vijayapurī in the Nāgārjunakoṇḍa valley. Following this contention, it is now generally held that the whole of the Nallamālai range was known by the general name Śrīparvata and that it was the Ikṣvākus and not the Cutus who are referred to in the above passages<sup>4</sup> It is also stressed that no dynasty other than the Ikṣvākus could have ruled in the region after the Sātavāhanas and that to this Śrīparvata of the Ikṣvākus of the Nāgārjunakoṇḍa valley, the *Tāntrika* Nāgārjuna of the seventh century should have retired as stated by the Tibetan writer Tārānātha, and as indicated by the nearby Jaggayyapeṭa inscription of Candraprabha the spiritual grandson of that *Tāntrika* teacher<sup>5</sup>

1 *Arch Surv S. India.*, Vol. I, (1887) p. 7, f. n

2. *Catalogue of the Coins of Andhra Dy etc* (London, 1908), pp lxix, lxxxiii n, 212.

3. See e.g. Hirananda Sastri, *Arch. Surv India Ann Rep*, 1926-27, pp. 185-86, Jayaswal, *Journ Bihar & Orissa Res. Soc*, Vol. XIX (1933), p. 171 etc.

4 See e.g. K. Gopalachari, *Early Hist Andhra Country* (Madras, 1941) p 396; *The Age of Imperial Unity* (Ed. R. C Majumdar etc., Bombay, 1951), p 224, *A Comprehensive Hist. Ind.* (Ed. K. A. N Sastri, Orient Longmans, 1957) p. 333.

5. See e.g. K. Gopalachari, op. cit, p. 126, etc.

Thus the choice of the scholars lies in between the Cuṭus and the Iksvākus in explaining the above passage. In the present paper it is proposed to see which of these two families have a better claim to be referred to in the given Purāṇic verses. It will be seen in the sequel that the evidence of the Nāgārjunakonda and Jaggayyapeta inscriptions and the arguments based on them are not strong enough to go against what Burgess and Rapson had suggested. On the other hand there are reasons amplifying the validity of their contention.

(i) The Cutukula coins from the Anantapur district<sup>1</sup> and from the southern part of the former Hyderabad State<sup>2</sup> indeed go to prove that the Cutus held sway in and around the Śrīśailam or the Śrīparvata area and that they could have been rightly referred to as Śrīparvatīyas. It may get further support from the fact that the Śrīśailam region was known in the medieval times by the name *Kannadū Kanna-vaṣaṣa* which were evidently the contracted forms of *Sātakarṇi-nūdu* and *Sātakarṇi-vaṣaṣa*. It is likely that they were nothing but the *Sātavāhani-hūra* of the Myākadoni inscription of Pulumāvi and *Sātavāhani-ratta* of the Hiraḥaḍagallu plates<sup>3</sup>. But the Cutus, like their masters, viz. the Sātavāhanas, are known to have borne the title or surname *Sātakarṇi*. Hence *Sātakarṇinūdu* may denote the land of the Cutu *Sātakarṇis* as well.

(ii) The present Śrīśailam is famous for its temple of the goddess Bhramarāmbā, who is stated to be one of the 18 *Śaktis*.<sup>4</sup> In the *Lalitopākhyāna* section of the *Brahmaṇḍapurāṇa*, the hill is included in the list of 50 *Śrīpīthas* of the goddess Lalitā.<sup>5</sup> The *Matsyapurāṇa* describes it as a seat of the mother goddess Mādhavi.<sup>6</sup> The *Agnīpurāṇa* goes to say that it is a *siddhikṣetra* where gods Śiva and Pārvatī are always present.<sup>7</sup> The *Kāthāsaritṣāgara* contains

1. Rapson, op cit, p lxxxii

2. Ep Ind. Vol XXXV, pp 69 ff. The clear legend on these coins is *Mahāseṇāpātasa Bharaḍaṣipūtasa Sagamāna-Cuṭukulasa* meaning "(this is the carn) of Sagamāna of the Cuṭu family who is the son of a Bhāradvāja and is a great commander of armies."

3. See *Journ. Andh Hist Res Soc*, Vol. X, p. 89. D. C. Sircar *Successors of the Sātavāhanas* [Calcutta 1933] p. 402.

4. D. C. Sircar *Studies in Geography of Ancient and Med India* [Delhi, 1960] p 87.

5. Ch. 44, verse 98

6. Ch 13, verse 31

7. Ch. 113, verse 6-7.

a story of a Kāśhmīrian, performing penance in this place and receiving boons from the gods<sup>1</sup> In the romance *Vāsavadattā*, its celebrated author Vasubandhu, perhaps earlier than Bāṇa-bhaṭṭa,<sup>2</sup> describes Śrīparvata as an abode of god Mallikāṛjuna.<sup>3</sup> It is well-known that the presiding deity of the Śrīśailam temple is the god Mallikāṛjuna. All these tend to prove, beyond reasonable doubt, that the popular and conventional meaning (रूढार्थ) in which the expression *Śrīparvata* was known to the *Paurāṇikas* and other writers of ancient India was "the Śrīśailam hills" of today. It is also very likely that it was only to this place, and not the Śrīparvata of the inscription from Nāgārjunakoṇḍa—which has no such claim to be a centre of the worship of the Mother Goddess—that might have been chosen by the said *tāntrika* teacher Nāgārjuna also for his success (*siddhi*) in the worship of the Mother Goddess Tārā.<sup>4</sup> The presence of his grand-disciple's inscription in Jaggayyapeta does not go against the above conclusion as both the place are not far removed from one another.

(iii) Among the Nāgārjunakoṇḍa inscriptions in which one Śrīparvata is known to have been associated with the Ikṣvāku capital Vijayapuri, the majority would seem to locate the hill to the east of that city as Prof. Vogel had correctly held<sup>5</sup> Again the Ābhīra king Vasuṣeṇa's inscription recently discovered in Nāgārjunakoṇḍa itself refers to the act of beautifying or painting of the enclosure wall or rampart of the Parvata (पर्वतस्य च प्राकारः चित्रापितः)<sup>6</sup> evidently the same Śrīparvata of the other Nāgārjunakoṇḍa records. It is obvious, therefore, that the Parvata or Śrīparvata of the area is not a range of hills, but a hill small enough to have an

1. *Lambaka* 12, *Taranga* 6, verse 105.

2. See *the Classical Age* [Ed. R.C. Majumdar etc.] [Bombay, 1962] p. 316

3. Cf. श्रीपर्वत इव सन्निहितमल्लिकार्जुन. in the *Vāsavadattā* [Śrīrangam, 1906], p. 100

4. See also N. Dutt, *Ind. Hist. Qurt*, Vol. VII (1931), p. 639.

5. *Ep. Ind.* Vol. XX, pp. 9, 23 and 36. These records do not perhaps locate the city on the hill as some would think (Cf. *Ep. Ind.*, Vol. XXXV, pp. 8 etc.

6. See *Ep. Ind.* Vol. XXXIV, p. 203 text line 4. It may be noted that this inscription is found in the north-east corner of the Nāgārjunakoṇḍa valley (*ibid* p. 197) and that the records, as pointed out above, locate Śrīparvata to the east of Vijayapuri.

enclosure<sup>1</sup> It would also appear that the term *Śrīparvata* of the said inscriptions is not used in the traditional or conventional sense (रुद्रार्थ) but only in the etymological sense (बौगिकार्थ) "sacred or holy hill" In a way, it can be compared to the term *tirumalai* (traditionally meaning "Tirupati hills" in the Chittoor District and an exact Tamil translation of the Sanskrit *Śrīparvata*) of the Tamil inscriptions of the southern most districts of the Tamil country where it is used only in the etymological sense only i.e. "a sacred or holy hill"<sup>2</sup>

At the same time, we may have to take *Śrīparvata* of the Purāṇas in the traditional or conventional sense only i.e. "the Śrīśailam hills"<sup>3</sup> For that expression was known to the *Paurāṇikas* and poets in the conventional sense only as we have seen earlier. Moreover the word *Śrīparvatīya* of the passage denotes as we shall see subsequently a warrior people and it is well known that in the case of the names of warrior clans or tribes, which also denote their native country, the meaning is generally conventional and not etymological.<sup>4</sup>

(iv) According to the Nāgārjunakoṇḍa inscription of the Ābhīra Vasusena, mentioned above, a mountain Called Seḍagiri is situated in the Nāgārjunakoṇḍa valley This Seḍagiri, must be identical with the Setagiri which is included by the Nāsik inscription, in the list of territories over which Gautamīputra Śrī Sātakarṇi claims to be ruling The latter is mentioned along with the Sahya, Sīṛṭana, Malaya, Mahendra etc., in that record.<sup>5</sup> Therefore this Seḍagiri, like the Sahya etc, must be a range of hills, as has been rightly pointed out by scholars.<sup>6</sup> The hill-range in the Nāgārjunakoṇḍa area contains white stones, now known as "Palnad

1 Cf. K. Gopalachari, *op cit.*, p 125, f n

2 While translating the Rāmanāthapuram (N Arcot district) inscription, Dr Hultzsch has correctly rendered *Tirumalai* as "holy mountain" See *Ep Ind Vol. VI*, p 332

3 Cf. the *nyāya* रुद्रयोगमपहरति ।

4 Monier-Williams, *Skt. Eng. Dict* (1899) s v. *rūḍha*

5 *Ep Ind Vol VIII*, pp 60 ff text line 3.

6 *Ep Ind. Vol XXXIV*, p. 200 The Setagiri remained unidentified for a long time See Rapson, *op. cit* p xxxv. Buhler's identification of it with a Śvetagiri in the Coromandal Coast (*Arch. Surv. W. Ind. Vol IV*, p 108, f. n.) may not hold good now,



Marble" and therefore deserves to be called *Seḍagiri* or *Setagiri* (= Skt. *Śvetagiri*, "white mountain")

Now, if one assumes that the whole of the Nallamalais range was called *Śrīparvata* during the period under question, then it would hardly be possible to think of the *Seḍagiri* range in the area as different from the *Śrīparvata* (i.e. the Nallamalais range)

Therefore, it seems that the range of the Nallamalais in the Palnad area in the east was known by the name *Seḍa* (*Seta*) *giri*, while the western wing of that range in the *Śrīśailam* area went by the name *Śrīparvata*

The above view seems to receive further support from the above *Nāsik* inscription itself in the following way. In that inscription, the list of Gautamīputra's territories includes, as we have just now seen, both *Siritana* and *Seḍagiri*, thus showing that they are different from one another. *Siritana* has been identified with the *Śrīśailam* = *Śrīparvata* by R. G. Bhandarkar<sup>1</sup> and Buhler.<sup>2</sup> If it is so,<sup>3</sup> then it would establish that the *Śrīparvata* and the *Seḍa* (*or ṭa*) *giri*—the latter in the *Nāgārjunakoṇḍa* area—were taken to be different, though they respectively represented the western and eastern wings of the Nallamalais. Thus, it would appear that the *Iksvākus*—if they have to be called after the place of their rise—were to be referred to as *Seḍagiriya*s (*Śvetagiriya*s) and not *Śrīparvatīya*s

(v) The expression *Śrīparvatīya* in the Purāṇic passage under study comprises two parts viz the base *Śrīparvata* and the *taddhita* suffix *cha*. So far we have seen that the conventional meaning of the first part militates against the *Śrīparvatīya* = *Iksvāku* identification. It may be seen now that the meaning of the suffix also fits well if the expression *Śrīparvatīya* is taken to mean the *Cuṭus* rather than the *Iksvākus*. In this context it should not be forgotten that the *Śrīparvatīya* Andhras are described as the *bhṛtyas*

1. *Collected works of R. G. Bhandarkar*, Vol. I, p. 233.

2. *Arch. Surv. W. Ind.* Vol. IV, p. 108 fn.

3. A few scholars like Rapson (op. cit. p. xxxv) have entertained some doubts about this identification. But none have come forward with any better suggestion. Hence writers in general (see e.g. the *Early Hist. of the Deccan*-Ed. Yazdani-p. 78)—some half-heartedly of course (See D. C. Sircar, *Succ. Sata*, p. 142)—approve of the *Siritana* = *Śrīparvata* identification.

or servants of the imperial Andhras. This obviously denotes that the Śrīparvatīyas had been most probably serving as military officers under the Sātavāhanas.<sup>1</sup> Now here the suffix *cha* is under a rule of Pāṇini according to which *Śrīparvatīyāḥ* would mean "the *āyudhājīvins* i.e. those who earn their living by war aims) whose native land was the Śrīparvata."<sup>2</sup> The Cutukula chiefs are known to have enjoyed the army rank of *Mahāsenāpati* and to be military governors under some rulers,<sup>3</sup> evidently the Sātavāhanas. Therefore they could have been appropriately referred to as *āyudhājīvins*. On the other hand, the Ikṣvākus are known to us only as kings and the direct evidence to show them as *āyudhājīvins* is yet to come to light, though one may try to find some indirect and vague evidence to that effect.<sup>4</sup>

(vi) As we have already seen, in the Purāṇic passage under study the Śrīparvatīya Andhras are described to be the *bhṛtyas* or servants of the Sātavāhanas. Now as shown above, there is a strong probability of the Cutus being the servants of the Sātavāhanas,

1. Cf. the cases of the founders of the Sunga, Kāṇvīyana and Sātavāhana families, who had been originally military officers and rose to power when their respective overlords viz. the Mauryas, Śuṅgas and Kāṇvīyanas become weak.

2. Cf. आयुधजीविनश्च पर्वते (*Aṣṭādhyāyī*, IV, iii, 91). Of course there is another rule viz. पर्वतश्च (ibid IV, ii, 143) according to which also the suffix *cha* is possible. But that rule is a *pūrvāśāstra* or a rule earlier than the one आयुध etc. in the *Aṣṭādhyāyī*. Again it is concerned with the word *parvata* alone, which is a general name for hills and its suffix is also in the general sense only (*śaivikūṭīṭha*). So, it is a sort of *sāmānya-śāstra* or general rule. On the other hand, the rule *āyudha* etc. is a *paraśāstra* or later rule, is concerned with the proper names of the hills, like Rohitagiri etc.; and the suffix *cha* here has a special sense *abhyāna* or native country, besides the meaning *āyudhājīvin*. Thus, it is an *apavāda* or exceptional rule. Now it may be pointed out that the word *Śrīparvata* in our Purāṇic passage is a proper name, though its later part happens to be the word *parvata*. Again it is quite evident that the expression *Śrīparvatīya* is used there to denote the native country (*abhyāna*) of the people under description. So here we have a clear case for the rule *āyudha* etc., which is doubly stronger than the other according to the *lakṣa-Kaundinya-nyāya* and the maxim पूर्वपरनित्यान्तरङ्गापवादो नामुत्तरोत्तर बलीय (the *Paribhāṣendūśekhara*, No 38).

<sup>3</sup> See *Ep Ind* Vol XXXV, p 73

4. See e.g. K. Gopalachari, op. cit., pp 130-31.

while evidence is altogether lacking to show the Ikṣvākus as servants.

(vii) Again, the dynastic title *Andhrāḥ* in the passage is more suitable to the Cuṭus than to the Ikṣvākus. It is well known that the Sātavāhanas otherwise called *Sātakarnis* are referred to in the Bhaviṣya section of the Purāṇas as *Andhras*<sup>1</sup> The Cuṭus are known to have been related to the Sātavāhanas i.e. Andhras by blood<sup>2</sup>, and to have borne their title *Sātakarṇi*. So, they could be rightly referred to as Andhras. The adjective *Śrīparvatīya* is added to their name obviously to distinguish them from the Andhra Sātavāhanas. On the other hand, the Ikṣvākus of Vijayapura, as their dynastic name indicates, were probably considered to be the descendants of Ikṣvāku and the *Bhaviṣya* section of the Purāṇas clearly declare that the Andhras were altogether different from the Ikṣvākus.<sup>3</sup>

Now, if the Ikṣvākus are meant in the passage under examination then consequently one may have to expect a text something like ऐक्ष्वाकवः पर्वतीयः etc. Even if one should take the word *Andhrāḥ* in the sense of "the rulers of the Andhra Country" (for the Purāṇas do not appear to use the word in that sense<sup>4</sup>), then also, one may legitimately expect a text like अन्ध्रा ऐक्ष्वाकवश्चैव etc.<sup>5</sup> At any rate, the *Purāṇikas* would not all have omitted the dynastic designation *Aikṣvākavah* so familiar to them<sup>6</sup>.

(viii) Above all, even the context in which the Śrīparvatīya Andhras are introduced in the Purāṇic passage seems to be more suited to the Cuṭus than to the Ikṣvākus. For, here they are stated to have risen to power in a particular period denoted by the passage अन्ध्राणां संस्थिते राज्ये, which has been generally rendered as "when the kingdom of the Andhras has come to an end."<sup>6</sup>

1. Pargiter, op. cit. pp. 38 ff

2. See *The Age of Imperial Unity* [op cit.] p. 208, *A Comp. Hist. Ind.* (op cit.) p. 325

3. Cf. ऐक्ष्वाकवश्च तथैक्ष्वाकून् × × × तेभ्योऽपरेषु ये चान्ये उत्पत्स्यन्ते नृपा पुनः । × × × अन्ध्रा शका पुलिन्दाश्च etc. Pargiter, op. cit., p. 2.

4. The adjectives *parvatīyak* and *Andhrāḥ* are each to distinguish the Southern Ikṣvākus of Vijayapura from their northern counterpart.

5. E. g. We have the expression ऐक्ष्वाकवश्चतुर्विंशत् actually in the *Bhaviṣya* section itself. See Pargiter, op. cit. p. 23.

6. See Pargiter, op. cit. p. 72,

However, the root *sthā* proceeded by *sam*, from which *samsthāta* is derived primarily means "to stand", "to stay", "to remain" etc

Of course the Purāṇas use the root also in the sense of "to come to an end" But, the following fact may be borne in mind in the present context Whenever the Purāṇas make a statement that such and-such family came to an end with such-and-such king and pass on to the description of another family, then they use the root *sam+sthā* in the sense of "to come to an end."<sup>1</sup> But, it must be distinctly understood that in those passages the end of one family is not indicated to be serving as a background of the rise of another family On the other hand, when one family is stated to have risen to power at the end of another family, the Purāṇas generally use for the purpose the words *ālīta utsanna*<sup>2</sup> etc, rather than the derivatives of *sam+sthā*, (and the like) obviously to avoid confusion between the two diametrically opposite meanings of the latter.

Thus the word *samsthāta* in our passage seems to be used only in the sense of remaining"<sup>3</sup> Accordingly, *Andhrānam samsthāte rājye* would convey the meaning "when the kingdom of the Andhras was (still) remaining" It is now really interesting to note that the newly discovered Cuṭukula coins have been assigned by scholars to that period when the Śātavāhana power

1 See e. g. येषु सस्थाप्यते क्षत्रमैडेक्ष्वाकु कुल शुभम् । तान् सवन् ××× । तेस्योऽपरेऽपि etc (Pargiter, op cit p. 2), ब्रह्मक्षत्रस्य यो योनिर्वशो ××× । क्षेमक प्राप्य राजान सस्था प्राप्स्यति वै कलो । इत्येष पौरवो वश ××× । अत ऊर्ध्वं प्रवक्ष्यामि इक्ष्वाकूणा etc (ibid., pp 89), इक्ष्वाकूणामय वश सुमित्रान्तो भविष्यति । सुमित्र प्राप्य राजान सस्था प्राप्स्यति वै कलो । इत्येव मानवो वश ××× । अत ऊर्ध्वं प्रवक्ष्यामि मागधा ये बृहद्रथा । etc. (ibid., pp 12, 14)

2 Cf. e. g. बृहद्रथेष्वतीतेषु वीतिहोत्रेष्ववन्तिषु । पुलिक स्वामिन हत्वा स्व-पुत्रमभिषेक्ष्यति । (ibid., p 18), विन्ध्यकाना कुलेऽतीते नृपा वै बाह्लिका-स्त्रय । etc. (ibid., p 50). Cf. also तेषूत्सन्नेषु कालेन तत किल किला नृपा । [ibid., p 48]

3 For the use of the word in this sense cf. सस्थितो ह्यत्ररे वावय सुग्रीव-मिन्दमब्रवीत् । (Śrīmad-Vālmiki Rāmāyana, MJ 1933, VI, xx, 14), सस्थित पर्वताग्रेषु etc (Ibid. VI, xxv, 11), या देवी सर्वभूतेषु बुद्धिरूपेण सस्थिता etc. (The Durgāṣṭapāṭi Ch V, verses 14 etc )

had not totally disappeared but was fast declining.<sup>1</sup> Perhaps the Cutus started reigning like the Ābhīras (who figure next to them in the above Purāṇic verse) about the end of the second century.<sup>2</sup>

On the other hand the Nāgārjunakonda inscription of Vijaya Sātākarni, perhaps after whom Ikṣvāku capital Vijayapuri was named,<sup>3</sup> and the Koḍavali inscription of his successor Caṇḍasāti,<sup>4</sup> the penultimate Andhra king of the Purāṇic list, show that the Sātavāhanas were holding the area upto their end. So, the Ikṣvākus could have risen to power after the complete disappearance of the Sātavāhanas.

Thus in view of what we have analysed so far the Śrīparvatīya Andhras of the Purāṇic passage under question may be identified with the Cutus and not with the Ikṣvākus.

Recently, an attempt has been made to amend the Purāṇic passages under study as follows :

अन्ध्राणां संस्थिता वंश्या-

स्तेषां भृत्यान्वया नृपाः ।

सप्तैवान्ध्रा भविष्यन्ति etc

अन्ध्रा श्रीपर्वतीयाश्च

शतं द्वे च शतं समाः ।

1. *Ep Ind* Vol XXXV, p. 73.

2. Scholars seem to be perfectly right when they suggest that the Ābhīras who are stated, in the passage, to have succeeded the Sātavāhanas and to have ruled for 67 years must have preceded those who founded the so called Kalacuri-Cedi Era of 243-49 A. D., as the latter seem to have ruled for more than 150 years. See *A Comprehensive Hist Ind* (op cit) pp. 322-23. But the writers who are inclined to identify the Ābhīras of our passage with the founders of the said Era are compelled to reject the majority of the Purāṇic versions that allot to the Ābhīras 67 years of reign in preference to a solitary manuscript of the *Vāyupurāṇa*. Besides in that manuscript also these writers have to modify the corrupt text in such a way as to get the meaning "167 years". See *Crop Inscr. Indiarum*, Vol IV, p. xxvi.

3. *Ep, Ind* Vol XXXVI, pp. 273 ff.

4. *Ibid* p. 274.

5. *Ep Ind* Vol XVIII, pp. 316 ff.

Viewing the Andhras and Śrīparvatīyas of the last hemistich as two different families and identifying them respectively with the Cuṭus and Ikṣvākus, the above amended passage has been rendered as 'There will be families of the Andhras and families of their servants There will be seven Andhras The Andhras and the Śrīparvatīyas will rule for 102 and 100 years [respectively]''<sup>1</sup>

Now without entering into the question of propriety and feasibility of such a drastic emendation, one may experience the following difficulties in the above interpretation

(i) In the portion under study we find a list of royal families that rose to power on the decline of the Sātavāhanas They are eight in number viz (1) Andhras, (2) the Ābhīras, (3) the Gardabhins, (4) the Śakas, (5) the Yavanas, (6) the Tusāras, (7) the Muṛuṇḍas, and (8) the Maunas Their respective reign periods are given in the succeeding verses.<sup>2</sup> In the above list of families we do not find the mention of the Śrīparvatīyas, even according to the above emended reading. But, at the same time, according to this new interpretation there would be nine families in the verses giving their respective reign periods This discrepancy (एकवाक्यत-  
अङ्गः) is indeed too glaring to be ignored

(ii) Moreover, the alleged description of the reign periods of the two families in a single hemistich in the supposed fashion goes against the style of the passages under study where each hemistich clearly gives the reign period of each royal house separately

(iii) Besides, the verse under question speaks of the rise of the new Andhras on the decline of their older namesakes. So one may reasonably expect the Paurāṇikas to distinguish the new from the older by adding a suitable adjective The term *Śrīparvatīyāh* is actually found immediately following *Andhraḥ* in the verse. So, it can be better taken logically as an adjective of *Andhras* immediately preceding rather than as an independent noun. The Purāṇic style also often seems to employ words, in their adjectival forms, pointing out to the original place of the dynasties and kings to describe in their respective context.<sup>3</sup>

1. *The Bhārata War and Purāṇic Genealogies* (Ed D C. Sircar, Calcutta, 1969) p 120

2. See Pargiter, *op cit.*, pp. 45-47

3. Cf. e g *Māgadikāṇḍam Bṛhadarathānām* and *Nīpān Vaidēśikām* (Pargiter, *op cit.*, pp. 14, 46). See also the *Purāṇa*, Vol XII, p 280

(iv) As we have already seen, the rise of the Cutus and the Ābhīras is to be assigned to a period earlier than that of the Ikṣvākus. So, the suggested interpretation that would find a reference to the latter in between the former two does not again seem to be in tune with the Purāṇic style

Thus, on the grounds discussed above, it is better to take the whole expression *Andhrāḥ Śrīparvatīyah* as referring to the single familyviz the Cutu Sātakarṇis.

Before concluding, it may be of interest to note that the newly discovered Tummalaḡuḡem plates describe the members of the Viṣṇukunḡi family as Śrīpārvatīyas <sup>1</sup> Similarly, the Haraha inscription of the Maukharī Īśānavarman dated V S 611 (553-54 A D) speaks of an Andhrapatī <sup>2</sup> who must be obviously identical with a contemporary Viṣṇukunḡi king. These may indicate that the Śrīparvatīya Andhras, i e the Cutus of the early period mentioned in the Purāṇas and the Viṣṇukunḡis of the later times probably claimed to be the members of a common ethnical group

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<sup>1</sup> *Journ Ind Hist* Vol XLIII, pp. 733, ff, text line 26.

<sup>2</sup> *Ep Ind*, Vol XIV, pp 115 ff, text line 12

## FRAGMENT OF TVASTĀ'S ŚILPA-ŚĀSTRA

BY

KIRIT MANKODI

[ अत्र शिल्पकलाविशेषज्ञेन श्रीमता किरीटमनकोडिमहोदयेन त्वष्ट-  
कृतशिल्पशास्त्रस्य सक्षिप्तप्रस्तावनाया सह संपादनं कृतम् । प्रस्तावे  
अस्य ग्रन्थस्य उपलब्धिविषये उक्तं यत् अयं ग्रन्थो गुर्जरप्रदेशस्य सूरत-  
नगरात् प्राप्तः । शिल्पशास्त्रस्य प्रथिते मानसारग्रन्थे शिल्पशास्त्रा-  
चार्याणां नामोल्लेखो वर्तते । एषु केचन तु ग्रन्थकर्तारः सन्ति किन्तु  
केचन तु ग्रन्था एव । मानसारे त्वष्ट्रिणोऽपि नामोल्लेखो वर्तते यस्य  
ग्रन्थोऽत्र संपादितः । अस्य ग्रन्थस्य परिमाणमध्यायमात्रमेवास्ति ।  
ग्रन्थेऽस्मिन् देवप्रतिमाना परिमाणं वर्णितमस्ति । प्रतिमाना विस्तारो  
दशतालालादारभ्य एकतालपरिमितो तदङ्गानां च वर्णितोऽस्ति । ग्रन्थेऽस्मिन्  
प्रणिमाना दैर्घ्यस्यैवानुपातः प्रदत्तोऽस्ति न तु स्थूलतायाः । ग्रन्थस्य  
हस्तलेखः सन्तोषप्रदो नास्ति । केचन श्लोका मध्ये एव खण्डिताः । ]

The *Mānasāra*, a 15th century South Indian Śilpa-śāstra, lists thirty two past masters of the Śilpa tradition, some of which prove to be names of authors, others of texts. The fact that the list and the account of Śilpīns is given in terms of a mythical descent, and that names of individuals are mixed up with names of texts, may make one doubt the list. However, several texts mentioned in the list have been discovered, confirming the historical validity of the *Mānasāra* account.<sup>1</sup> The discovery of one fragment from Tvastā's text, which I am presenting here, further confirms the list.

1 Text of Maya and Viśvakarmā are already known. Shri M A Dhaky, Research Associate at the American Academy of Benares, in the course of extensive survey of Śilpa texts, published and unpublished, has discovered four texts: Manu's *Manusāra*, Paramēśvara's *Mahātanta*, the *Andramatam* and the *Pārūśariyakam*. Shri Dhaky will discuss these in a Gujarati article he is writing on the source-book of South Indian temple architecture, parts of which I have been generously allowed to read. —For the list given in the *Mānasāra* see Prasanna Kumar Acharya, *Mānasāra Series Mānasāra on Architecture and Sculpture* (Oxford University Press, N d), chapter 68 5-9, and Vol VI (Oxford University Press, 1946) pp 245 46, Jitendra Nath Banerjee, *Development of Hindu Iconography* (2nd edn, Calcutta 1956), p 14—A briefer list of eighteen masters



This chapter is one on the proportions of divine images. Though a solitary chapter, the fact of its authorship is of interest to students of iconography, and its existence deserves to be reported.

The text gives prescriptions on the proportions of divine images from the tallest or "superior", *uttama daśa-tāla*, to those of gradually reducing heights up to *eka-tāla*. It gives proportions, concerning heights only, of images and of their limbs. Other measurements, like those of widths, or of interspaces, are not given.<sup>1</sup>

The text, as preserved, does not define the units of measurements, which are the *yava*, the *angula* or *mātrū*, and the *tāla*, *bhūga* or *mukha*. We know from other texts that *yava* is the smallest unit of measurement, eight *yavas* make an *angula*, and one *angula* is 1/12 of a *tāla*.

The copy is indifferently preserved. Parts of some stanzas are missing (stanzas 6, 7, 13), the chapter breaks off abruptly at stanza 44. In some places the text is too corrupt to be intelligible. The reduction in proportions of each successive smaller image must originally have been achieved in the same progressively staggered and orderly way as in other better preserved iconometric texts. In the present chapter, however, this symmetry is sometimes lost.

The copy which I am publishing comes from Surat in Gujarat, but the original provenance of the text must be South India.<sup>2</sup> The topic of proportions is treated like in known South

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exists in the *Matya-Purāṇa* which shares four names with the *Mānasāra*. *Maya*, *Viśvakarman*, *Viśāṭkga* and *Indra* (under the name *Purandara*). See Acharya, Vol. VI, p. 246, and Banerjea, p. 14.

- 1 These are, according to Marīci's *Vaikhāṇasāgama* *māna* or length, *pramāṇa* or breadth, *unmāna* or thickness, *parimāṇa* or girth, *upamāna* or interspaces, and *lambamāna* or measurement taken down the plumb line. Banerjea, pp. 313 ff., has a detailed discussion of this topic. T. A. Gopinatha Rao, *1 tālamāna or Iconometry* (*Archæological Survey of India Memoir 3*), gives a table of measurements as given in some other Śilpa texts.
- 2 Shri Prabhāshankar Sompura, a *sthapati* of Gujarat, copied it from a manuscript in Surat. Shri Dhaky, brought it to my attention and suggested writing this note. Thanks are due to Shri Sompura, who has willingly allowed me to publish the fragment. Thanks are due also to Professor Ahi Bhushan Bhattacharya of Varanasi for going through the copy with me and making important suggestions.

Indian texts studied by Gopinath Rao in his *Talamāna*, the proportions also show an agreement with some reproduced by Gopinatha Rao. Further, the *Mānasāra* itself, and the four other texts recently discovered, are all South Indian

I have not attempted a connected translation; I have given the contents of the text in a table.

त्वष्टा उवाच—

उत्तमं दशतालं च प्रवक्ष्यामि यथाक्रमम् ।  
 केशान्त पादमध्येषु उष्णीषं भागमेव च ॥ १ ॥  
 शिरश्च ( शिरश्च ? ) त्रयोभागा ग्रीवाभागश्चमेव च ।  
 हृदयं त्रयोदशसार्धं मध्यं पञ्चदशाङ्गुलम् ॥ २ ॥  
 नाभिमेढ्रं त्रयोदशसार्धं चतुर्विंशश्च ( स्य ? ) सप्ताङ्गुलम् ।  
 जानूवृद्धिकलटं प्रोक्तं उरुस्तस्यम ( ऊरुस्तस्य ? ) जङ्घयोः ॥ ३ ॥  
 पादस्य चतुरङ्गुलं दशतालं प्रकीर्तितम् ।  
 दशतालं प्रवक्ष्यामि अत ऊर्ध्वं न संशयः ॥ ४ ॥  
 शिरोललाटनासिकाहनु अङ्गुलमानमेकैकभागम्  
 ( एकैक चतुरङ्गुलमानम् ? ) ॥ ५ ॥  
 मि... हृदयं च नाभि चतुर्दशमात्रं नाभिमेढ्रम् ।  
 मूलमुखमङ्गुलमित्युक्तं पञ्चाङ्गुलं भवेत् ॥ ६ ॥  
 मेढ्रं तु ... भागमेव च ।  
 मेढ्रं मूलं तु कुरुदीर्घं षड्विंशतिमात्रयोः ॥ ७ ॥  
 चतुरङ्गुलं भवेज्जानु जङ्घास्यकुरुस्तस्यमः ( त्सम ? ) ।  
 चतुरङ्गुलं भवेत्पादं पदेदीर्घ्यथाश्रुणु ॥ ८ ॥  
 उष्णीष तथाङ्गुष्ठा षोडशाङ्गुल तथोध ( च ? ) ते ।  
 आपादमस्तकप्रमाणेन शतविंशतिमात्रयोः ॥ ९ ॥  
 कनिष्ठदशतालं च प्रवक्ष्यामि ।  
 केशान्तं चतुर्मात्रं वक्त्रं द्वादशाङ्गुलम् ॥ १० ॥

ग्रीवाचतुर्मात्रा तु हृदयं द्वादशाङ्गुलम् ।

भवेन्मध्यं नाभिमेढ्रं द्वादशार्धाङ्गुलं कुरु ।

विशपञ्चाङ्गुलस्य जानू द्विकलमेव च ॥ ११ ॥

ऊरुशतस्यम(ऊरुतत्समः)जङ्घयोः पादौरुस्येधं(त्सेधः१)चतुरङ्गुलम् ।

कनिष्ठं दशतालं प्रकीर्तितम् ॥ १२ ॥

... नवतालं प्रवक्ष्यामि केशान्तं चतुर्मात्रकम् ।

मुखं द्वादशाङ्गुलं ग्रीवाचतुर्मात्रा तु हृदयं द्वादशाङ्गुलम् ॥ १३ ॥

चतुर्यव ( दश १ ) नाभिमेढ्रं द्वादशाङ्गुलं हृदयं च ।

ऊरुश्चतुर्विंशाङ्गुलं चतुर्यवा (रङ्गुलाः) जानू द्विगोलकाः ॥ १४ ॥

प्रोक्ता ऊरुतस्यम ( त्सम १ ) जङ्घयोः ।

पादोस्येधं(त्सेधः)द्विगोलं(द्वयङ्गुलं१)नवतालार्धं प्रकीर्तितम् ॥ १५ ॥

चतुर्धाङ्गुलमधिकं नव ( तालं ) प्रवक्ष्यामि ।

केशान्तं चतुर्मात्रं वक्त्रे द्वादशाङ्गुलम् ॥ १६ ॥

ग्रीवा च चतुर्मात्रा हृदयं द्वादशाङ्गुलम् ।

मध्यममुख(मध्यं मुखः)च नाभिमेढ्रान्तरज्ञेयं द्वादशाङ्गुलमेव च ॥ १७ ॥

ऊरुर्विशत्य ( ति १ ) चतुरङ्गुलं जानू द्विगोलकं तथा ।

ऊरुतस्य(त्सः)मजङ्घयोः पादोस्येधं(त्सेधः१)द्विगोलकम्(द्वयङ्गुलः१)

चतुरङ्गुलाधिकं नवतालार्धं च प्रकीर्तितम् ।

अथ नवतालं प्रवक्ष्यामि ।

केशान्तं तु त्रिमात्रं तु वक्त्रे द्वादशाङ्गुलम् ॥ १९ ॥

ग्रीवा त्रिमात्रा तु हृदयं द्वादशाङ्गुलम् ।

मध्यखण्डगोलकं(मध्यपङ्क्त्यङ्गुलं१)चैव नाभिमेढ्रमुखमेव च ॥ २० ॥

ऊरुर्विशचतुरङ्गुलं ज्ञान ( जानू १ ) त्रिमात्रं च ऊरुतस्य ( त्स १ ) मजङ्घयोः ।

पादोस्येधं ( त्सेधः १ ) त्रिमात्रयोः ( त्रिमात्रः १ ) कन्यस नवतालं प्रकीर्तितम् ॥ २२ ॥

अष्टतालं प्रवक्ष्यामि केशान्तं त्रिमात्रकं वक्त्रं द्वादशाङ्गुलम् ॥ २३ ॥

ग्रीवा च त्रिमात्रा तु हृदयं नवाङ्गुलोद्यते ( लमुच्यते १ ) ।

मध्यं द्वादशाङ्गुलं नाभिमेढ्रं च [ नव १ ] मात्रयोः ॥ २४ ॥

ऊरूपकविंशतिमात्रं ततो जानु त्रिमात्रकम् ।

ऊरुतस्य ( त्स ? ) मजङ्घयो पादोस्येधं ( त्सेधः ) त्रिमात्रकम् ।

अष्टतालं प्रकीर्तितम् ॥ २५ ॥

सप्ततालं प्रवक्ष्यामि ।

केशान्तं च त्रिमात्रकं वक्त्रं द्वादशाङ्गुलम् ।

ग्रीवा त्रिमात्रा मात्रं हृदयं सप्ताङ्गुलम् ॥ २६ ॥

चतुर्थव मध्यं नवमात्रं च नाभिमेढ्रं सप्तार्धकम् ।

ऊरुदशाष्टमात्रं च जानुत्रिमात्रकं भवेत् ॥ २७ ॥

ऊरुतस्य ( तत्स ? ) मजङ्घयोः पादोस्येधं ( त्सेधः ? ) त्रिमात्रकम् ।

सप्ततालं प्रकीर्तितम् ॥ २८ ॥

षट्तालं प्रवक्ष्यामि ।

केशान्तं द्विमात्रं च वक्त्रं द्वादशाङ्गुलम् ।

ग्रीवा मात्र द्वयं भवेत् ॥ २९ ॥

हृदयं द्वादशाङ्गु ( षडङ्गु ? ) लार्धं च मध्यं सप्ताङ्गुलं च ।

नाभिमेढ्रं सार्धषडङ्गुलं ऊरुचतुर्दशानि जानुमात्रद्वयं चैव ।

ऊरुतस्य ( त्स ? ) मजङ्घयोः पादौ चैव द्विरङ्गुलं ( द्व्यङ्गुलं ) षट्तालं प्रकीर्तितम् ॥ ३१ ॥

पञ्चतालं प्रवक्ष्यामि ।

केशान्तं च द्विमात्रकं वक्त्रं द्वादशाङ्गुलम् ।

ग्रीवा द्विमात्रा च हृदयं पञ्चाङ्गुलं चैव मध्यं [ पञ्चा ? ] ङ्गुलमेव च ।

नाभिमेढ्रं पञ्चाङ्गुलं कुरु ( ऊरु ? ) एव द्वादशाङ्गुलम् ॥ ३३ ॥

जानु द्विमात्रं चैव ऊरुतस्य ( त्स ? ) मजङ्घयोः ।

पादौ द्विमात्रौ पञ्चतालं प्रकीर्तितम् ॥ ३४ ॥

चतुःस्तालं प्रवक्ष्यामि ।

केशान्तं द्विमात्रं च वक्त्रं द्वादशाङ्गुलम् ।

ग्रीवा द्विमात्रा च हृदयं त्रिमात्रमेव च ।

मध्यं च चतुर्मात्रं नाभिमेढ्रं त्र्यङ्गुलम् ॥ ३६ ॥

ऊर्ध्वमात्र च जानूद्विमात्र ऊरुस्तस्य(तत्सः)म जङ्घयो ।  
पादोस्येध(त्सेधः) द्विमात्र तु चतु स्ताल प्रकीर्तितम् ॥ ३७ ॥

त्रिताल प्रवक्ष्यामि ।

केशा त द्विमात्रं च वक्त्र द्वादशाङ्गुल ग्रीवाद्विमात्र च ॥ ३८ ॥  
मध्य त्रिमात्र नाभिमेद् द्व्यङ्गुलार्धं च ।  
ऊरुगोलकं चैव जानू द्व्यङ्गुल प्रोक्त ऊरुस्तस्य(तत्सः)म जङ्घयो ॥ ३९ ॥  
पादौ द्विमात्र च त्रिताल प्रकीर्तितम् ॥ ४० ॥

द्विताल प्रवक्ष्यामि ।

केशा तमात्रमेव च वक्त्र द्वादशमात्र च ग्रीवा मात्रमेव च ॥ ४१ ॥  
हृदय मात्रमानं च मध्य त्रिमात्रं चैव नाभिमेद् द्विमात्रयो ।  
ऊरुमात्रार्धमानं च जानूचतुर्थव ऊरुत सम जङ्घयो ।  
पादोस्येध(त्सेः)चतुर्थवयास्या चरणोपम द्विताल प्रकीर्तितम् ॥ ४३ ॥

एकताल प्रवक्ष्यामि ।

वक्त्र द्वादशाङ्गुल ।  
॥

Table Tvastā's Proportions of Images

	Uttama daśatāla	Daśatāla	Kanistā- daśatāla	Navārda- tāla	Caturan- guladhika Nava	Kanistā Nava	Asatāla	Saptatāla	Satāla	Pancatāla	Catustāla	Tritāla	Dvitatāla	Ekatāla
Uṣṇā	12 ang <sup>?</sup>	-	-	-	-	-	-	-	-	-	-	-	-	-
Hairline	-	4 ang <sup>?</sup>	4 ang	4 ang	4 ang	3 ang	3 ang	3 ang	2 ang	2 ang	2 ang	2 ang	1 ang	-
Face (entire)	12 ang <sup>?</sup>	12 ang <sup>?</sup>	12 ang	12 ang	12 ang	12 ang	12 ang	12 ang	8 ang	12 ang	12 ang	12 ang	12 ang	12 ang
Forehead	4 ang <sup>?</sup>	4 ang <sup>?</sup>	-	-	-	-	-	-	-	-	-	-	-	-
Nose	4 ang <sup>?</sup>	4 ang <sup>?</sup>	-	-	-	-	-	-	-	-	-	-	-	-
Chin	4 ang <sup>?</sup>	4 ang <sup>?</sup>	-	-	-	-	-	-	-	-	-	-	-	-
Neck	4 ang <sup>?</sup>	-	4 ang	4 ang	4 ang	3 ang	3 ang	3 ang	2 ang	2 ang	2 ang	2 ang	1 ang	-
Neck to heart	13½ ang	-	12 ang	12 ang	12 ang	12 ang	9 ang	7 ang	6½ ang	5 ang	3 ang	-	1 ang	-
Heart to navel	15 ang	-	12½ ang	-	12 ang <sup>?</sup>	12 ang <sup>?</sup>	12 ang	9 ang	7 ang	5 ang <sup>?</sup>	4 ang	3 ang	3 ang	-
Navel to pems	13½ ang	14 ang	12½ ang	14 ang <sup>?</sup>	12 ang	12 ang	9 ang <sup>?</sup>	7½ ang	6½ ang	5 ang	3 ang	2 ang	2 ang	-
Thighs	24 ang <sup>?</sup>	-	20 ang	24 ang	20 ang	24 ang	21 ang	18 ang	14 ang	12 ang	9 ang	-	1½ ang	-
Knees	7 ang <sup>?</sup>	4 ang	5 ang	4 ang <sup>?</sup>	4 ang	3 ang	3 ang	3 ang	2 ang	2 ang	2 ang	2 ang	4 yavas	-
Shanks	24 ang <sup>?</sup>	-	20 ang	24 ang	20 ang	24 ang	21 ang	18 ang	14 ang	12 ang	9 ang	-	1½ ang	-
Feet	4 ang	4 ang	4 ang	2 ang <sup>?</sup>	2 ang	3 ang	3 ang	3 ang	2 ang	2 ang	2 ang	2 ang	4 yavas	-

# A REJOINDER TO THE COMMENT OF PROF V V DESHPANDE ON THE DIVINITY OF THE KING AND THE RIGHT OF REVOLUTION

BY  
OM PRAKASH

[ 'पुराणम्' पत्रिकाया त्रयोदशवर्षीये अङ्के श्रीओम्प्रकाशमहोदयस्य राज्ञा देवत्वविषयको तेषा प्रति विद्रोहविषयको च सन्निधौ निबन्ध प्रकाशितः । तस्मिन् निबन्धे लेखकेन स्थापितं यत् पुराणानुसारं दुश्चरिता राज्ञा विरुद्धे प्रजाभि विद्रोहस्य तथा तेषा वधस्यापि निर्देशो प्राप्यते । तस्मिन् निबन्धे विदुषा लेखकेन स्पेलमानाख्यविदुषो तन्मतस्य खण्डनमप्यासीत् येन राज्ञा सर्वथा सर्वातिशायिता अनाचारैरपि तेषा प्रति विरोधस्य प्रजानामनर्हता च प्रतिपादिता । तस्मिन्नेवाङ्के प्राध्यापकेन श्रीदेशपाण्डेमहोदयेन अस्य निबन्धस्य समीक्षा प्रस्तुताऽऽसीत् यस्मिन् सामान्यप्रजानां राज्ञा प्रति विद्रोहस्य वधस्य च अनर्हता वर्णिताऽऽसीत् तथा केवल धर्मशास्त्रनिपुणा सदाचारिणो ब्राह्मणा एव राज्ञा वधस्याधिकारिण आसन् इति प्रतिपादितमासीत् । अत्रास्मिन् निबन्धे नानाप्रमाणी लेखकेन स्वमतस्य प्रतिपादनं तथा देशपाण्डे-महोदयस्य मतस्य खण्डनं कृतम् । ]

In Vol. XIII of the Purāṇa Bulletin there appeared a long comment on my short note entitled 'The Divinity of the King and the Right of Revolution in the Purāṇas'. The commentator Prof V. V. Deshpande has three points to make against what I had to say in my note

1. I and Dr. John Spellman,—Spellman maintaining that the Purāṇas uphold the absolute inviolability of the divinely infused person of the king and I refuting it have both been led astray, suggesting thereby that it is possible to maintain a third position which I or John Spellman (or any of the Indologists of our respective views) have failed to arrive at because of our two preconceived notions. This failure prevents us from saying any thing new and original and makes us merely new adherents of the two old sets of familiar views.

2. The two preconceived notions, of which I and all other Indologists have been victims so far, are '1. the presumption that members of the ancient Indian community like their modern

counterparts were not only endowed with normal basic rights of human beings but they were always keenly conscious of their possessing the same, 2. the supposition that these rights were equally possessed by all without being confined to a particular class.

3 The right of resistance to a tyrannical monarch to the extent of killing him was granted only to the Brāhmanas who because of being learned, divine and the guardians of Dharma were competent to judge the conduct of the king and to overthrow and even to kill him if the violation of Dharma was deemed to be total and flagrant. This is, according to him, the position in the Purāṇas in particular and ancient India in general.

The first two points being negative need only be summarily replied while the third deserves a more serious consideration.

As regards the first point, it is not clear if he assumes the so-called 'two sets of view among Indologists' with regard to the position in the Purāṇas alone or to ancient India in general. If latter is the case the assumption is totally unfounded as many scholars, including John Spellman, advocate both the views on the basis of different pronouncements of the politico-social literature of ancient India. They maintain that the ancient Indian position in this regard, is not quite consistent and contradictory utterances supporting absolute inviolability of the divine king, even if tyrannical, and expressly giving the subjects not only the right of resistance but also of assassination of the tyrant, are not far to seek. Unless therefore, one set of utterances be explained away in favour of the other, a break in the traditional attitude over this question will have to be conceded. My endeavour has been to show that it is possible to explain away all the passages purporting to grant absolute immunity to the tyrant and hence the conclusion of a necessary break in the traditional Indian attitude over this question need not be regarded as the only alternative.

If, however, he means that this division of the Indologists into two sets of view was only in respect to the position in the Purāṇas I may ask as to how many of the Indologists have analysed the materials of the Purāṇas independently as the result of which they fell into so sharp a division? (The author has independently examined the Purāṇic materials in his unpublished



thesis 'Polity in the Purāṇas') Corroborative nature of the Purāṇic evidence has all along been the rule with the Indologists and they have tried to make Purāṇic materials the vehicle of their otherwise arrived at conclusions This was possible because the question was nowhere expressly discussed in the Purāṇas and their material is capable of being interpreted in more than one way. John Spellman had constructed it in the manner as if it was the only possible way to do it and by refuting him I had tried to show that the other possibility is not totally ruled out and if consistency can be maintained in the whole of the traditional attitude over this question there is no need to assume a break In a long paper yet unpublished I have surveyed all the relevant passages right from the Vedas down to the Purāṇas to show the consistency of the traditional attitude If the readers of the Purāṇa Bulletin are interested, the paper can be sent for publication in its pages

It appears from the manner in which Prof Deshpande has started his comment that he is going to put forward a third position other than the long familiar two sets of views he criticised But to my surprise and delight I find him concluding with my position only slightly modified I hold that the right of tyrannicide appears to have been granted by the Purāṇas to the people as a whole and he maintains that the right so granted, was not meant for the people as a whole but confined to the privileged class of the Brāhmaṇas, also held to be divine like the king

The allegation of two preconceived notions' on the Indologists in general and on me in particular, may be justified only when it can be proved that the right of revolt against a tyrannical ruler was granted exclusively to the Brāhmaṇas. But, as will be shown later on, the Purāṇas are silent on this point and Prof Deshpande has interpreted this silence in the light of his inference that Brāhmaṇas alone had the right to revolt against a tyrannical king because almost all the Purāṇic legends of tyrannicide or insult to the tyrant exhibit only Brāhmaṇas on the fore-front—a circumstance also explicable in terms of leadership reposed on the intellegentia formed by the Brāhmaṇas alone Other Indologists, including myself, seek to understand this silence in the context of the non-Purāṇic and epic passages granting the right of tyrannicide openly and exclusively to the people. Readers of the Purāṇa

Bulletin can judge for themselves which of the two approaches to this moot point is really presumptive—arguing on the basis of a self-made defective inference or being guided by the textual evidence at our disposal. If the textual evidence shows indubitably that the right of revolution belonged to the people we cannot reject it simply because of its apparent incongruity with our knowledge that the concept of the basic rights of human beings is a modern growth and hence to talk of it in the context of the duty-oriented ancient Indian society is an anachronism. The concept of the basic right of self-defence may be modern but man has been fighting for his self-defence since the day he made his appearance on this planet. Similarly the concept of the right of revolution may be modern but man has been rising in revolt whenever his collective existence was endangered as the result of tyranny and oppression. Ancient Indian thinkers formulated no regular scheme of the basic rights of man when they simply justified this collective action of the subjects oppressed beyond endurance. They viewed it as an extra-ordinary situation not covered by any of the provisions of Rājadharmā for all codes stood abolished the moment the tyranny began. The only check, they could contemplate, was the collective might of the disorganised people which can effectively express itself when the limit to endure suffering and oppression is reached.

To say that the right of revolution was granted to the people does not mean that the Brāhmaṇas had no privilege. But in this respect, at least, the privileged Brāhmaṇas were equal to non-privileged commoners. Whatever privilege the Brāhmaṇas had lasted only so long as the codes of duty were observed and the codes of duty were observed only so long as there was no tyranny. Tyranny was thus an axe which also fell on the privileges of the Brāhmaṇas as it fell on the common man. It rendered the Brāhmaṇas and the commoners alike and thus gave them a common cause. The equality of the Brāhmaṇas and the common man in the event of revolution is thus not a result of our so called presumption that ancient Indian society was not a graded hierarchy, the rights possessed by one also belonged to the other. It was the work of the oppressive policies of the tyrant which abolished the distinction of the privileged and the non-privileged.

Coming to the third point, the Purāṇas do not expressly declare that a tyrant should be killed either by the Brāhmaṇas or

by the people as a whole. They are totally silent at this point and appear to cautiously avoid to lay down any such rule. On the contrary, there are certain passages in the Purāṇas which seem to proclaim the person of the king as totally inviolable even if he is oppressive and tyrannical. At its face value, therefore, the Purāṇic material leads to the conclusion of Dr. John Spellman that the Purāṇas do not grant the right of tyrannicide at all and hold the person of the king to be wholly sacrosanct because of its being divine. If this conclusion be final there is hardly any room left for me or Prof. Deshpande to put forward our views.

By refuting Spellman I had shown in my note that there is nothing in the Purāṇic utterances which totally rules out all possibilities of revolt against a tyrannical king and the passage held to declare such a rule does not really mean the absolute inviolability of the king. The justification for such a refutation was derived from the fact that the Purāṇas abound in exemplary legends of tyrannicide and their position cannot be held to be necessarily different from the orthodox Hindu opinion on the point unless anything is specifically and irrefutably said against the dicta of tyrannicide found in the sources other than the Purāṇas. On the basis of the non-Purāṇic materials John Spellman had arrived at the conclusion that there was a school of Hindu thinkers which held the king as absolutely inviolable as against the other school advocating tyrannicide. He simply extends the views of the former school to the Purāṇas on the basis of the solitary passage of the Bhāgavata quoted in my original note. I don't see any reason for the theory of the two mutually opposed schools of Hindu thinkers and the whole of the Hindu tradition appears to me to be wholly consistent and one at this point. Just as the non-Purāṇic materials expressly or tacitly approve of the tyrannicide in spite of the apparent utterances to the contrary similarly the Purāṇas too appear to give their tacit approval in spite of the aforesaid passage of the Bhāgavata.

I am glad that Prof. Deshpande has vindicated this stand of mine and holds with me that the Purāṇas tacitly approve of the dictum of tyrannicide although they don't expressly lay it down like the Mahābhārata. But he insists that the right was limited to the Brāhmaṇas alone and for this he gives two arguments. One, that almost all the legends of tyrannicide show that the Brāhmaṇas

opposed and killed the tyrannical king. Second, that the Brāhmaṇas were a privileged class in ancient Indian society and were traditionally held to be the guardians of Dharma from the Vedic times. Any violation of Dharma, even by the king, should have, therefore been checked by the Brāhmaṇas. As the Purāṇic material at this point is deficient and the Purāṇic position can be determined only in the light of non-Purāṇic material I will examine the validity of these arguments after showing as to how far the non-Purāṇic materials go to sustain or explode the theory of exclusively Brāhmaṇa resistance of Prof. Deshpande.

Some scholars like Ghoshal<sup>1</sup> are inclined to believe that Manu grants his 'theoretical or moral approval of tyrannicide exclusively to the intellectual aristocracy' of the Brāhmaṇas. Although he does not generalise from this position of Manu and frankly admits the right of revolt expressly granted to the people elsewhere the relevant verse of Manu which appears to support Prof. Deshpande's stand, may be quoted here,

क्षत्रस्यातिप्रवृद्धस्य ब्राह्मणान्प्रति सर्वशः ।

ब्रह्मैव सन्नियन्तृस्यात्क्षत्रं हि ब्रह्म संभवम् ॥<sup>2</sup>

It is significant to note that the emphasis laid by the use of the particle 'eva' on the Brāhmaṇas does not mean to exclude the non-Brāhmaṇa subjects of the king from restraining a wicked monarch. The issue here is Brāhmaṇa versus king and not king versus Dharma or common people. Of the two the Brāhmaṇas alone have the justification of subduing a king having an edge on them and not the king the Brāhmaṇas for the royal power of the king owes its genesis to the spiritual power of the Brāhmaṇas and not vice versa. Manu is silent on the point as to what the common man or the Brāhmaṇas would do if a king starts wilfully oppressing his subjects and thereby slighting Dharma with or without coming into direct conflict with the Brāhmaṇas. Far from proving the contention of Prof. Deshpande this verse of Manu thus leaves the issue point blank.

The Mahābhārata repeats this verse of Manu with only a slight textual variation. It also has in common the next verse of

1 Ghoshal, A History of Political Ideas p 187 n. 1

2 Manu IX, 320

Manu (IX. 321). Here again the question, as it was put by Yudhiṣṭhira, as Brāhmana versus king

अथ चेत् सर्वतः क्षत्र प्रदुष्येद् ब्राह्मणान्प्रति ।

कस्तस्य ब्राह्मणस्त्राता को धर्मः किं परायणम् ॥

Śānti, 78.19

Like Manu the Mahābhārata too answers this question by asserting that the power of the king originates from the spiritual power of the Brāhmaṇas and hence, according to the law of nature, its might should subside in its source for fire originating from water is reduced by water and iron originating from stone is subdued by stone.<sup>1</sup> But unlike Manu, this is not the only answer that the Mahābhārata has to give on this point. It also says that the Brāhmana should control such a wicked king either by the power of his penance and continence or by the might of his arms, either in a fair fight or in a fight full of deception.<sup>2</sup>

It then contemplates a new exigency not to be found in Manu or any other source and it is the tyranny of the people specially towards the Brāhmanas at a time when spiritual power of the Brāhmanas is on the decline and royal power of the king has grown weak.<sup>3</sup> In such a circumstance, declares Bhisma in very clear terms, whoever fights at the risk of his life protecting the Brāhmanas and his own Dharma attains to the highest glory for it is the duty of everyone to take up arms for the sake of the Brāhmanas<sup>4</sup>. The violation of Varnadharmā involved in such an action by anyone of the four Varnas has been justified by stressing the dynamic character of Dharma

भवत्यधर्मो धर्मो हि धर्माधर्मावुभावपि ।

कारणाद्दशकालस्य देशकालः स तादृशः ॥

Śānti, 78.32

1 अद्भ्योऽग्निर्वाह्यतः क्षत्रमश्मनो लोहमुत्थितम् ।

तेषां सर्वानां तेजः स्वासु योनिषु शान्तिः ॥

Śānti, 78.22

2 तपसा ब्रह्मचर्येण जस्त्रेण च बलेन च ।

अमायया मायया च नियन्तव्यं तदा भवेत् ॥

Śānti, 78.20

3 ब्रह्मवीर्यं मृदुभूते क्षत्रवीर्यं च दुर्बले ।

दुष्टेषु सर्वत्राणेषु ब्राह्मणान्प्रति सर्वशः ॥

4 Śānti 78. 26-27

Śānti, 78.25.

Probably the most clear declaration of the Brāhmana's right of revolt is the following verse of the Mahābhārata,

ब्राह्मणस्त्रिषु कालेषु शास्त्रं गृहणन्न दुष्यति ।  
आत्मत्राणे वर्णदोषे दुर्दम्यनियमेषु च ॥

Sānti, 78.34

But that this right was not exclusively of the Brāhmanas is shown by the verses immediately following it. When the might of the robbers is rising for the sake of royal power causing the mixture and confusion of the varṇas and fighting them someone who is powerful overcomes them all, being Brāhmana, a vaiśya or a śūdra, ask these verses, is he justified in protecting the people from the robbers and holding the rod in accordance with Dharma? <sup>1</sup> The reply given to this question says one who shows the way where there is no way out, one who becomes the raft where there is no raft, whether a śūdra or anyone else, is always worthy of honour <sup>2</sup> Elaborating the point further the same source tells us what is the use of a bull that cannot be harnessed, of a cow without milk, of a wife without fertility, and of a king not extending his protection. A Brāhmana without learning and a king who does not protect is as useless as an elephant made of wood, a deer made of skin, a man who is an eunuch and a field which is barren. <sup>3</sup>

These examples show that tyranny either of the king or of the people or else of the robbers was deemed to be helplessness *par excellence* and any help from any quarter was welcome.

On the other hand there are a number of passages granting the right of revolt against a tyrant clearly and expressly to the people. The most direct and emphatic example is the following verse of the Mahābhārata

अरक्षितारं हन्तारं विलोप्सारमनायकम् ।

तं वै राजकलिं हन्युः प्रजाः सन्नद्य निर्वृणम् ॥ <sup>4</sup>

The use of the word *prajāh* i.e. the subjects in general, is significant and it alone should suffice to refute Prof. Deshpande's thesis of exclusively Brāhmana resistance to the tyrannical potentate.

1. Śānti 78, 35-36

2. Śānti 78, 38

3. Shanti 78, 41-43

4. Anusaasana 61, 32

Another verse from the same source leaves the Brāhmanas or the people unspecified but makes it clear from the mode of its saying that the right belonged to the people as a whole and not exclusively to the Brāhmanas. The verse in question being

अहं वो रक्षितेत्युक्त्वा यो न रक्षति भूमिपः ।

अतं सहस्रं निहंतव्यः श्वेव सोन्माद आतुरः ॥

Anuśāsana 61 33

Yājñavalkya too makes a reference not the fury of the Brāhmanas but to the fire aroused as the result of the oppression of the people which consumes the glory, the family and the life of the tyrant.

प्रजापीडनसन्तापत्समुद्भूतो हुताशनः ।

राज्ञः श्रियम् कुलम् प्राणान्नादग्ध्वा विनिवर्तते ॥

I. 341.

Commenting on it Viśvarūpa says

अत्यपराधे एकलोष्टवधेनाप्येनं हन्युस्त्रियमिप्रायः

Viśvarūpa on Yājñ. I 341

*Eka losta vadha* is an expression which occurs in the Arthaśāstra of Kauṭilya and Kangle explains it as 'annihilation (by the subjects) as of a single clod of earth' <sup>1</sup>

Śukra says that a king should not oppress the poor for realising his own pleasure for the poor even by his death kills the king <sup>2</sup>

Nārada allows anyone to save the collective undertaking by force risking his life even from the calamity caused by the king and promises as his reward the one tenth of the total worth of the undertaking thus saved<sup>3</sup> Obviously the rule occurring in the *Sambhūtyasamutthāna* section of law implies resistance to the authority of the king by anyone of his subjects.

1. J.S. Negi, Some Indological Studies Vol. 1 p. 156 n. 3.

2. I 160.

3. दैवतस्करराजोदये वृत्तमेनं समुपस्थिते ।

यस्तत्स्वशक्त्या रक्षेन तस्याशो दशमं मृत ॥

Nārada Smṛti (Jolly's ed.) P. 134

तथोन्मार्गिभूतं ग्रहणोद्यतं राज्ञं पार्श्वान्यं स्वकीयेन प्राणव्यायामेन

तत्सामान्यमाण्डं रक्षति । तस्य दशमांशं क्लेशफलेन भवति ।

Asahūya Kalyāṇabhīṣa commentary on the same page

I am greatly beholden to my revered teacher Prof. J. S. Negi for generously allowing me to use this passage here. The credit of first discovering the importance of this passage is entirely his

These passages thus clearly show beyond doubt that the right of tyrannicide was expressly and unambiguously granted to the people as a whole whereas the precepts of its being so clearly endowed exclusively on the Brāhmanas are entirely lacking. If the right of resistance could not be derived from the privilege of Brāhmanahood it ought to be derived from the manhood of the common people in which the Brāhmanas too partook.

It is, nevertheless, a fact that in almost all the legendary accounts of restraining or killing a tyrant Brāhmanas are always on the fore-front. Prof. Deshpande was right in observing this fact but he was certainly wrong in making it a basis of his inference that Brāhmanas alone had the right of resistance as a necessary conclusion for this fact can also be explained away by the consideration that being the intellectuals of the society they always led the people on such crucial occasions. The circumstance that the French revolution was led by Mirabeau a born member of the first state does not necessarily prove that the revolution was the work entirely and exclusively of the first state for facts of history refute such an inference. That the Brāhmana Purohita could dethrone a tyrannical king and appoint a successor to him from the same dynasty only with prior approval of the people (Praṇṭi) is shown by the following verses of Śukra.

गुणनीतिबलद्वेषी कुलभूतोप्यधार्मिकः

नृपो यदि भवेत् तन्तु त्यजेद्राष्ट्रविनाशकम् ॥

तत्पदे तस्य कुलजं गुणयुक्तं पुरोहितः।

प्रकृत्यनुमतिं कृत्वा स्थापयेद्वाज्यगुप्तये ॥ Śukra, II, 274-275

This obligatory prior approval of the people precisely indicates that the Brāhmana could act only on behalf of the people and with their solid backing behind him. This is impossible if right of resistance is forbidden to the subjects at large.

The argument that the Brāhmanas were the guardians of Dharma and were empowered, as such, to guard against any violation of Dharma, even by the king, is meaningless if the right of resistance is withdrawn from the people. The power by which the Brāhmanas could restrain the wicked king was that of the people and they could have used this power only as the leader of the people endowed with the right to rise against the tyrant



# THE HOLY PLACES OF EAST INDIA AS DEPICTED IN THE SKANDA-PURĀṆA

BY

UMAKANT THAKUR

[तीर्थाणां वर्णनं प्रणसनं च पुराणानां सुपरिचितं प्रियं च वर्ण्य-  
मस्ति । तीर्थाणां प्रभृति समस्ते भारतदेशेऽस्ति तथा तीर्थस्थानानि  
सर्वेभ्यो हिन्दुवर्मानुयायिभ्यः श्रद्धायां स्थानानि सन्ति । अस्मिन् निबन्धे  
विदुषा लेखकेन भारतदेशस्य पूर्वभागे स्थितेषु विहार-उत्कल-वङ्ग-असमप्रदेशेषु  
तथा वङ्गदेशे स्थितानां तीर्थाणां स्कन्दपुराणानुसारतो विवेचनं कृतमस्ति ।  
स्कन्दपुराणस्य वैष्णवखण्डे उत्कलप्रदेशे स्थितस्य पुरुषोत्तमक्षेत्रस्य विस्तृतं  
वर्णनं प्राप्यते । अन्यानि तीर्थजातानि पुरुषोत्तमस्य चतुर्दिक्षु स्थितानि  
सन्ति । अस्मिन् निबन्धे तेषां तीर्थाणां पुराणानुसारतो विवरणं तथा  
सांस्कृतिकं नाम-स्थानादिनिर्देशोऽस्ति ।]

The description and the glorification of the holy places called *tīrthas* form a special and important topic of the Purāṇas. These *tīrthas* are scattered all over in India and they provide a deep religious inspiration to the Hindus. This article deals with the holy places situated in the eastern parts of India which include the present states of Bihar, Orissa, Bengal, the Bangla Desh and Assam. Most of the holy places in the Eastern India, however, are situated in and around the Puruṣottama (Jagannātha)-Kṣetra in Orissa. The Skanda-Purāṇa contains separate portion on the *Puruṣottama-Kṣetra-māhātmya* in its Vaisnava-Khaṇḍa (Venkt Press Edn) dealing with a number of *tīrthas* of this *Kṣetra*. Some other Purāṇas also deal with them.

Here in this article these holy places have been described in brief and as far as possible their identification has also been noted.

## Aṣṭaliṅga

According to the Skandapurāṇa the eight Liṅga images of God Śiva namely Kapālamocana, Kṣetrapāṭala, Yameśvara, Mārkaṇḍeya, Iśāna, Bilveśa, Nilakanṭha and Vaṭeśa are known as Aṣṭaliṅgas. They are situated in Puruṣottama<sup>1</sup> Kṣetra (q. v.)

1, Sk. Val. P. M. 4 51-53,

**Aṣṭaśakti**

The eight female divinities (śaktis) situated in the eight directions around the main temples of purusottamakṣetra are called Aṣṭaśaktis. They are-Mangalā, Vimalā, Sarvamangalā, Ardhān-śinī Lambā, Kālārātri, Candrarūpā and Marīcikā. A visit<sup>1</sup> to them and worship of them would annihilate all sins.

**Bindutīrtha.**

This is a sacred reservoir located in purusottamakṣetra<sup>2</sup>. The God Janārdana is said to have resided here for seven days. It may be identical with Bindusaras as referred to by N. L. Dey<sup>3</sup>. Dr P. V. Kane<sup>4</sup> also refers to it and identifies it with pañcanada, but it does not seem to be identical with this tīrtha.

**Bhavamocana**

It is a place of pilgrimage situated in Purusottama-kṣetra.<sup>5</sup> It is located to the south of Kapālmocana tīrtha.

**Bilveśa**

This is one of the eight lingas of lord Śiva known as Astalingas (q. v.) in Purusottama-kṣetra.<sup>6</sup>

**Dāmodara (river)**

The river Dāmodara is a famous river flowing through south Bihar. 'Kavikankana Caṇḍī'<sup>7</sup> mentions that it is called the river Dāmodara in Bengal. According to Dr. B. C. law<sup>8</sup> the river Dāmodara rises in the hills near Bagodar in the district of Hazaribagh and running through Manbhum, Santhal parganas and Burdwan district flows into the Hooghly. The Skandapurāṇa<sup>9</sup> eulogises that bathing in this holy river in the month of Kārtika

1. Sk. Vai. P. M. 4. 42-46

2. Bindutīrtha taṭe tasmin saptāhaṇi janārdanaḥ /  
Tīrthet puṇā svayam rājñe varameta samādiśat //  
Tvat tīrthatīre rājendra sthāsyāmi pratīkṣasaram /  
Sarvatīrthāni tasminśca sthāsyanti mayi tīrthatī //

--Sk. Vai., P. M. 34. 5-6.

3. Geog. Dic. P. 38

4. Hist. Dhs. IV. P. 740

5. Sk. Vai. P. M. 4. 8-9

6. Sk. Vai. P. M. 13. 30-33.

7. Geog. Dic. P. 52

8. Hist. Geog. P. 216

9. Sk. Vai. Ka. M. 2. 24

is most auspicious. Though the Purāṇa does not speak of its location, we may assume that the Dāmodara river now flowing through south Bihar and Bengal, is the river referred to.

### Gaudadeśa or the country of Gauda

Gauḍa as the name of a city, a country or a people, is found mentioned from very early times and almost everywhere it appears to refer to Bengal. But as some scholars have expressed a doubt about it, the question deserves to be examined.

The Sk. P.<sup>1</sup> says that Gauḍa comprised 18 lacs of villages. No more information about this country is found in this Purāṇa. Cunningham<sup>2</sup> identifies it with Gonda, a sub-division of Uttara Kosala. Uttara Kosala has been called Gauḍa by the Kūrmapurāṇa and Luga Purāṇa.<sup>3</sup> Dr B. C. Law believes that Gauḍa was the capital of Bengal in the remote past.<sup>4</sup> But Vātsyāyana<sup>5</sup> mentions Gauda as a separate kingdom from Vanga. In the commentary on his Kāmasūtra "Gaudyah" has been explained as pūrvadeśabhavaḥ and on this very ground Haran Chandra Chakraborty in his article, "The Geography of Vātsyāyana," observes that Gauda of Vātsyāyana is northern Bengal. Vātsyāyana has separately mentioned Vanga showing that it formed a separate kingdom comprising the eastern districts of modern Bengal.<sup>6</sup> The late Mr A. M. T. Jackson says that in the 10th century and earlier the name Gauḍa meant Bengal, but R. G. Bhandarkar believes that Gauḍa is identical with Gonda in Oudh.

The Haraha inscription<sup>7</sup> of the reign of the Maukhari king Śīśanavarman of 554 A. C. (Vikrama Samvat 611) also supports that Gauḍa meant Bengal in the 6th century. But according to Varāhamihira<sup>8</sup> (6th century A. D.) Gauḍa is not identical with Kosala and Vanga, rather it was a separate country in the eastern

1. Divyāsaṃskṛtastathā lakṣa grāmaṅgā(mā) Janake smṛtāḥ /  
A-ṛṇḍaśa tathā lakṣa grāmaṅgāḥ gauḍadeśake //

Sk. Ma. Kau. 39, 130

2. Arc. Geog. P. 468

3. K. P. PT. I Ch. 20, L. P. Pt. I Ch. 65-Ref. by Geog. Dic. P. 63.

4. Hist. Geog. P. 217

5. ABRI (1926) Vol. VII P. 148

6. ABRI (1926) Vol. VII P. 149

7. Ibid. P. 150.

8. ABRI. (1926) Vol. VII P. 151

9. Bṛhat-saṃhitā, Vol. I, Chapter XIV śloka 5-8,

region. N L Dey<sup>1</sup> asserts that it existed on the left of the Ganges and as to its antiquity he says that it was founded in 648 A D. As regards the period of its foundation Dey is not correct because it was well known to all even during the reign of the Imperial Guptas in the 4th, 5th and 6th centuries A. D.

### Gayākṣetra

Gayā is mentioned as Mahākṣetra having goddess Śiva by the name of Maṅgalā. Though even the performance of śrāddhas to the ancestors performed by the Brāhmaṇas in Gayā is described in the Skandapurāṇa,<sup>1</sup> it gives no details with the help of which we can locate the exact place. However the name is found in several works of Sanskrit literature. The collection of the material in all those works on Gayā in one volume will be a rich literature itself. It is a very old and renowned place of pilgrimage in Bihar state and is the same as the modern Gayā.

### Indradyumnasaras

This is a reservoir in Purusottamakṣetra<sup>6</sup> (q V.) on the bank of which stands 'Hari' on the form of Narasiṃha. A bath in it is prescribed specially on the 3rd day of the second half of Āśāḍha. Dr P V Kane<sup>6</sup> also agrees with its location in Purusottamakṣetra as mentioned above by the Skandapurāṇa. It was named after the king Indradyumna.<sup>7</sup>

### Jagannātha or Purusottamakṣetra

The importance of this holy place has been dealt with in a separate chapter of the Vaiṣṇavakhaṇḍa of the Skandapurāṇa, which is named as Purusottamakṣetra-māhātmya. According to the Skandapurāṇa<sup>8</sup> it is a Vaiṣṇava kṣetra. The body of God Viṣṇu is said to have been made of wood. According to the

1. Geog. Dic. P 63.

2. Hist. Geog. P 217.

3. Sk. Ma. A. M. U. 2. 33 (33)

4. Sk. Vai. Ven. M. 10. 61.

5. Sk. Vai. P. M. 311-2.

6. Hist. Dhs. P 757

7. Ibid. P 694-700

8. Purusottamākhyam sumahatṭkṣetram parama pūṇyam /

Yatrāste dāravatanam śrīṣo mānusa līlayā //

Darśanīm muktidaḥ sākṣāt sarvatīrtha phalapradah //

Sk. Vai. P. M. 1.3.

Skandapurāṇa<sup>1</sup> this holy place is situated in the centre of the hill known as Nīlācala, which is surrounded by sand. It has been compared with one of the breasts of the earth. It is 10 Yojanas (80 miles) in extent. As to its exact location it stands at the north bank of the sea and to the south of Mahānadi<sup>2</sup>. The place beginning from the bank of the south sea up to the forest named *Ekāmra-kānana* has been said to be very auspicious. People who reside herein are very fortunate. The mountain known as Nīlācala or Nīlaparvata on which the temple of Jagannātha exists is also situated on the shore of the ocean. This mountain has been described as very auspicious in every bit of it. God Viṣṇu is said to dwell here with his own body. It is further mentioned<sup>3</sup> that within the jurisdiction of Nīlādri there stands a vaṭa tree to the south of which stands a reservoir known as Rohini Kuṇḍa. The temple under reference is located just near to this pit.<sup>4</sup> The great sage Mārkaṇḍeya had dug a pit here to the north-west of the tree (Nyagrodha), and worshipped God Śiva. A bath in this shrine and visit to God Śiva give the result of a Horse-sacrifice<sup>5</sup>. This is situated at the distance of 5 krośas (10 miles) from the sea, and two krośas i. e., 4 miles from the temple<sup>6</sup>. The mountain known as the

1. Aho tat paramam kṣetram viśtrāṁ daśayojanam /  
Tīrtharājasya sahlād uthitāṁ vālukācitāṁ //  
Nīlācalena mahatā madhyasthena virājitaṁ /  
Ekastanam iva pṛthvyāḥ sudūrāt paribhāvitam //

Sk. Vai. P. M. 1. 11-12.

2. Sūgarasyottare tīre mahānadyāstu dakṣiṇe /  
Sa pradēśaḥ pṛthivyām hi sarvatīrtha phalapradaḥ //  
Tatra ye manuṣyāḥ brahman nivasanti subuddhayaḥ /  
Jānāntara kṛtāntam ca punyānām phalabhāgināḥ //  
Aṭṭha punyāni prajāyante nābhakti mayi padmaja //  
Ekāmra-kānanaḥ yāvad dakṣinodadhi tīrabhuḥ //

Sk. Vai. P. M. 1. 31-33.

3. Sk. Vai. P. M. 1. 34-36

4. Īdṛśaṁ tatra gatvaiva drakṣyase mām pītāmahaḥ /  
Nīlādri antarabhūṁ kalpanyagrodha mūlataḥ /  
Vārunyām diśi yat kuṇḍam rauhinam nāma viśrutam /  
Tat tīre nivasantaṁ mām paśyantaś carma cakṣuṣā //

Sk. Vai. P. M. 1. 38-39

5. Sk. Vai. P. M. 3. 48-51.

6. Pañcakrośam idaṁ kṣetram samudrāntar vyavasthitaṁ /  
Dvīkrośam tīrtharājasya tatabhūmau sunirmalam //

Sk. Vai. P. M. 3. 52.

Nilā<sup>1</sup> parvata is just a mound of sand, and it is compared with the God Nārāyaṇa, himself. The great pagoda of Jagannātha has a conical tower 192 feet high surmounted by a Cakra. The shape of this holy<sup>2</sup> place is like that of a Śaṅkha. It is explained that in the western boundary, on the head of this place like Śaṅkha stands the temple of God Śiva known as Visabhadhvaja, and the other image known as Nilakanṭha exists on the opposite side. The place starting from the waters of the sea up to the root of the Vata tree is the belly of Śaṅkha, which has the touch of the waters of the ocean. The waters of the ocean here are regarded as very sacred. The Skandapurāṇa<sup>3</sup> reveals that God Rudra being angry with Brahmā chopped off his head which after circuiting the whole Universe, fell down at this holy place (Jagannātha), which is hence known as Kapālamocana<sup>4</sup> tīrtha. One who dies in the place extending from the waters of the sea up to the root of the Vata tree gets salvation after his death.<sup>5</sup> According to the Skandapurāṇa, there are 3½ crores of tīrthas on this earth which are the bestower of heaven and salvation. The Purusottama tīrtha is a renowned place of pilgrimage among them.<sup>6</sup> It includes eight hugas of Rudra namely<sup>7</sup> Kapālmocana, Ksetrapāla, Yameśvara, Mārkaṇḍeya, Īśāna, Bilveśa, Nilakantha and Vateśa. While describing a pilgrimage to this holy place (Purusottama tīrtha) it is recorded that this shrine is situated on Nilādri in the country of Utkala<sup>8</sup> which stands on the shore of the south sea.

Being asked by the sages<sup>8</sup> as to the location of Purusottama

- 
1. Suvarṇavālukā kīrnam nilaparvata śobhitam /  
Yo'sau viśveśvaro devaḥ śakṣāt nārāyaṇātmaḥ //  
Sk. Vai. P. M. 3 53
  2. Simā pratiḥ ksetraśa śaṅkhaśākarasya mūrdhani /  
Sarvakāmaprado devaḥ sa āste vṛabhadhvajah //  
Sk. Ava. P. M. 4 1
  3. Sk. Vai. P. M. 4. 5-7
  4. Sindhurājasya salilād yāvan mūlaṁ vatasya vai /  
Kīta pakṣi manasyānām muktido mataḥ //  
Sk. Vai. P. M. 4 14
  5. Sk. Vai. P. M. 4. 16 17
  6. Sk. Vai. P. M. 4 51-53
  7. Supuṇye cotkāle deśe daksinārnava tīrage /  
Nilādri śikharāvāsam vrajatam śaranam vibhum //  
Sk. Vai. P. M. 4 105
  8. Sk. Vai. P. M. 6 1.

tīrtha where the God Nārāyaṇa Himself abides in the form of wood, sage Jaiminī says that it is situated in Utkala deśa (Orissa) on the shore of the south sea, and it contains many sacred places of pilgrimage. The inhabitants<sup>1</sup> of this place are said to be well-behaved, and the Brahmins are engaged in study and sacrifices. The Brahmins of this country are said to be the creators of the religious books. As to its vegetation<sup>2</sup> the country of Utkala is very rich. It contains a plenty of betel-nut trees (well arranged), and several other fruit trees. The holy river known as Rṣikulyā flowing through it falls into the south sea. Narasimha<sup>3</sup> ksetra which stands here is said to have been founded by the creator (Brahmā) himself. The image of Nṛsiṃha exists with that of Śaṃbhu. A visit to this place is highly auspicious. The existence of God Janārdana here in such a form has made Oḍhradeśa (Orissa) extremely auspicious and this has made India itself very holy. Orissa is described as the best of all the countries in India. The Brahmanas<sup>4</sup> of this country are said to be well versed in vedas and the śāstras. The images of Kṛṣṇa, Rāma and Subhadrā stand here. They were established on Thursday, the 8th day of the

1. Utkalo nāma deśo'stu khyātah paramapṭivanah /  
Yatra tīrthānyanekāni punyānyāyatinaṁ ca /  
Dakṣiṇasyo dadhestīre sa tu deśah pratisthitah /  
Yatra sthitā Vai puruṣāḥ sadācāra nīdarśanāḥ //  
Vṛttidhayaṇa sampannā yajvāno yatra bhūsuritā /  
Śiṣyāḥ krato vedā vedaśāstra pravartakāḥ //

Sk Var. P. M 6-2-4.

2. Elūlavaṅga kankola dīḍṇamāvijā pūrakaḥ /  
Śrenīkṛtāḥ pūṅgvānāḥ udvīnāḥ śataśo vṛtāḥ //  
Nīnā drumā latī kīrnāḥ parvataḥ sindhubhīr vṛtāḥ /  
Sa eṣa deśa pravara utkalakhyo dvijottamāḥ //  
Rṣikulyāṁ samāśrity dakṣiṇodadhī gūṇinīm /  
Svarnarekhā mahānadyor madhye deśah pratisthitah //  
Santayatra punyātane kṣetrāni subhūnyapī /  
Pūrvam astīrthayātrīṇāṁ varmitāni mayā dvijāḥ //  
Bhūsvargah sampratam hyeṣa kathitah puruṣottamah //

Sk Var. P. M 6 25-28

3. Sk Var. P. M 10 5-54.

4. Etad arāṇ prasastā vai sadārthe vinyojitā //  
Aho bhūratavarāṣṭha manuṣyāḥ kṣīṇa kalmāṣāḥ /  
Apavarga prado vṛjīm āvir āsij janārdanah /  
Tatrī prayam oḍhradeśah sarveṣāṁ uttamottamah //  
Yatra-ḥ carmanetrena paśyanti brahmarūpinam //  
Śruti smṛtināḥ gāhanah panthāḥ karmābhīr ākulāḥ //

Sk Var. P. M 21. 9-11.

bright half of Vaiśākha with Pusya Nakṣatra A visit to these images on this day bestows salvation to the visitors <sup>1</sup>

The image of Lord Viṣṇu made of wood stands evidently at the sea shore on Nilācala, near the root of the Nyagrodha tree. A visit to and worship of this God have been greatly eulogised <sup>2</sup> A bath in the sea here gives the fruits of all the sacred places and temples Offer of piṇḍas or tarpana to ancestors and deities is very efficacious according to the Skandapurāṇa <sup>3</sup> As to the location of the shrine of Narasimha<sup>4</sup>, it is situated on the bank of the the Indradyumna shrine The Skandapurāṇa<sup>5</sup> says that there is no other place of pilgrimage like this Purusottama kṣetra among the seven Islands, on this earth The partaking of the food offered to the Deity here releases people from sins The holy place of pilgrimage finds mention in several treatises Many of the modern scholars have dealt with this shrine <sup>6</sup> Virāja maṇḍala<sup>7</sup> extends a little beyond Jaipur on the river Vaitaraṇī in Orissa. In that country there is a holy place, destroyer of sins and bestower of Mukti, surrounded on all sides by sand and ten yojanas in extent There is the famous shrine of Purusottama in the country of Utkala the whole of which is very holy owing to the favour of the all pervading Jagannātha

Dr P V Kane<sup>8</sup> mentions that the Skandapurāṇa contains a Purusottama-māhātmya in a sub section called Utkala khaṇḍa in its section Vaisṇava khaṇḍa, where the story of Indra is given with some variations But there is no sub section known as Utkala-khaṇḍa in its section Vaisṇava khaṇḍa N L Dey<sup>9</sup> identifies it with modern Puri in Orissa According to him Puri is the ancient Dantapura, where Buddha's left canine tooth was kept enshrined Dr B C Law<sup>10</sup> also observes that it is in the Puri district of Orissa. It is sandy and ten yojanas in extent containing the famous deity

1 Sk Val P. M. 27 99-101

2 Sk Val. P. M. 28 55-56.

3 Sk. Val P. M. 30 161-162

4 Sk Val. P. M. 31 1-2

5 Sk Val P. M. 38 96-97.

6 Hist Dhs. IV. P. 692 703.

7 See Hist of Orissa, Vol. I PP. 42-58, by R. D. Banerjee ref. by Dr P. V Kane P. 694 foot note no 1573 (Hist. Dhs. IV)

8 Hist Dhs. IV P. 695

9 Geog. Dic. P. 163

10. Hist Geog. P. 184.



Purusottama. It includes two distinct portions, the *Balakhaṇḍa* lies between two sacred tīrthas, *Svargadvāra* and *Cakratīrtha*. It exactly lies on the shore of the Bay of Bengal. It is otherwise called *Sriksetra* which is one of the most sacred places of the Hindus<sup>1</sup>. At present the sacred enclosure of *Jagannātha* is a square surrounded by a massive stone wall 20 feet high, 652 feet long and 630 feet broad with 120 temples containing various forms of God, 13 being temples of Śiva, some more of Pārvatī and a temple of the sun. This clearly shows the catholicity of *Jagannātha*. Almost every form of Hindu faith is represented here<sup>2</sup>. The holy *Purusottama* *kṣetra* forbids all wranglings between Śaivas and Vaiṣnavas<sup>3</sup>.

The great pagoda of *Jagannātha* has four chambers, the first being the Hall of offerings (*bhogamandira*), the second the pillared hall for music and dance (the *nata mandira*), the third the audience hall where pilgrims assemble (the *Jaganmohana mandira*) and the fourth the inner sanctuary. The great pagoda of *Jagannātha* has a conical tower, 192 feet high surmounted by a *cakra* and a flag<sup>4</sup>. It is said to resemble, in shape, a conch shell in the centre of which lies the *Jagannātha* temple.<sup>5</sup>

The temple is situated at the distance of about seven furlongs from the sea shore and stands on a mound about 20 feet above the level of the surrounding ground, the mound being dignified by being called *Nilagiri* (the blue hill). There is a large gateway on each side of the enclosure, that on the east being the most magnificent. On each side of the entrance there is a colossal crouching lion and hence the door way is called *Simhadvāra* (Lion gate). There are certain peculiar features<sup>6</sup> of the great shrine of *Jagannātha*. In the first place, in the court of *Jagannātha* and outside the lion gate no distinction of caste is observed. The second special feature is that the holy rice cooked as offering to *Jagannātha* is

<sup>1</sup> Hist. Geog. P. 184

<sup>2</sup> Hist. Dhs. IV. P. 696.

<sup>3</sup> *Nityajorantaram* *līcid ekabhāvo dvīdhā kṛtau /*  
*Yo rudrah sa svānam viṣṇur yo viṣṇuḥ sa mahāśvārah //*

Brahma P. 56-70 (vide Hist. Dhs. 696)  
cf. Śaiva *Bhṛṅgavatīnām ca vīdūṛtha pratīṣṭhakaṁ //*

Bra. P. 56-64.

<sup>4</sup> Hist. Dhs. IV. P. 698.

<sup>5</sup> Hist. Geog. P. 184

<sup>6</sup> Hist. Dhs. IV. P. 697

regarded as so sanctified that all barriers of caste are transcended, so much so that a Puri priest will receive the holy food even from a low caste Hindu. The feeling is that cooked rice when once placed before Jagannātha never ceases to be pure. Hence the Mahāprasāda is dried, and taken to all parts of India. The third special feature of Jagannātha temple is the car festival (rathayātrā) which is the most important of the 24 festivals at Puri. The car festival starts on the second day of the bright half of Āṣāḍha. The car of Jagannātha is about 45 feet in height, 35 feet square and is supported on 16 wheels of 7 feet diameter with 16 spokes and has Garuḍa as a crest, the second car is that of Subhadrā, which is a little smaller than Jagannātha's car, resting on 2 wheels with 12 spokes in each and having a padma (lotus) as a crest, the third car is that of Balarāma resting on 14 wheels with 14 spokes in each wheel and having Hanumān for a crest<sup>1</sup>. It finds mention in the Govindapur<sup>2</sup> Stone Inscription of the poet Gangādhara of Śāke 1059 i e 1137-38 A D.

### Kāmākhyātīrtha

The Kāmākhyā tīrtha finds mention at several places in the Purāṇas and Mahābhārata as well. But as regards its location, the Skandapurāṇa does not agree with the rest. According to the Padmapurāṇa and the Mahābhārata<sup>3</sup> it is a place of pilgrimage on the river Devikā in the Punjab<sup>4</sup> where according to Devībhāgavats it is a Devīsthāna or temple of Tripurā-bhairavī on the beautiful Nilācala hill over hanging the river Brahmaputra<sup>5</sup>. The Kālikā purāṇa tells that it is a holy place on Kāmagiri in Kāmarūpa where the private parts of sakti fell down when her body was being carried round by God Śiva. Here it is called Kāmākhyā<sup>6</sup>. In his paper on the Mother Goddess Kāmākhyā, Śrī B. Kakati after narrating

1 Hist Dhs IV. P. 697

2. Gatvā śrīpurusottamāṁ (bhūga) vāyo hrđyah pratisthāpadam /  
Paravartate pathyasī lasac candragrahaṇaṇasī //  
Sarvasvaṁ vitatara tarpita pitrstomah karollasitah /  
Teyairyah pūitasya parvany vidgoḥ sahayyamapa ksanam //  
---E. I II P 334. verse 12 ref by Hist. Dhs. 700.

3 Mbh Vana Parva. 82 105, P I 25, 12-q by Hist. Dhs. IV P 761.

4 Geog Dic P. 86

5 Devī Bhāg VII 38, 15-q by Hist. Dhs 761,

6 Kālikāp 18 42 and 50

this purāṇic episode observes that it is situated at about two miles from Gauhati<sup>1</sup> in Assam.

The facts mentioned above show that none of the scholars have consulted the Skandapurāṇa for its identification. Surely the Kāmākhyā of N L Dey and Dr B C Law are not identical with the Kāmākhyā of the Skandapurāṇa.

The Skandapurāṇa speaks of the Kāmākhyā as one of the sub-tirthas of Puruṣottama<sup>2</sup> kṣetra. The location of Puruṣottama-kṣetra is also clearly depicted here. The Skandapurāṇa says that it is situated to the north of the ocean and south of the river Mahānadi<sup>3</sup>. This points to modern Puri in Orissa.

### Kāmarūpa

The location of Kāmarūpa is not so difficult. Almost all the works of the past and present day writers have mentioned Kāmarūpa as a country but Rājasekhara<sup>4</sup>, in his Kāvya-mīmāṃsā says that it was a mountain in the eastern country. The eastern country according to him, begins from Vārāṇasī<sup>5</sup> on wards. It appears that Rājasekhara's Kāmarūpa is not identical with it. However, N L Dey thinks that on the north it included Bhutan, on the south it was bounded by the confluence of the Brahmaputra and the Lakhya and Banga and included Manipur, Jayantiya, Kachar and parts of Mymensingh and Sylhet<sup>6</sup>. The Kālikā Purāṇa indicates that the modern district of Kāmarūpa extend from Goalpara to Gauhati, and its capital was called Prāgyyotiṣa which has been identified with Kāmākhyā of Gauhati<sup>7</sup>. It is further said that the temple of Tāmreśvarī Devī or the copper temple called by Buchanan, the eastern Kāmākhyā on the river Dalpani, is situated

1 Siddhabhūratī, part II, PP 44 ff-q by Hist. Div. IV. P. 781.

2 Kṛtāṇi hyam kṣetrapāṇam ca vimalaṇi vā tapasthītā /  
Sūksād brahma, svarūpo' sau nṛsīrṣho dakṣiṇe vibhoḥ //  
Hiraṇyakaśīpor vātho vidārya yam prabhojjvalaḥ //  
Sk. Vai., P. M. 4 23-24.

3 S'garasyottare tīre mahānadyastu dakṣiṇe /  
Sa pradēśaḥ pṛthivyāu hi sarvatīrthapbalapradāḥ //  
Sk. Vai., P. M. 1 31.

4 'Bhūḥ gṛha lūhitagiri cakora dardura nepṭila  
Kāmarūpādayah parvatāḥ' K. M. XVII P. 93

5 Tatra Vārāṇasyaḥ purataḥ pūrvadēśaḥ - K. M. XVII. P. 93.

6 Geog. Dic. P. 87

7 J.R.A.S., 1900, P. 25

near the north eastern boundary of the Kāmarūpa<sup>1</sup>. He assumed Kāmarūpa as identical with Assam<sup>2</sup>. The learned Geographer Cunningham<sup>3</sup> also identifies it with Assam in the eastern region. The Skandapurāṇa<sup>4</sup> explains that Kāmarūpa comprised nine lacs of villages which certifies its greatness in the time of yore

### Kṛṣṇatirtha

The name occurs in association with the other important temples in Purusottama ksetra. The temple of Kṛṣṇa, Rāma and Subhadrā stands altogether in the Purusottamaksetra<sup>5</sup> *Magadhadeśa* or the country of *Magadha*.

The country of Magadha figures prominently in the Vedic literature particularly in the Atharva<sup>6</sup> Veda, and hence it may be said that it is as old as the Atharva Veda Samhitā. After the vedic age Magadh finds mention in the Brahmanic, Buddhistic and Jaina literature and has properly been dealt with. Modern scholars have spoken much about the country of Magadha and its history.

The Skandapurāṇa<sup>7</sup> says that Magadha contained 66 thousand of villages, but according to Vinaya<sup>8</sup> Pīṭaka, Magadh comprised 80,000 villages in the time of Bimbisāra and the river Tepodā flowed by it. The difference is certainly one to the difference in time of the two works. Rājaśekhara<sup>9</sup> has listed Magadha among the countries of eastern India. F. E. Pargiter<sup>10</sup> in his article "Ancient countries in Eastern India" points out that Magadha included the modern districts of Patna, Gayā and

1 JASB, XVII P. 462

2 CWB. III. P 115

3 Anc Geog P 572

4. Kāmarūpe ca grāmānām navalaksāḥ prakīrtitāḥ /  
Dīhale veda sanjñe tu grāmānām nava laksakam //  
Sk Ma Kau 39 131.

5. Ādyantayor jagannātham pūjayitvā yathāvidhi /  
Tīrtharūpe, bhūciya svam naraḥ syān muktibhājanam //  
Tatastīrtham viśargam ca kṛtvā suddhamanāḥ pumān //  
Rāmān kṛṣṇān subhadrām ca natvā rūpān vicintayet //  
Sk. Vai P M 30 167-168

6. A. V. V 14.

7. Lakṣaikaṁ ca tathā proktam grāmānām tu bhayānakam //  
Ṣaṭsaṣṭim ca sahsrāṇi deśo māgadha ucyaṭe //  
Sk Ma Kau 39 159

8. Vinaya pīṭaka I 29. IV, 116-117-q by Law P 45

9. KM, VII P. 33 and XVII P. 93

10. JASB. (1897) P. I P. 86

Śāhābad. The author has contributed one more article<sup>1</sup> under the title "Magadh and Videha", but strictly speaking no geographical information worth mentioning is found in it. B. C. Law<sup>2</sup> believes that the country of Magadha is identical with the Modern Patna and Gayā districts of Bihar. N. L. Dey<sup>3</sup> remarks that the country of Magadha once extended south of the Ganges from Benaras to Monghyr and south wards as far as Singhbhum. Dr. Cunningham<sup>4</sup> also places it in the eastern India. However, since the people in its vicinity call the districts of Patna, Gayā and south Monghyr as Magah or Maggah (wrongly mentioned as Maga by Dey<sup>5</sup>), the region of the above noted districts should be included in the Magadha country. Magadha is apparently the Sanskrit word of the Prākṛta word Maggah. It is generally identified with south Bihar.

### Mithilā

The name of Mithilā occurs twice in the Skandapurāṇa once while describing Sitā<sup>6</sup> and next while describing a Brāhmaṇa named Kauthuma.<sup>7</sup> The Skandapurāṇa gives no detailed account of this country

B. C. Law<sup>8</sup> has gathered numerous facts about it. It is an avowed fact that Mithilā was the capital of Videha. Rāmāyaṇa and Mahābhārata hold that Mithilā was the name of the capital as well as the country itself. It has been identified with the modern Janakapura a small town within the Nepal border. It was situated according to Rhys Davids,<sup>9</sup> about 85 miles north west of Vaiśālī. It was seven leagues and the kingdom of Videha 300 leagues in extent,<sup>10</sup> but Jātaka VI (p. 32) mentions that it was situated at a distance of 60 yojanas from Campā the capital of Anga. Tirabhūkti<sup>11</sup> (modern Tirhut) was bounded by the river Kauśiki

1 JRAS (1908) July PP 851-853

2 Hist Geog P. 44.

3 Geog Dic. P 116-117

4 Anc Geog. PP 6 and 518

5 Geog. Dic P. 116-117

6 Sk Ma. Ke. 8 105-106.

7 Sk Ma. Kau 5 54

8. Hist Geog. P. 236

9. Buddhist India P 26 —ref. by Law P 236

10. Jataka III 385 IV, P. 316

11. Law Geog. of Early Buddhism P. 30-31.

(Kośī) in the east, the Ganges in the south, the Sadānīrā (Gaṇḍaka or the Rāptī) in the west and the Himalayas in the north. According to the Bhavīsyapurāṇa, Nīmi's son Mithī founded the beautiful city of Mithilā. He came to be known as Janaka because he was the founder of the city (cf. Bhāgavatapurāṇa IX. 13.13, see also Vālmīki Rāmāyaṇa V). It is said that Mithila was named after Mithī and the kings thereof were called the Marthilas.<sup>1</sup> But what was the name of Mithilā before Mithī is not known yet and hence this question has remained unsolved. Mithilā, at present, comprises the districts of Darbhanga, Muzaffarpur, Northern Monghyr, portions of Bhagalpur and Purnea and Bettiah.

### Mārkaṇḍeyakūṇḍa

The Skandapurāṇa<sup>2</sup> explains that the great sage Mārkaṇḍeya worshipped God Śiva in a dip dug by the wheel (Cakra) of Hari, in the northwest corner of the Nyagrodha tree in Purusottamaksetra, and got victory over death. So the pit was named after his name later on. Dr. P. V. Kane<sup>3</sup> refers to one Mārkaṇḍeya hrada which he locates near Purusottama tīrtha. These two holy places under reference seem to be identical.

### Narasimhaksetra

According to the Sk. P.<sup>4</sup> this is a holy place situated in Purusottamaksetra. It was made by Brahmā Himself. Here stands the image of God Narasimha with that of Śambhu.

1. Vāyu P. 89.6, 23.

&

Brahmāṇḍa P. III 64, 6, 24, ref. by Law 237.  
Viṣṇu P. IV 5, 14.

2. *Evam purā dattavarō mārkaṇḍeyo mahāmuniḥ /  
Nyagrodha vāyavya kone khātam cakrena vai hareḥ //  
Pāvanam gartam āsthāya pūjayitvā mahēśvaram /  
Mahatā tapasā vīro jitavān mṛtyumanjastī /  
Munes tasyaiva nūmnāyam prakhyāto gartta uttamah /  
Yatra snātva śivam drṣtvā vājmedhaphalam labhet //*

Sk. Var. P. M. 3. 49-51

3. Hist. Dhs. IV P. 780

4. *Kṣetram tan narasimhasya brahmaṇā nirmītam purā /  
Indradyumnānugrahāya sarvaloka hitāya ca //*

Sk. Var., P. M. 16 53.

**Nilādri**

The mountain known as Nilādri<sup>1</sup> is situated in Oḍhradeśa i.e. Orissa. It is this mountain on which the temple of Lord Jagannātha stands. It is situated at the shore of the south sea i.e. Bay of Bengal. According to the Sk. P. the mountain is surrounded by forests. The Kalpa trees exist to the extent of two miles around this mountain. To the west of this stands a reservoir named Rauhiṇa Kuṇḍa. It is not identical with the Nila-parvata mentioned by N. L. Dey<sup>2</sup> though the same Nilādri is known as Nilaparvata, Nilācala, and Nilagiri also<sup>3</sup>.

**Oddiyānadeśa**

According to Sk. P.<sup>4</sup> the country of Oddiyāna contained ten lakhs of villages. It is also known as Oḍhradeśa situated on the shore of the south sea<sup>5</sup>.

The holy place called Śrī Purusottama stands therein. This country<sup>6</sup> is described as the best of all the holy places in India.

**Prāgjyotiṣapura**

It finds mention in the Sk. P.<sup>7</sup> The meaning of the name indicates that it was a town in the eastern part of India. It is mentioned in the epics, Purāṇas and classical literature as well. But as to its location many of the works differ.

On one hand it is said to have been the capital of Kāmarūpa, and on the other it is located on the bank of the river Betwa or Betravatī<sup>8</sup>. Undoubtedly it must have been another Prāgjyotiṣa-

1. Oḍhradeśa itī khyāto varṣe bhārata sañjñite /  
Dakṣiṇasyodadheṣṭīre kṣetram śrīpurusottamam //  
Yatra Nilagiriṇūma samantāt kānanāvṛtaḥ /  
Tasyotsaṅge kalpavṛkṣaḥ samantāt kroṣa sammitaḥ //  
Tasya chāyām samākramya brahmahatyām vyapohati /  
Tasya paścād diśi khyātāḥ kuṇḍāḥ rauheṇa sañjñitāḥ //

Sk. Vai. P. M. 7. 23-25.

2. Geog. Dic. P. 141.

3. Sk. Vai., P. M. Chapters 1, 4, 7, 19, 28, 35, 38.

4. Oddiyāne tathā deśe navalakṣaḥ prakīrtitāḥ /  
Jalandhāre tathā deśe navalakṣaḥ prakīrtitāḥ //

Sk. Ma. Kau. 39. 133.

5. Sk. Vai. P. M. 7. 23.

6. Aho bhāratavarsasthā manuṣyāḥ kṣīṇa kalmaṣāḥ /  
Apavargaprado yeṣāṃ āvīr āsīḥ janārdanaḥ /  
Tatrā pyāyāḥ oḍhradeśaḥ sarveṣāṃ uttamottamaḥ //

Sk. Vai. P. M. 21. 9-10.

7. Sk. Ma. Kau. 59.84 and 60.1-2.

8. Geog. Dic. P. 158.

pura It has been discussed as a beautiful city under the sovereignty of Naraka<sup>1</sup> The Kamauli grant of Vaidyadeva refers to the maṇḍala of Kāmṛūpa<sup>2</sup> and the viśaya of Prāgyotisa which implies that the latter was the larger administrative division including Kāmṛūpa Sir Edward Gait identifies it with the modern town of Gauhati

The Mahābhārata<sup>3</sup> refers to it as a mleccha and asura kingdom Kālidāsa (in his Raghuvamśa) locates it to the north of the Brahmaputra river Vārāhamihira and Rājasekhara also mention it Rājasekhara<sup>4</sup> has placed it in the eastern division The place has been touched by several scholars. However, it can evidently be placed in the eastern division of India.

### **Purusottamakṣetra**

(Vide Jagannātha above)

### **Sabaradipaka Āśrama**

This hermitage stands to the west<sup>6</sup> of the temple of God Viṣṇu in Orissa A footpath from this hermitage leads to the temple of God Viṣṇu.

### **Subhadra**

This is one of the three images<sup>6</sup> namely Rāma, Kṛṣṇa and Subhadra, which are established in Jagannāthapurī.

### **Svarṇarekha (river)**

The river named Svarṇarekhā is situated in Utkaladeśa. According to the Sk P it falls into the south sea<sup>7</sup>

N. L. Dey<sup>8</sup> locates it in the south west corner of Assam But no other scholar speaks of it The Sk. p<sup>9</sup> informs that each of the

1 Kālikā purāṇa, ch 40 75-ref by Law 253

2 Hist Geog P 253.

3 Karna parva, V. 104-105

Sabhā parva, XXV. 1,000 ff

Vana parva, XII, 488

} ref. by Law, Hist, Geog P 253.

4. KM 93 (298).

5 Gaṭrāste āśrama śreṣṭhaḥ khyātāḥ sabara dipakāḥ /  
Paścimasyām diśā vibhor vestitāḥ sabarālayāḥ /  
Yasmāid ekapadī mūrgo yena viśnvālayaḥ vrajet //

Sk Vai, P M 7 28-29.

6. Sk Vai P M 30 167-168

7 Hist Dhs. IV. P 811

8. Geog Dic P. 205

9. Sk. Ma. Kau. 29 152-153.



country of Tomara, Karnāṭa, and Yugala or Puṅgala comprised 14 lacs of villages. As Tomara is associated with Karnāṭa the location of the former is imagined to be somewhere near the latter. The country of Karnāṭa is situated in the southern region so the location of the country of Tomara too can be ascertained in the same region.

### Utkaladeśa

Same as Oddiyāna (q. v.)

### Vardhamāna

Instead of Vardhamāna, B. C. Law<sup>1</sup> mentions Vardhamāna-Bhukti and argues that Vardhamāna Bhukti is identical with modern Burdwan in Bengal. For its location and name he refers to the following as evidence. The Mallasaral copperplate Inscription, an inscription found in a village near Galsi in the Burdwan District, Bengal, Narhati copperplate, the Chittagong plates of Kāntideva of the 9th century A.D. which mention it as Vardhamānapura, and the Irda copperplate<sup>2</sup> Grant of king Nayapāla Deva. But it has been located in different places by different Purāṇas, and classical literature. The Sk. P.<sup>3</sup> exposes that Vardhamāna comprised 14 thousand of villages besides this no more information is available therein. Mārkaṇḍeyapurāṇa and Devipurāṇa also deal with the name. According to Devipurāṇa it is a separate country from Vaṅga. N. L. Dey<sup>4</sup> locates it in between Allahabad and Banaras on the basis of Kathāsaritsāgara (chs. 24, 25) Dey locates it in Malwa referring JASB (1883) p. 67. Another town of this name was in Kathiawad which has been identified with the present Vāḍvana where Merutunga, the celebrated Jaina scholar composed his Prabandha Cintāmaṇi<sup>5</sup> in A.D. 1423.

A scrutiny, so far done, of all the works leads to the conclusion that though none of them has referred to the Sk. P., it may be located in Eastern India.

### Varendudeśa

The Sk. P.<sup>6</sup> mentions that Varendu comprised 30 thousand of

1. Hist. Geog. P. 269

2. Hist. Geog. P. 269

3. Sk. Ma. Kau. 39. 157

4. Geog. Dic. P. 25

5. Ibid.

6. Triṃśat sahasra uktaṇi ca grāmāṇāṃ ca varendukaḥ //

Sk. Ma. Kau. 39. 160.

villages. No further description about this place is found in this Purāṇa and no other works speak a word about it. N. L. Dey<sup>1</sup> mentions one Barendra in the district of Maldah in Bengal. Varendu and Barendra seems to be synonymous. Barendra might be the later form of Varendu. If this is taken for granted, then Varendudeśa can be located in Bengal, now in Bangla Deśa.

### **Venuvana ksetra**

It is stated in the Sk. P.<sup>2</sup> that there is a place (ksetra) which purifies one's sins, and is called as *Venuvana* wherefrom the bamboos, pearls are obtained. As the several place names of different regions are described in the same chapter, e. g. Aruṇācala mātmya, it is difficult to locate it in this region without strong support of other purāṇic evidences.

It is said that *Venuvana* was neither too far from nor too near to the town of Rājagrha<sup>3</sup>. As Rājagrha falls in Magadha it can be placed in the eastern region of India.

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1 Geog. Dic. P. 26.

2 Ksetraṃ venuvanam nāma vidyate pāpanāśanam /  
Yatra vanśalātā garbhāḥ jātā muktāmanih śiva //

Sk. Ma. A. M. U. 2. 62.

3. Mahāvāgga 1.22. 17-ref. by Geog. Dic. P. 29,

# ŚĀKHĀS OF THE ATHARVAVEDA

By

GANGA SAGAR RAI

[लेखेऽस्मिन् अथर्ववेदस्य शाखानां संक्षिप्तः परिचयः पुराणा-  
नामाधारेण इतरप्रमाणाधारेण च प्रदत्तः । पुराणम् पत्रिकायाः  
पूर्वेष्वङ्केषु ऋग्यजुःसामशाखानां परिचयः प्रकाशितो वर्तते ।  
केषुचित्पुराणेषु वैदिकशाखानां विस्तृतं विवरणमस्ति केषुविच्च  
संक्षिप्तोल्लेख एव । अत्र तेषां पुराणवर्णनानामपि निर्देशः  
कृतोऽस्ति । अन्येषु वैदिकग्रन्थेषु इतरविषयग्रन्थेष्वपि क्वचित्  
प्रसङ्गवशात् शाखानामुल्लेखो वर्णनं वा वर्तते । अत्र तेषां यथाशक्यं  
संक्षिप्तं प्रामाणिकं च विवरणमस्ति ।]

The oldest available name for the fourth or Atharvaveda is Atharvāngiras which is found in the very text of the Atharvaveda<sup>1</sup>. This name is found in the beginning of the Ms. of the Śaunakīya Samhitā.<sup>2</sup> This name also occurs in the Mahābhārata<sup>3</sup>, Yājñavalkya Smṛti<sup>4</sup>, Manusmṛiti<sup>5</sup> and the Baudhāyana Dharma-sūtra<sup>6</sup>. The word Atharvan and its derivatives is profoundly used in the literature to denote the fourth Veda while its second part Angiras finds mention only once in the literature in this sense.<sup>7</sup> The etymology of the word Atharvan is given in the Nirukta (II 2. I) and the Gopatha Brāhmaṇa (I 4). The word is derived from √tharv having the meaning 'Kautilya' or 'Himsā'. Thus the word Atharvan means Akautilya or Ahimsā.

1. यस्मादृचो अपातक्षन् यजुर्यस्मादपाकपन् ।  
सामानि यस्य लोमान्यथर्वाङ्गिरसो मुखम् ॥ Ath X.7.20
2. M Bloomfield Atharvaveda and Gopatha Br. under  
Sec. 7.  
अथर्वाङ्गिरसि श्रुतम् । Mbh 3 205.20  
कृत्यामथर्वाङ्गिरसीम् । Ibid 8 40.33
4. कुशलमथर्वाङ्गिरसे । Yājñavalkya Smṛti I 312
5. अथर्वाङ्गिरसी श्रुतिः । Manu. 11 33
6. अथर्वाङ्गिरसं तर्पयामि Baudhāyana Dharma Sūtra 2 5.9.14
7. अङ्गिरोभ्य स्वाहा Tait. Samh 7.5, 11 2

The word Atharvan and Angiras are used in contrary senses. The Atharvaveda is designated as Śāntaveda while Angiras is Ghorā. According to the Śatapatha Brāhmaṇa 13 4.3.3, the Āśvalāyana Śrauta Sūtra 10 7 1 and Śāṅkhāyana Śrauta Sūtra the recitation of the Verses from these two Vedas is prescribed at the occasion of Pāriplava of Āśvamedhayāga<sup>1</sup>

Here at these places, recitation of 'Bhesajam' is prescribed from Atharvaveda and that of 'Ghoram' from Angiras with aggressive sorcery and practices of spells (Kṛtyā). The late Pāriśiṣṭa hymns Ath 19 22 and 23 which are repeated in the Atharvan Pāriśiṣṭa 46 9,10 deal with and state the subdivisions of the Angiras and Atharvan. But subsequently this distinction disappeared in the course of time and the word Atharvan and its derivative (अथर्वान्, अथर्वानि, अथर्वान् and finally Atharva-Veda) prevailed for the fourth Veda. But these terms do not denote the original diversified character of these two terms.

The other words applied for this Veda are भृगुङ्गिरस and the ब्रह्मवेद. These are product of later age and neither of these two is found in the Samhitās. The word भृगुङ्गिरस occurs in the Atharvan texts only. In the Cūlikopaniṣat (11) the Atharvan texts are designated as Bhṛgu-Vistara and in the same text (10) the Bhṛgu are regarded as the best among the Atharvans<sup>2</sup>. In the Samhitās the Bhṛgu, the Angiras and the Atharvan are more closely related to each other<sup>3</sup>. This interrelation continues in the Brāhmaṇas and in the Śatapatha Brāhmaṇa sage Cyavan is described either

- 1 (a) मनुर्वैवस्वतो राजेत्याह.....अथर्वानो वेद. सोयमित्यथर्वानामेक पर्वा  
व्याचक्षाण ...Śatapatha 13 4 33 ता उपदिशत्यङ्गिरसो  
वेद सोयमित्यङ्गिरसोमनम् अथ चतुर्थ्यहन् । Satapatha Br 13.4.  
(b) तानुपदिशत्यथर्वानो वेद सोयमिति यद्भेषज निशान्त स्यात्तन्नि-  
गदेत् । चतुर्थ्यहनि.....उपदिशत्यङ्गिरसो वेद सोयमिति यद् घोर  
निशान्तं तन्निगदेत् । Āśvalāyana Śrauta Sūtra 10 7 1  
(c) अथर्वानो वेद सोयमिति भेषजं निगदेत् ।  
Śāṅkhāyana Ś Sū 16 2 9

2. अथर्वानो भृगूत्तमा Cūlikopaniṣat 10

3 Cf. Rg. X 14 6, 92.10, VII. 43.13 etc

as a Bhārgava or as an Āṅgīrasa<sup>1</sup> The term Brahmadeva is used in Atharvan literature and apart from it, it is found in the Sāṅkhayana Gṛhya Sūtra (1 16 3) The Vaitāna Sūtra, Gopatha Brāhmaṇa and Atharva Pañisistas amply use this word

About the names and number of the Śākhās of this Veda the various texts contain the diversent opinion. This Mahābhāṣya counts nine Śākhās of this Veda,<sup>2</sup> the Carapa Vyūha<sup>3</sup> and Atharva Pañisista<sup>4</sup> also confirm the same number In the Prapañcahodaya also this number is confirmed<sup>5</sup> Sāyaṇacārya,<sup>6</sup> the celebrated commentator of the Vedas, Rāmakaṣṇa Paṇḍita, the author of the Samskāra Ganapati, Satyavrata Sāmāśramin<sup>7</sup> in his Trayī Paricaya and the author of Āryavidyā<sup>8</sup> Sudhākara count nine number of the Śākhās of this Veda Contrary to it according to the Ahirbudhnyā<sup>9</sup> Samhitā this Veda contains five Śākhās The Muktikopaniṣat counts fifty Śākhās of the Atharvaveda<sup>10</sup>

Though the number of the Ātharvaṇa Śākhās is generally accepted as nine, with minor differences, there exists a great diversity in the names of these Śākhās The Purāṇic tradition in this regard has some major deviation from the prevalent Vedic tradition The relevant portion of the Vāyu Purāṇa runs as follows

- 1 यत्र वै भृगवो वाऽङ्गिरसो वा स्वर्गं लोकं समाश्रुवत । तच्च्यवनो वा भार्गवश्च्यवनो वाङ्गिरसस्तदेव जीणि कृत्यारूपो जहे । Śata Br. IV. 1 5.1
- 2 नवधाऽथर्वणो वेद
- 3 अथर्ववेदस्य नव भेदा भवन्ति—पैप्पला शौनका दान्ता प्रदान्ता औता जाबाला ब्रह्मपालाशा कुनखी वेददर्शी चारणविद्याश्चेति ।
- 4 तत्र ब्रह्मवेदस्य नवभेदा भवन्ति । तद्यथा—पैप्पलादा, स्तोदा, मौदा, शौनकीया जानला जलदा ब्रह्मवदा, वेददर्शी चारणविद्याश्चेति । Ath P 49 4 1
- 5 अथर्ववेदो नवधा
- 6 अथर्ववेदस्य नवभेदा भवन्ति
- 7 अथर्ववेदस्य नव भेदा भवन्ति Trayī Paricaya
- 8 अथर्वणस्य नव भेदा भवन्ति Ārya Vidyāsudhākara
- 9 पञ्चपाखा अथर्वणाम् । अहिर्बुध्नौ १२.८ ७
- 10 अथर्वस्यतु शाखा. स्यु. पञ्चाशद भेदतो हरे । Muktikopaniṣat

अथर्वाणं द्विधा कृत्वा सुमन्तुरददद् द्विजः ।  
 कबन्धाय पुनः कृत्स्नं स च विद्याद् यथाक्रमम् ॥४९॥  
 कबन्धस्तु द्विधा कृत्वा पथ्यायैकं पुनर्ददौ ।  
 द्वितीयं वेदस्पर्शाय स चतुर्धाऽकरोत् पुनः ॥५०॥  
 मोदो ब्रह्मबलश्चैव पिप्पलादस्तथैव च ।  
 शौक्यायनिश्च धर्मश्चतुर्थस्तपन स्मृतः ।  
 वेदस्पर्शस्य चत्वारः शिष्यास्वेते दृढव्रताः ॥५१॥  
 पुनश्च त्रिविधं विद्धि पथ्यानां भेदमुत्तमम् ।  
 जाजलिः कुमुदादिश्च तृतीयः शौनकः स्मृतः ॥५२॥  
 शौनकस्तु द्विधा कृत्वा ददावेकं तु बभ्रवे ।  
 द्वितीयां सहितां धीमान् सैन्धवायनसंज्ञिते ॥५३॥  
 सैन्धवो मुख्यकेशाय भिन्ना सा च द्विधा पुनः ।  
 नक्षत्रकल्पो वैतानस्तृतीयः सहिताविधिः ।  
 चतुर्थोऽङ्गिरसः कल्पः शान्तिकल्पश्च पञ्चमः ॥५४॥  
 श्रेष्ठास्त्वथर्वणामेते सहितानां विकल्पनाः ।  
 षट्शः कृत्वा मयाऽप्युक्तं पुराणमृषिसत्तमाः ॥५५॥

Vāyu Purāṇa I 61

The Brahmanḍa Purāṇa (1 2 35 55-62) contains the same reading with some corruptions and minor variations such as कृष्णं for कृत्स्नं (49c) देवदर्शं for वेददर्शं (50c) शौल्क्यायनि- for शौक्यायनि (51c), तपस्ति स्मृतः for तपन स्मृतः (51d), मुख्यकेशाय for मुखकेशाय (54a).

The Śrīmadbhāgavata Purāṇa mentions it as such:

अथर्ववित्सुमन्तुश्च शिष्यमध्यापयत्स्वकाम् ।  
 सहिता सोऽपि पथ्याय वेददर्शाय चोक्तवान् ॥१॥  
 शौल्क्यायनिर्ब्रह्मबलिर्मोदोषः पिप्पलायनिः ।  
 वेददर्शस्य शिष्यास्तु पथ्यशिष्यानथो शृणु ॥२॥  
 कुमुदः शुनको ब्रह्मन् जाजलिश्चाप्यथर्ववित् ।  
 बभ्रुः शिष्योऽथाङ्गिरसः सैन्धवायन एव च ।  
 अधीयेतां संहिते द्वे सावर्ण्याद्यास्तथापरे ॥३॥

नक्षत्रकरूपः शान्तिश्च काश्यपाङ्गिरसादयः ॥४ab

Bhāg XII 6

In the Viṣṇu Purāṇa the description of the Śākhas of the Atharvaveda is found thus

अथर्वणामथो वक्ष्ये संहितानां समुच्चयम् ॥८  
 शिष्यमध्यापयामास कबन्धं सोऽपि तं द्विधा ।  
 कृत्वा तु देवदर्शाय तथा पथ्याय दत्तवान् ॥९  
 देवदर्शस्य शिष्यास्तु मेधो ब्रह्मवलिस्तथा ।  
 शौल्कायनिः पिप्पलादस्तथान्यो द्विजसत्तम ॥१०  
 पथ्यस्यापि त्रयः शिष्याः कृत्वा यैर्द्विज संहिताः ।  
 जाबालिः कुमुदादिश्च तृतीयः शौनको द्विज ॥११  
 शौनकस्तु द्विधा कृत्वा ददावेकं तु बभ्रवे ।  
 द्वितीयां संहितां प्रादात् सैन्धवाय च संज्ञिने ॥१२  
 सैन्धवान्मुञ्जिकेशश्च द्वेधा भिन्ना त्रिधा पुनः ।  
 नक्षत्रकरूपो वेदानां संहितानां तथैव च ॥१३  
 चतुर्थः स्यादङ्गिरसः शान्तिकरूपश्च पञ्चमः ।  
 श्रेष्ठास्तथर्वणामेते संहितानां विकल्पकाः ॥१४

Viṣṇu Purāṇa III 6

The list of these Purāṇas may be summed up in the following table :

Bhāg	Vāyu	Brahmāṇḍa	Viṣṇu
सुमन्तु	सुमन्तु	सुमन्तु	सुमन्तु
×	कबन्ध	कबन्ध	कबन्ध
पथ्य	पथ्य	पथ्य	पथ्य
×	कृत्स्न (?)	कृष्ण (?)	×
वेददर्श	वेदस्पर्श	वेदस्पर्श	देवदर्श
कुमुद	कुमुदादि	कुमुदादि	कुमुदादि
शुनक	शौनक	शौनक	शौनक
जाजलि	जाजलि	जाजलि	जाबालि
शौल्कायनि	शौक्यायनि	शौक्यायनि	शौल्कायनि

ब्रह्मबलि	ब्रह्मबल	ब्रह्मबलि	ब्रह्मबलि
मोदोष	मोद	मोद	मेध
पिप्पलायन	पिप्पलाद	पिप्पलाद	पिप्पलाद
बभ्रु	बभ्रु	बभ्रु	बभ्रु
सेन्धवायन	सेन्धवायन	सेन्धवायन	सेन्धव
×	मुञ्जकेश	मुञ्जकेश	मुञ्जकेश
मावर्ण्य	×		—
नक्षत्रकल्प	नक्षत्रकल्प	नक्षत्रकल्प	नक्षत्रकल्प
शान्ति	शान्तिकल्प	शान्तिकल्प	शान्तिकल्प
काश्यप	—	—	—
आङ्गिरस	आङ्गिरसकल्प	आङ्गिरसकल्प	आङ्गिरस
×	सहिताविधि	सहिताविधि	सहिता
×	वैतान	वैतान	वेद

In the other texts dealing with the Śākhās of the Atharvaveda the list is somewhat different from that given in the Purāṇas. The list of some important texts is provided in the following table

1 Atharvan	2 Śaunakiya	3. Sāyaṇa
Carapavyūha	Carapavyūha	
1 Paippalāda	1 Paippala	1 Paippalādāḥ
2 Stauda	2 Dānta	2 Taudāḥ
3 Mauda	3 Pradānta	3 Maudāḥa
4 Śaunakiya	4 Śaunaka	4 Saunakī yaḥ
5 Jājala	5. Jāvala	5 Jajalāḥ
6 Jalada	6 Auta	6 Jaladāḥ
7 Brahmapada	7. Brahmapalāśa	7 Brahmapadīḥ
8 Devadarśa	8 Kunakhī Vedadarśa	8. Vedadarśāḥ
9 Cāraṇa Vaidya	9 Cāraṇavidyā	9 Cāraṇa Vaidyāḥ

The lists of the Atharvan Carapa Vyūha and Sāyaṇacārya tally completely and since both are celebrated authorities, the first being directly connected with the Atharvan tradition and the second being the celebrated commentator of the Vedas and being well equipped in the Vedic tradition their list bears more authenticity than others. In this connection it is worth mentioning that the Samhitās of only two Śāktās i.e. that of Śaunakiya and Paippalāda are available. The present prevalent Samhitā belongs to the Śaunakiya Śākha.



*Purāṇic Tradition*

Before we deal with the nine Śākhās mentioned in the Vedic tradition it is proper to take notice of the Purāṇic tradition. According to the Purāṇas Sumantu was the foremost among the Atharvans to whom Vedavyāsa taught his fourth Saṁhitā viz the Atharvaveda. According to the Purāṇas, Sumantu was famous Sage well-versed in the lore of Vedas and Vedic sacrifices. Yudhiṣṭhira invited him in his Rājasūya sacrifice<sup>1</sup> and he was also present in the court of Yudhiṣṭhira.<sup>2</sup> He instructed his Atharvan Saṁhitā to his pupil Kabandha.<sup>3</sup> According to the Mahābhārata he was not only taught Atharvaveda but all the Vedas and Mahābhārata by Vyāsa.<sup>4</sup> He went to see Bhīṣma, while the latter was lying on the bed of arrows.<sup>5</sup> Some portions of the Dharma Sūtra of Sumantu are now published.<sup>6</sup> Mr. Dr. P. V. Kane has discussed about Sumantu in his History of Dharma Śāstra. In Vedic literature, related to the Atharvaveda this Sumantu has not found its proper importance. Kabandha was Sumantu's student to whom Sumantu taught his Saṁhitā. In the Purāṇas he is recognised as Sumantu's pupil. In the Bṛhadāraṇyaka Upaniṣad (III 7) and Jaiminiya Brāhmaṇa (III 319) some Kabandha Ātharvaṇa is mentioned. It may be said that this Kabandha Ātharvaṇa was the Kabandha of the Purāṇas. According to the Purāṇas Kabandha divided his Saṁhitā into two and taught them to his two students Pathya and Vedadarśa and thereafter spread the tradition of the Atharvan Śākhās. Here before giving some information about the popular names of the nine Atharvan Śākhās it should be proper to mention that the only few names found in the Purāṇas have been recognised in the Atharvan tradition.

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1. Bhāg. X 74 7
  2. Mbh. II 4 11
  3. Bhāg. I. 4 22, XII 6 53, 7 9, Vāyu 60 13, 15, 61. 49; Viṣṇu III 4 9, 6 8, 9, Agni 2 71 8, 9 etc
  4. Mbh. I 63 89
  5. Mbh. Śānti parvan, 47 5
  6. The journal of the Oriental Research, Madras, 1934, pp 75-88

(1) *Paippalāda Śākhā*

The variants of this name are Pippala, Paippala, Paippalāyana and Pippalāda. An old sage of this name was present while Bhīṣma was on the Śarāśayyā<sup>1</sup>. This name was not known even in the Atharvan literature prior to the Paṇḍita 8, in which the Atharvaveda, 19 56-88 in the Śaunakīya are designated as the *Paippalāda Mantrāḥ*. This shows the close relation of the book 19<sup>th</sup> of the Atharvaveda in Paippalāda. The Atharva Paṇḍita begins with *Pratīka 'Sam no Devi'* (1 6) which is most probably the beginning verse of the Paippalāda Śākhā. In the Skanda Purāṇa, Nāgarakhanda a Paippalāda is said to be the relative of Yājñavalkya. In the Introductory lines of the Prāśnopaniṣat Śukeśa Bharadvāja and five other sages went to Paippalāda who was a learned scholar<sup>2</sup>. According to the tradition and the colophons occurring in the end of the book this Upaniṣad undoubtedly belongs to the Paippalāda Śākhā of the Atharvaveda. Hence, it is certain that this Paippalāda is none else but our Śākhākāra. According to Prof. Caland the Paippalāda is older than the Śaunakīya<sup>3</sup>. In the Prapañcahrdaya the number of the Kāṇḍas in the Paippalāda is said to be twenty. The Brāhmaṇa of this Śākhā is said to be of eight Adhyāyas<sup>4</sup>. The oldest manuscript of this Śākhā, written in Śāradā character was procured from Kashmir and later on it was handed over to Prof. Roth. The photograph of this Samhitā was published from America in 1901 in three volumes<sup>5</sup>. Recently late Prof. Durgamohan Bhattacharya of Government Sanskrit College, Calcutta published the text of this Samhitā. Guṇavijaya, the author of the Chāndogya mantrabhāṣya has said that 'Sam no Devi',<sup>6</sup> is the first Mantra<sup>c</sup>.

1. Mbh., Śānti p. 47 6.

2. सुकेश च भारद्वाज शैब्यश्च सत्यकाम सीमांयणी च गार्ग्यं कौशल्यश्चाश्वलायनो भार्गवो वैदमि कबन्धी कात्यायनश्च ते हेतुः ब्रह्मनिष्ठाः परं ब्रह्मान्वेषमाणा एष ह वै तत्सर्वं वक्ष्यतीति ते ह समित्पाणयो भगवन्तं पैपलादमुपसन्नाः Prāśnopaniṣat I.

3. Cf. Bloomfield The Ath. of the Gopatha Br. p. 21.

4. तथाचर्वशि के पैपलादशाखायां मन्त्रोविशतिकाण्ड . तद् ब्राह्मणमध्यायाष्टकम् Vedaprakaraṇa

5. Bhagavaddatta, Vaidika Vāṇmaya Kā Itihāsa p. 320

6. शं नो देवी अथर्ववेदादिमन्त्रोऽपि पिपलादष्ट Chāndogya Manbatrhāṣya

of this Samhitā and this view is confirmed by Patañjali and the Gopatha Brāhmaṇa (I 29) According to Prof Whitney the Paippalāda recension has more Brāhmaṇa portion than the vulgate recension of Śaunakīyas.<sup>1</sup> The dialogue between Yudhisthira and Paippalāda is found in the Matsya Purāṇa (71 I-45) <sup>2</sup> According to the Purāṇas he was a pupil of Devadarśa According to the Bhāgavata (I 12 10, II 7 45) he came to see Parīkṣit who was practising *Prāyopaveśa* and he knew the yogic powers of Viṣṇu Here Pippalāda is described as a resident of Naimiṣa forest Prof. Whitney has compared certain readings of the recension of Paippalāda and Śaunaka

### (2) The Śaunakīya Śākhā

The name Śaunaka or Śaunakin is frequently found in the literature Pāṇini has mentioned it <sup>3</sup> This was the most prevalent Śākhā of the Atharvaveda and the vulgate text of the Atharvaveda belongs to this Śākhā The followers of this Śākhā were called Śaunakins or Śaunakīyas In the Purāṇic description of Vedic Śākhās, Śaunaka is said to be the pupil of Pathya According to the Mahābhārata, sage Śaunaka was born in the family of Bhṛgu <sup>4</sup> He was a resident of Naimiṣāraṇya and a *Kulapati* He performed the sacrifice of twelve years (द्वादशवर्षिकसत्र) in which Ugrasravā Sūta narrated the story of the Mahābhārata <sup>5</sup> He was the son of Śaunaka<sup>6</sup> The Atharvaveda is called as 'Bhṛgu Vistarāḥ' and has close relations with the Bhṛgus, so the relation of Śaunaka, of Bhṛgu clan, with the Atharvaveda is but natural Here it is noteworthy that various Śaunakas are recognised in the Vedic literature One Śaunaka is connected with the Rgveda to whom many works are attributed<sup>7</sup> It is not certain whether Rgvedic

1. Whitney, Intr to the Translation of Atharvaveda p LXXX

2. वसन्तं नैमिषारण्ये पिप्पलाद महासुनिम् । अधिगम्य तदा चैनं प्रश्नमेकं करिष्यति ।  
युधिष्ठिरो धर्मपुत्रो धर्मयुक्तस्तपोधनम् 71 2

3. शीनकादिभ्यश्चङ्ङन्दि Pāṇini IV 3 106

4. Mbh. I 30 65

5. Mbh. I 19

6. ibid Anuśāsana 30 65

7. Weber, Lectures on the History of Indian Literature p 33

Śaunaka and one, the founder of the Ātharvana Śākhā, are the same person Śaunaka is mentioned in the Kauśika<sup>1</sup> and Vaitāna Sūtras<sup>2</sup> and similar statement is available in the Kauśitaki Brāhmaṇa<sup>3</sup> The Atharva-Prātiśākhya is termed as Śaunakīya Caturadhyāyikā<sup>4</sup> The Atharva Paddhati on the Kauśika Sūtra 16 designates the Vaitāna Sūtra as Śaunakīya Sūtra In the Atharvan Upaniṣads Śaunaka is regarded as 'a great Ācārya'<sup>5</sup> A Śaunaka Upaniṣad is also found<sup>6</sup> and Bloomfield thinks the word 'Kunakhin' as a variant of Śaunakin<sup>7</sup> In the Atharva Pariśista, the followers of the Śaunaka Śākhā are regarded as a person fit for the post of a priest<sup>8</sup> The Kauśika Sūtra, Vaitāna Sūtra, and a Atharva Prātiśākhya or Śaunakīya Caturadhyāyikā belong to the Śaunakīya Śākhā

The Śaunakīya Samhitā is divided into twenty Kāṇḍas or books which is supported by the tradition The Gopatha Brāhmaṇa I 15 speaks of twenty mythical Rsis descended from Angiras But this view is contradicted by the modern scholars and they think that the original collection of this Samhitā consisted of a less number of the books It is well assumed that the 19th and the 20th books are the later productions as they have borrowed considerable material from the Rgveda<sup>9</sup> The arrangement of the books is according to the hymns of different length The contents of this Samhitā are placed under 14 heads such as Bhairajyāni, Āvustāni, Ābhicārikāni, Strikarmāṇi etc

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1 अयुग्मानि परिमण्डलानि चतुरस्रं शौनकिनाम्

2 शौनकयज्ञोऽभिचारकामस्य

3 Kauśitaki Brāhmaṇa 4.7

4 See Introduction to the Ath Prātiśākhya, by Dr. Suryakanta

5 Muṇḍaka up 1.1.3, Brahma up 1.

6 Bloomfield, Atharvaveda & Gopatha Br, p 12

7 Bloomfield Introduction to Kauśika Grhya Sūtra, of American Oriental Society Vol XIV p 34 1889.

8 पैपलाद गुरुं कुर्यात् श्रीराष्ट्रारोन्यवर्धनम् ।

तथा शौनकिनं चापि देवमन्त्रिपरिचरतम् ॥ Ath Pariśista 2.4

9 Cf Winternitz History of Indian Lit, Macdonell History of Sanskrit Lit, etc

(3) *Tauda or Taudāyana Śākhā*

The other name used for this Śākhā is Stauda or Staudāyana Śākhā. The only reference to this Śākhā is found in the Atharva Parīṣita 23.3<sup>1</sup>. Nothing is known about this Śākhā.

(4) *Mauda or Maudāyana Śākhā*

Nothing remains of this Śākhā but it is certain that originally this Śākhā was much prevalent one. Pāṇini<sup>2</sup> and Patañjali<sup>3</sup> have mentioned this Śākhā. Śabarabhāṣya has also referred to it<sup>4</sup>. According to the Atharva Parīṣita the follower of the Mauda or Jalada Śākhā should not be appointed as a priest<sup>5</sup>. It is probable that this Śākhā was mostly connected with the *Abhicarakarma* (black magic) and due to it was looked upon contemptuously and in course of time it became obsolete. A city named Modapuram is mentioned in the Mahābhārata (II. 27.11). Whether this city had any connection with the Mauda Śākhā is not known.

(5) *Jājala Śākhā*

According to the Gaṇaratnamahodadhī Jājala was a son of Jājali<sup>6</sup>. According to the Mahābhārata a Jājali was a great saint who went to Tuladhara and was taught by the latter<sup>7</sup>. No literature of this Śākhā is available.

(6) *Jalada Śākhā*

No literature of this Śākhā is available. As mentioned earlier according to the Atharva Parīṣita the follower of this Śākhā should not be appointed as Purohita.

(7) *Brahmavada Śākhā*

Other variants of this name are Brahmabala, Brahmāpālāśa. According to Pt. Bhagavadatta the name Bhārgava, mentioned in the Atharva Parīṣita is its synonym. But nothing is certain. No literature is available.

1. स्तोदायने सूत्रा Ath. Parī. 23.3.

2. श्रीकुमार मौदये-पलादा Kārtakaujapadigāṇa.

3. Mahābhāṣya on Pāṇini II. 4.3.

4. Śabarabhāṣya 1.1.3.

5. पुरोषा जलदा यस्य मौदो वा स्यात्कदाचन ।

अन्दाद् दशन्वो मासेन्दो राष्ट्रमर्शं स गच्छति ॥ Ath. Parī. 23.4

6. चात्रलिनीपत्रे जाला । Gaṇaratnamahodadhī 3-2-34.

7. Mbh. Ś. nu. p. chs. 261, 262.

(8) *Devadarśa Śākhā*

Pāṇini has mentioned this name in the Śaunakādīgana. According to the Purāṇas Devadarśa was a pupil of Kabandha who divided his Śākhā into four and taught it to his four pupils<sup>1</sup>. The Śākhā is mentioned in the Kauśika sūtra<sup>2</sup>. The Atharva Parisiṣṭa 23.2 has also mentioned it.

Other variants of this name are Vedadarśa, Divadarśa, Devarśi and so on. No literature is available.

(9) *Cārana Vidyā Śākhā*

The other name used for this Śākhā is Cārana Vidyā. The name occurs in the Atharva Parisiṣṭa 22.2. Keśava<sup>3</sup>, a commentator of the Kauśika Sūtra has mentioned this Śākhā. On the evidence of Keśava it is certain that this Śākhā contained its own Samhitā. On the evidence of the Purāṇas also the existence of this Samhitā is proved<sup>4</sup>.

Besides above mentioned Śākhās the Purāṇas and other texts mention the following Śākhās:

(10) Pathya Śākhā, (11) Sauskāyana or Śaulyāyana Śākhā, (12) Kumudādi Śākhā, (13) Saindhavāyana Śākhā, (14) Babhru Śākhā, (15) Muñjakeśa Śākhā, and (16) Jābali Śākhā.

Though in the later literature the number of the Ātharva Śākhā is mostly confined to nine but according to the Purāṇas this number is much more. In absence of any direct tradition nothing can be said with certainty.

1 Brahmanāṇḍa II 35.57, Viṣṇu III. 6.9.10

2 एकादशभिर्देवदशिनान् Kauśika Sūtra 85.7.

3 त्वमग्ने ब्रतपा असि एते चारणवैद्यानां पद्यन्ते Keśava on Kauśika Sūtra, 6.57

4 तथा चरणविद्यानां प्रमाणं संहिता शृणु ।

पटसाहस्रशृचासुक्तशृचः पद्यविशतिः पुनः ।

एतावदधिकं नेषा यजुः कामं विवक्षति ॥ Vāyu 61.69, Br II 35.78.9

## Book Reviews

विष्णुवर्णोत्तरपुराणम् (चित्रसूत्रम्) Critically edited with a Hindi translation by Dr Asoke Chatterjee Sāstrī, Professor and Head of the Department of Purāṇa Itihāsa, Sanskrit University, Varanasi, Gaṅgānātha Jha Granthamālā Vol IV, Published by the Director, Research Institute, Varanaseya Sanskrit Vishvavidyālaya, Varanasi 1911 Royal, 8 vo, pp 54, plates 11

The contribution of the Purāṇas in the domain of the art of Indian painting cannot be neglected. The Matsya, Agni, Garuḍa, Nārāyaṇa and some other Purāṇas have tried to deal with this subject in a limited way. But it is the Viṣṇudharmottara Purāṇa, the encyclopaedic store house of various branches of Indian Knowledge which stands far above these Purāṇas so far as the Indian painting is concerned. Besides the Purāṇas some *śilpa-śāstra* treatises also deal with the art of painting, of these the *Samarāṅgaṇa sūtradhara* of Bhoja, 11th century A D, the *Abhilasitārtha Cintāmaṇi* of Somesvara, 12th century A D and the *Śilpa-ratna* of Śrīkumāra 16th century A D are worth mentioning. These texts differ considerably from the Viṣṇudharmottara on some important points, such as the nine poses (*nava sthānas*). But these texts were composed much later than the Viṣṇudharmottara which, according to Buhler and Hazra, is said to be a work of the fifth century A D.

The Viṣṇudharmottara is a voluminous Purāṇa comprising over 800 Adhyāyas (Chapters) divided into three Khaṇḍas or Parts—the first Khaṇḍa of 269 Adhs, the second Khaṇḍa of 183 Adhs, the third Khaṇḍa of 355 Adhs (Venk edn). It is in the third Khaṇḍa that the technical fine arts—such as music, dancing, painting, architecture, iconography—are elaborately dealt with. The *Citrāsūtra* (the art of painting) forms the topic of the nine Adhyāyas (35-43) of this third Khaṇḍa, out of which the first five Adhs (35-39) are more important as regards to this subject. According to the Viṣṇu-Purāṇa the art of painting is intimately connected with the art of dancing (*Nṛtta-śāstra*), without the knowledge of

which the art of painting cannot properly be learnt, for in both these arts the world is to be imitated ("विना तु नृत्तशास्त्रेण चित्रसूत्रं सुदुर्विदम्। जगतोऽनुकृतिर्वा कार्या द्वयोरपि यतो नृप ॥" *Viṣṇu-dh* III 24) Hence it is that the chapters on the *Citra-sūtra* are preceded by those on the *Nṛtta-sūtra*. Again the sound knowledge of the *Citra-sūtra* is essential for learning the art of iconography ("चित्रमूलं न जानाति यस्तु सम्यङ् नराधिप, प्रतिमातच्छण वेत्तु न शक्य नेन वर्हिर्हृद् ॥" *Ib* III 2. 1). Hence the chapters on the *Citra-sūtra* are immediately followed by those on the *Pratimā-lakṣaṇa* in this *Purāṇa*. But according to this *Purāṇa* the art of painting is the best of all these arts —

कलानां प्रवरं चित्रं धर्मकामार्थमोक्षदम् ।

मङ्गल्यं प्रथमं चैतद् गृहे यत्र प्रतिष्ठितम् ॥

यथा मुमेहं प्रवरो नगानां यथाण्डजानां गरुडः प्रवानः ।

यथा नरानां प्रवरः क्षितीशस्तथा कलानामिह चित्रकल्पः ॥

—(III 43 88-89)

An authentic edition of the text of the *Citra-sūtra* chapters of the *Viṣṇu-dharmottara* is, therefore, to be considered a valuable contribution to the science of the Indian painting. The edition under review has been prepared on the basis of the five manuscripts named as क, ख, ग, च and छ by the editor and the two printed editions of the *Viṣṇudharmottara-purāṇa* viz the Venkatesvara Press edition of Bombay, published in S V 1969 (1912 A D.) and the Baroda edition edited by Dr. Priyabala Shah and published in 1958 A D. Out of the five manuscripts the manuscripts क (Devanāgarī) and ग (Śāradī) are from the B O R I, Poona, the Ms ख belongs to the Royal Asiatic Society, Bombay and the two mss च and छ both belong to the Sarasvatī Bhavana Library of the Varanaseya Sanskrit University. The two printed editions are named here as वे (Venk. edn) and ब (Baroda edn).

The text of the five chapters (35-39) of the *Citra-sūtra* has been constituted in the present edition. The text presented here is quite convincing. Variant readings from the five above-mentioned Mss and the two printed edns have been noted under the footnotes below the text. The footnote-numbers are given on the words of the text, of which the variants are noted under the footnote.



The text is preceded by an Introduction (*Mukhabandha*) (pp 1-22) written in simple and lucid Sanskrit, which deals with the position and antiquity of the Visnu-dharmottara, short synopsis of its contents, detailed summary of the five chapters, elaborate discussion of the technical terms and the comparative study of some similar points of the three Śilpa śāstra-treatises and the Visnu-dharmottara. The Hindi translation of the text of these five chapters of the *Citra-sūtra* which is added after the text is the first ever attempted Hindi translation of such a technical subject of the Purāṇa. The translation is quite upto the mark. The Introduction and the translation both are the result of the editor's command over the subject-matter of the text. Eleven plates illustrating different poses and postures and explaining some specific technical terms used in the text add to the value of the edition.

It seems that a few of the readings of the text constituted here are the results of the thoughtful emendation by the Editor, e. g. on p 32 the reading 'शशकृति' (of Adh 37) is not contained in any of the five manuscripts and the two printed editions consulted by the Editor, similar is the case with the reading 'कुशीकृतम्' (of Adh 39) on p 41 (all the five Mss and the two printed editions read 'कुपीकृतम्'). It would have been better to mark such emended readings by asterisk or underline etc and to discuss the necessity of such emendation in Introduction or in separate notes. A word-index with explanation and a list of the selected bibliography on the subject should also have been provided to make this edition more useful to the readers.

By bringing out this edition Dr Chatterjee has really done a service to the cause of Indology. He deserves our congratulations and thanks. It may be hoped that he will also further take up the texts of the chapters on the other technical arts (such as *nyāta*, *gīta*, *pratimā lakṣaṇa* and *prasaḍa-lakṣaṇa*), dealt with in this Purāṇa, for their critical editions.

—A. S. Gupta

- 1 श्रीकामाक्षी-मातृकास्तवः Composed by Dr V Raghavan, Madras Presented to friends by the author on the auspicious occasion of the marriage of his daughter Saubhāgyavati Nandini, on 5th December, 1971

‘नन्दिन्या’ नन्दिन्या उद्वाहे रमण ‘रमणेन’ ।

आर्यास्तुतिरायैभ्यो दत्ता ‘कविकोशिलेन’ जनकेन ॥

- 2 श्रीसुब्रह्मण्यसुजङ्गस्तोत्रम्—श्रीशकरभगवत्पादकृतम् With English translation by Dr V Raghavan It was also presented to friends by Dr Raghavan on this auspicious occasion of the marriage of his daughter

1 There has been a constant tradition in India of composing *Mātṛkā-stavas* (Eulogies of Gods and Goddesses composed in verses according to the order of the letters of Sanskrit Alphabet which comprises fifty or fifty-one (including ऌ) letters from अ to ञ. The word ‘*mātṛkā*’ means the ‘source’ or the ‘origin’, and as the Alphabet (*varṇa-mālā*) is the origin of all the speech and literature, it is also called the ‘*Mātṛkā*’ The *Mātṛkā*, the source of all *Vāk* and *Vāṇmaya* has been held in high regard from the times even of the Upanisads According to the Indian cosmology as propounded in the Vedic and the Smṛti (including the Purāṇic and the Tāntrika) literature, the *Vāk* has been regarded as the original source of the creation, the whole creation has been regarded by the sages as a transformation of the *Vāk* principle—“वाग् वा इदं सर्वं भूतम्” (Chānd - Up 3 12 1) And as the *Mātṛkā* is the source even of the *Vāk*, it has been identified with the Conscious Creative Energy called the Self or the Ātman—

पृथिव्यादिशिवान्तं तु अकाराद्याश्च वर्णकाः ।

कूटान्तां हस एव स्यान्मातृकेति व्यवस्थिता ।

—(Brahma-vidyopaniṣad. 62-63)

(“कूटशब्देन चकार उच्यते”—Upaniṣad-brahma-yogin)

In the *Stotra*-literature the Deities of the *Stotras*, specially the female Deities or the Goddesses, have been conceived in the form of the *Mātṛkā* (*Varṇa-mālā*)—

“हस इत्येव मातृका । पञ्चशद्वर्णविग्रहेणाकारादक्षकारान्तेन व्याप्तानि भुवनानि शास्त्राणि छन्दासीत्येव भगवती सर्वं व्याप्नोतीत्येव तस्यै वै तमो नमः ।” (Tripurā-tāpinī-Upaniṣad. 4)

In the Devī-Bhāg (XII, 6) Goddess Gayatrī has been mentioned as 'अक्षरादिक्षकारान्त' ('मातृकारूपिणीत्यर्थ'—शैबनीलकण्ठटीका) in the *Gayatrī-sahasra-nāma*. Similarly, in the *Lalitopākhyāna* of the Brahmandā-Purāṇa the Goddess Lalitā (or, Sarasvatī) has been called as 'अक्षरादिक्षकारान्तवर्णमूर्ति' or 'मातृका' (IV 36 20), and in the *Lalitī-sahasranāma* Goddess Lalitā has been mentioned as 'मातृकावर्ण-रूपिणी' (Śl 167). In the present *Kāmākṣī-mātrkā-stava* under review the author eulogises Goddess Kāmākṣī as 'अर्थातीतनुम्' (Śl 1).

Thus a tradition of composing *Mātrkā-stavas* has been cherished and preserved from the ancient times. There are several famous *Mātrkā-stavas* included in the Sanskrit *stotra* literature, for example, रत्नेश्वरमालिकास्तोत्र, सुन्दरपञ्चमालिकास्तोत्र, परमेश्वरमालिका-स्तोत्र, शिवमन्त्रावलीमालास्तोत्र, सुमहाययमहवनामस्तोत्र ('मातृकामालिकायुक्ते ज्ञानभोजसुखप्रद') गायत्री-मन्त्रनामस्तोत्र ('मातृकाक्षरक्रमेण') etc., which are all composed in the verses, each beginning with the letter of the *Mātrkā* (अ to ञ) 'मातृकाक्षरक्रमेण'. There is another type of the *Mātrkā-stavas* which follow the order of the letters of the deity's *mantra*—मन्त्राक्षरक्रमेण, such as the मन्त्रमातृकापुष्पमालास्तव (included in the *Bhāt-ratnākara-stotra* of the N S P Bombay) and उच्छिष्टगणपतिमन्त्रमातृकास्तव (included in the *Malaya-māruta*, edited by Dr V Raghavan, and pub. by the Central Sanskrit Institute, Tirupati, 1966), even the Ādi-Kavi Vālmīki is said have followed the order of the letters of the *Gayatrī-mantra* in his *Rāmāyaṇa* ('गायत्र्याक्षररूपं तद् रामायणमनुत्तमम्' Uttara-Kāṇḍa, 111 18 cd) in composing the first verse of every thousand *Slokas*.

The present कामक्षी मातृकास्तव of Dr Raghavan is another precious pearl added to the string of the *Mātrkā-stavas*. Goddess Kāmākṣī is the favourite Deity of South India, specially of the city of Kāñcī ('नलिना तैव कामाक्षी कान्त्या व्यक्तिसुपागता । मस्त्वनीरमागौर्यरतामे-वाहमुग्राम् ॥' *Lalitopākhyāna*, 39 14). The *Lalitopākhyāna* (Adh 39) gives the derivation of the name "कामाक्षी" of the Goddess Lalitā thus —

विरञ्जि वक्षिणेनाक्षणा वामेन हरिमैक्षत ।

'का' नाम वाणी 'मा' नाम कमला ते उभे तत ।

प्रादुर्भूते प्रभापुञ्जे पञ्जरान्त इव स्थिते ॥ ६६-६७

प्रादिश्रीनयनोत्पन्ने ते उभे भारतीश्रिवी ।

मंदीक्ष्य सर्वजनता विशेषेण विस्मिये ॥

तदाप्रभृति कन्याणी कामाक्षीत्यभिधमियात् ।

तदुच्चारणमात्रेण श्रीदेवी सा प्रयच्छति ॥ ७१-७२

This derivation clearly shows the importance of the worship of Goddess Kāmākṣī in the form of its *stotra*, for she bestows both knowledge and wealth (का and म) on his devotees. The present *Kāmākṣīmāyikā-stava* is a great inspiring eulogy of the Goddess full of devotional ideas and is the product of the ripe poetic genius of its author. The *Nārāyaṇa-smṛti* or 'Blessing' by the present great Śamkarācārya His Holiness Śrī Chandraśekharendra Sarasvatī of the Kāñcī-Kāmakoti-pīṭha together with the two illustrations of His Holiness Jagadguru and his disciple Śrī Jayendra Sarasvatī Swāmī adore the beginning of this booklet. The author, Dr Raghavan, has strung this beautiful bright garland of pearl-like letters in order to satisfy his unfulfilled yearning of having a talk with the holy Jagadguru at Kāñcī on the auspicious occasion of his daughter's marriage, when he had gone there to visit Goddess Kāmākṣī, for the Jagadguru had been observing the vow of perfect silence (*Kāṣṭha-mauna-vrata*) at that time, as he (Dr Raghavan) himself says —

श्रीकाञ्चीनगरीमगमगुतामद्राक्षमद्राक्षम-  
 व्येज्जङ्गमरूपशकरयति तं काष्ठमौने स्थितम् ।  
 पश्यन् काञ्चिदपूतिमात्मनि च तामापूरयन्नक्षरा-  
 काराया अवशोऽहमक्षरसरा देव्या अमुष्म स्तुतिम् ॥

Exhaustive explanatory notes on difficult words of the *Stava* are given in the footnotes, also the comparative references are given in the footnotes from such *Stuti-works*, as the *Lalitāsahasranāma*, *Lalitā trīṣaṭī*, *Saudaryalaharī*, *Ārya śataka* of the *Mūka pañcaśatī* *Devī-māhātmya*, *Devī-Bhāgavata*, *Kālikā Purāṇa*, *Brhad-dharma Purāṇa*, *Bhagavadgītā*, *Rgveda* and *Yajurveda*. The stanzas have been composed in lucid and standard Sanskrit. In all, there are fifty, three stanzas in this *Mātrkā-stava* representing the fifty letters of the *Mātrkā*, and hence called the *Pañcāśikā* here and conceived as the Mother Goddess —

नूनं कानिचिदक्षराणि न धृतान्येतेषु पद्येष्विति  
 स्याच्चेत् केष्वपि शाब्दिकेषु कविषु न्यौन्याभ्यसूयादिक ।  
 आदिक्षान्तसमस्तवर्णवपुषा या मातृका राजते  
 सेवास्योत्तरमत्र पुत्रककृते पञ्चाशिका दास्यति ॥ ५३

This beautiful and inspiring *Māhā-stava* certainly deserves a permanent and exalting place in the galaxy of the Sanskrit Stotras. Dr Raghavan is to be congratulated for producing such an excellent piece of devotional poem in the form of this *Kāmākṣi-matrakāstava*.

२ श्रीसुब्रह्मण्यभुजङ्गस्तोत्रम् (*Subrahmanya Bhujangastotra*) of Bhagavatpāda Śrī Śaṅkarācārya is a well-known *stava*. It is composed in the *Bhujanga-prayāta* metre, each *pāda* of which consists of the four *ya-ganas* (सुब्रह्मण्यान् चतुर्मिर्यकारैः, —, —, —, —), There are other *Bhujanga* (or *Bhujanga-prayāta*)-*stotras* composed by the Ādi Śaṅkarācārya, such as the शिवभुजङ्गम्, श्री साम्बसदाशिवभुजङ्गप्रयातस्तोत्रम्, देवीभुजङ्गस्तोत्रम्, शारदाभुजङ्गप्रयातस्तोत्रम्, रामभुजङ्गप्रयातस्तोत्रम् etc. The present *Subrahmanya-bhujangastotra* consists of the 33 stanzas, the last stanza containing the *phala-sūtri* as :—

भुजङ्गाख्यवृत्तेन क्लृप्तं स्तवम्  
पठेद् भक्तियुक्तो गृहं सप्रणम्य ।

सुपुत्रान् कलत्रं धनं दीर्घमायु—

र्लभेत् स्कन्दमासुज्यमाने नर स ॥

An illustration of Kalvāṇa Subrahmanya is given on the back of the title page, and the *Nārāyaṇa-smṛti* (Blessing) by His Holiness Jagadguru Śaṅkarācārya of Kāucī-Kāma Kōṭi-pīṭha is also printed in the beginning. The English translation is literal and lucid. Explanatory and other footnotes are also given.

Both these booklets in the form of the two inspiring *Stotras* — the one of the great female Deity Goddess Kāmākṣī, and the other of the male Deity God Subrahmanya — are really the precious and proper presents presented by Dr Raghavan to his friends on the auspicious occasion of the marriage of Saubha Nandinī with Chiranjivi Venkatarāmanī. It is hoped that they will be cherished as precious treasures and utilised in enriching the Souls.

—A S. GUPTA

## सीताकृत ब्रह्मचण्डकम्

नमस्यामि महायोग कृता त गहन परम् ।  
दाहक सर्वभूतानामीशान् कालरूपिणम् ॥ ११७

नमस्ये पावक देव साक्षिण विश्वतोमुखम् ।  
आत्मान दीप्तवपुषः सवभूतहृदि स्थितम् ॥ ११८

प्रपद्ये शरणं ब्रह्म ब्रह्मण्य ब्रह्मरूपिणम् ।  
भूतेश कृत्तिवसन शरण्य परम पतम् ॥ ११९

ॐ प्रपद्ये जग मर्त्ति प्रभव सवतेजसाम् ।  
महायोगेश्वर वह्निमादित्य परमेष्ठिनम् ॥ १२०

प्रपद्ये शरणं रुद्र महाप्रास त्रिशूलिनम् ।  
कालाग्नि योगिनामीश भोगमोक्षफलप्रदम् ॥ १२१

प्रपद्ये त्वा विरूपाक्ष भूभुवः स्वस्वरूपिणम् ।  
हिरण्यमये गृह गुप्त महा तममितौजसम् ॥ १२२

वैश्वानर प्रपद्येऽहं सवभूतेष्ववस्थितम् ।  
हं यक यवहं देव प्रपद्ये वह्निमीश्वरम् ॥ १२३

प्रपद्ये तत्पर तत्त्व वरेण्य सवितु स्वयम् ।  
भगमग्निपर ज्योती रक्ष मा हं यवाहन ॥ १२४

कमपुराणम् (पा स ) २ ३३ ११७-१२४

# ACTIVITIES OF THE ALL-INDIA KASHIRAJ TRUST

(July—December, 1971)

## WORKS ON PURĀNAS

### 1 Kūrma-Purāṇa

#### (a) Critical Edition

As mentioned in the last review (Vol XIII 2 pp 177 ff<sup>1</sup>), the critical text together with the Introduction has already been printed and presented to the President of the Canberra (Australia) Session of the International Congress of Orientalists on our behalf by the High Commissioner for India, H. E. Mr A M Thomas. But the Appendices and the Śloka-index could not be added at that time. Now the following Appendices are being printed and added to the Critical text in order to complete this Critical edition —

Appendix 1 (A)—Identified Kūrma-Purāṇa quotations from the Dharma Śāstra-Nibandhas (*Printed*)

Appendix 1 (B)—Unidentified Kūrma-Purāṇa quotations from the Nibandhas (*Printed*).

Appendix 2. Subject-concordance indicating the parallel topics and sub-topics of the Kūrma-Purāṇa and the other Purāṇas and the Epics

Critical Notes— Which supply explanatory, critical and textual remarks on the important readings of the constituted text

The verse-index has already been printed. The detailed contents and also a detailed index of the Adhyāyas and the Ślokas with those of the Venkt. edn. is being printed now

#### (b) Hindi and English Translations

Hindi and English Translations along with the critical Sanskrit Text are being printed in separate volumes. Important

# सर्वभारतीय-काशिराजन्यासस्य कार्यविवरणम्

(जुलाई—दिसम्बर १९७१)

पुराणसम्बन्धीनि कार्याणि

कूर्मपुराणम्

(अ) पाठसमीक्षात्मकं संस्करणम्

यथा 'पुराणम्' पत्रिकायाः गताङ्के (XIII 2, p. 177ff) सूचितं यत् कूर्मपुराणस्य भूमिकासहितं समीक्षात्मकं संस्करणं मुद्रितमासीत् तथा आस्ट्रेलिया देशस्य कैनबरा विश्वविद्यालये सम्पाद्यमानस्य अन्तरराष्ट्रियप्राच्य-विद्यासम्मेलनस्य अध्यक्षाय काशिराजन्यासस्य प्रतिनिधित्वं कुर्वता भारतदेशस्य तत्रत्येन उच्चायुक्तेन महामहिम्ना श्री ए० एम० थामसमहोदयेन तत् समर्पितमासीत् । किन्तु तस्मिन्नवसरे परिशिष्टानि न योजितान्यासन्, अथ च श्लोकानुक्रमण्यपि तत्र न सम्पृक्ता । अधुना अधोनिर्दिष्टानि परिशिष्टानि मुद्रितानि तथा समीक्षात्मकसंस्करणस्य पूरणार्थं तेन संस्करणे सह योजितानि सन्ति—

परिशिष्टम् १. (अ) धर्मशास्त्रनिबन्धेभ्य उद्धृताः कूर्मपुराणे उपलब्धाः श्लोकाः (मुद्रितम्)

परिशिष्टम् १. (ब) निबन्धेभ्य उद्धृताः कूर्मपुराणे अनुपलब्धाः श्लोकाः (मुद्रितम्)

परिशिष्टम् २. कूर्मपुराणस्य समानविषयाणामुपविषयाणां च अन्यपुराणैः महाभारतेन च सह सवादः

समीक्षितटिप्पण्यः— निर्धारितपाठस्य महत्त्वपूर्णपाठानुसारिणी समीक्षात्मिका व्याख्या अन्यच्च समालोचनात्मकं विवरणं प्रस्तुतमस्ति ।

श्लोकानुक्रमणी मुद्रिताऽस्ति । बृहद्विषय-सूची अपि च पाठसमीक्षित-संस्करणस्याध्यायानां तथा श्लोकानां सूची वेङ्कटेश्वरसंस्करणेन सह अधुना मुद्रिता वर्तते ।

(ब) हिन्दी भाषायाम् आङ्ग्लभाषायां चानुवादौ

कूर्मपुराणस्य समीक्षितसंस्कृतपाठेन सह तस्य हिन्दीभाषायाम् आङ्ग्लभाषायां चानुवादस्य पृथक् पृथक् संस्करणं मुद्रितं क्रियते । वामनपुराणस्य अनुवादात्मक-



Appendices like those of the Vāmana-Purāṇa translation are also being added to these volumes. An exhaustive index of the proper (personal) names is also now ready for the press.

## 2. Varāha-Purāṇa

After the Vāmana and the Kūrma we have taken up the Varāha-Purāṇa for its Critical edition. The following Mss. of the Varāha-Purāṇa are being collated —

- 1 No 57/183 (Devanāgarī) of the Sarasvatī Bhaṇḍāra, Fort Ramnagar
- 2 No 58/183 (Devanāgarī) of the Sarasvatī Bhaṇḍāra, Fort Ramnagar.
3. No 15766 (Devanāgarī) of the Vārāṇaseya Sanskrit University—Sarasvatī Bhavan Library, Varanasi. This Ms belongs to the Library of Kavīndrācārya Sarasvatī as mentioned in the last colophon by the scribe
- 4 No. 1197 (Devanāgarī) from the Vāśeśvarānanda Vedic Institute, Hoshiarpur (Punjab)
- 5 A Bengali Ms. from the Serampur College, West Bengal, (Its microfilm copy was procured from there, which has been photographed here for collation).

Two Mss from the Bhandarkar O R Institute, Poona and two Mss (Bengali) from the Asiatic Society, Calcutta, have also been *procured*. Efforts are being made to procure other Mss or their microfilms, photos or transcribed copies from the British Museum, London, India Office, London, Bangiya Sahitya Parisad, Calcutta, Sanskrit College, Calcutta, Government Oriental Mss. Library, Madras, Oriental Research Institute Library of the Kerala University, Trivandrum, Sringeri-Mutt, Mysore, and M. S Sarasvatī Mahal Library, Tanjore; etc.

संस्करणे इव कूर्मपुराणस्य अस्मिन् अनुवादात्मके संस्करणेऽपि महत्त्वपूर्णानि परिशिष्टानि संयोजितानि सन्ति । मनुष्यनगरनद्यादिसंज्ञाविशेषशब्दानां बृहत् सूच्यप्यधुना मुद्रणार्थं निर्मिता वर्तते ।

### वराहपुराणम्

वामनपुराणस्याथ च कूर्मपुराणस्यानन्तरं समीक्षात्मकसंस्करणाय वर्यं वराहपुराणमधिकृतवन्तः । अथ च सम्प्रति वराहपुराणस्य अधोलिखितानां हस्त-लेखानां पाठसवादकार्थं संपन्नम्—

१. नं० ५७।१८३ (देवनागरीलिप्यां) सरस्वतीभण्डार—रामनगर-दुर्गतः प्राप्तः ।
२. नं० ५८।१८३ (देवनागरीलिप्यां) सरस्वतीभण्डार—रामनगर-दुर्गतः प्राप्तः ।
३. नं० १५७६६ (देवनागरीलिप्यां) वाराणसेयसंस्कृतविश्वविद्यालयस्य सरस्वतीभवनपुस्तकालयात्, प्राप्तः । अस्य हस्तलेखस्यान्तिम-पुष्पिकायां लेखककृतनिर्देशेनेदं प्रतीयते यदिदं पुस्तकं श्रीकवीन्द्रा-चार्यसरस्वतीमहोदयानां सग्रहालयस्यास्ति ।
४. नं० ११९७ (देवनागरीलिप्यां) पञ्चनदप्रदेशस्थ होशियारपुर-नगरीय विश्वेश्वरानन्द-वैदिकशोध-संस्थानात् प्राप्तः ।
५. वङ्गप्रदेशीय सेरामपुर महाविद्यालयात् एका वगीयहस्तलेखस्य माइक्रोफिल्मप्रतिरपि प्राप्ता चासीत् । पाठ-भेदाय यस्याः चित्रप्रतिरप्यस्माभिः निर्मिता ।

भण्डारकरप्राच्यविद्याशोधसंस्थान-पूनातः द्वौ हस्तलेखावथ च एशियाटिक सोसायटी कलिकातानगरीतः द्वौ वङ्ग हस्तलेखावपि प्राप्तौ । ब्रिटिशम्यूजियम, लन्दनतः, इण्डियाभाफिस, लन्दनतः, वङ्गीयसाहित्यपरिषदकलिकातानगरीतः, संस्कृतमहाविद्यालयकलिकातानगरीतः, मद्रासस्थ, गवर्नमेण्ट प्राच्यविद्या हस्त-लेखानां पुस्तकालयात्, केरलविश्वविद्यालयीय प्राच्यविद्या शोधसंस्थान पुस्तकालयात् त्रिवेन्द्रनगरस्थात्, शृङ्गेरीमठ, मैसूरतः, अथ च टी० एम० एस० सरस्वतीमहलपुस्तकालय तन्जौरतोप्यन्यहस्तलेखानां, माइक्रोफिल्मफोटो प्रतीनाम् अथवा हस्तप्रतिलिपिनां चावाप्तये वर्यं प्रयत्नं कुर्वन्तः स्मः ।

## OTHER WORKS

**Purāṇa Pāṭha and Pravaṇa**

The whole of the Varāha-Purāṇa was recited from 27 10 71 upto 2 11 71 (Kārtika Śukla 8-15) in the Padmanābha temple, Ramnagar, by Pt Lakṣmaṇa Pandey in the morning and the *pravaṇa* on it was given in the evening by Pt Visvanath Shastri Datar of the Sāṅgaveda Vidyālaya, Varanasi.

**Veda Pārāyaṇa**

From 23 June to 8 July, 1971 (Āṣāḍha Śukla 1-15) the pārāyaṇa of the Śukla Yajurveda, Kāṇva Śākhā, was held in the Śivala-temple of the Śivala Palace, Varanasi. The text was recited from the memory by Pt. Shrikīṣhna Puranika. The Śrotā was Pt. Lakṣmi Kanta Puranika.

**Purāṇa-gosṭhī**

In addition to the Veda-Pārāyaṇa, a Purāṇa-gosṭhī was also arranged on this occasion on the 7th July, 1971 in the Śivala Palace, which was presided by H H Maharaja Dr Vibhuti Naram Singh and was attended by many local Sanskrit Scholars and Professors of the Sanskrit University and the Banaras Hindu University. A cyclostyled brochure containing the account of the activities of the Purāṇa Deptt and some important problems about the critical text of the Purāṇas was circulated before hand by post to the different local Sanskrit scholars interested in the subject. The brochure was read in the Gosṭhī by the Editor, Shri A S Gupta and the problems mentioned therein were discussed by the scholars present. Prof Baldeva Upadhyaya, Prof Badrinath Sukla, Prof Reva Prasad Dvivedi, Late Prof. K N S Telang, Prof. Rama Kuber Malaviya, Pt Visvanath Shastri Datar and some other scholars took part in the discussion. A paper in Sanskrit on the problems of organising the Sanskrit learning, specially the study of the Rājanīti, prepared by Pt Rajesvara Shastri Dravid, was read by his learned son in his absence. The Vyāsa-Pūṇimā Number of the 'Purāṇa' Bulletin was duly presented to His Highness, and the *Varāṣana* (a kind of the bi-annual scholarship)

## अन्यानिकार्याणि

### पुराणपाठः प्रवचनं च

२७-१०-७१ दिनाङ्कतः २-११-७१ दिनाङ्कं यावत् (कार्तिक-शुक्लपक्षे ८-१५ तिथिं यावत्) रामनगरस्य पद्मनाभमन्दिरे बराहपुराणस्य पारायणं पं. लक्ष्मणपाण्डेयमहोदयेन प्रातःकाले कृतम् । सायंकाले च एतद्विषये साङ्गवेदविद्यालयीय पं. विश्वनाथशास्त्रीदातारमहोदयेन प्रवचनं कृतम् ।

### वेदपारायणम्

२३ जूनतः आरभ्य ८ जुलाई १९७१ दिनाङ्कं यावत् (आषाढमासस्य शुक्लपक्षे १-१५ तिथिषु) शिवालाभवनस्य शिवमन्दिरे काण्वशास्त्रीयशुक्लयजुर्वेदस्य पारायणमभवत् । सम्पूर्णग्रन्थस्य पारायणं पं. श्रीकृष्णपौराणिक-महोदयेन स्मृत्याधारेण कृतम् । अस्मिन्नवसरे पं. लक्ष्मीकान्तपौराणिकः श्रोता आसीत् ।

### पुराण-गोष्ठी

७ जुलाई १९७१ दिनाङ्के तत्रभवतां काशिनरेश डा० विभूति-नारायणसिंहमहोदयानाम् अध्यक्षतायां शिवालाभवने वेदपारायणाङ्गभूता पुराणगोष्ठ्यध्यायोजितासीत् । यस्यां स्थानीयाः संस्कृतविद्वांसस्तथा वाराणसेय-संस्कृतविश्वविद्यालयीयाः काशीहिन्दूविश्वविद्यालयीयाः प्राध्यापकाश्चोपस्थिता अभवन् । पुराणविभागीयकार्यविवरणस्य अथ च पुराणानां महत्त्वपूर्णसमीक्षात्मक-पाठस्य विचारणीयप्रश्नानां निर्देशनं कुर्वाणा एका साइक्लोस्टाइलपुस्तिका गोष्ठ्याः पूर्वमेव तस्मिन् रुचिं विदधतां स्थानीयसंस्कृतविदुषां सकाशे प्रेषिता चासीत् । गोष्ठीमध्ये संपादकेन श्रीआनन्दस्वरूपगुप्तमहानुभावेन पुस्तिकास्थ विवरणं पठितम् । ततश्च विचारार्थमुपस्थापितानां तेषां प्रश्नानां सम्बन्धे उपस्थिताः संस्कृतविद्वांसः विमर्शं कृतवन्तः । श्रीबलदेवउपाध्यायमहोदयः, श्रीबदरीनाथ-शुक्लमहोदयः, श्रीरेवाप्रसादद्विवेदिमहोदयः, स्वर्गीय श्रीकान्तनाथशास्त्रितैलङ्ग-महोदयः, श्रीरामकुबेरमालवीयमहोदयः, श्रीविश्वनाथशास्त्रिदातारमहोदयश्च अनेकेभ्यः विद्वांसोऽप्यस्मिन् विमर्शे भागिनोऽभवन् ।

संस्कृतपठनपाठनस्य विशेषतो राजनीतेः समस्यानां विषये एको निबन्धः पं० राजेश्वरशास्त्रिद्विवेदिमहोदयैः संस्कृतभाषायां निबद्धः । तेषामनुपस्थितौ तदात्मजस्तं पठितवान् । 'पुराणम्' पत्रिकायाः व्यासपूर्णमाङ्कः तत्रभवद्भ्यः काशिनरेशेभ्यः प्रदत्तः । तदनन्तरं ६०० रूप्यकाणां वर्षाशन(पाण्मासिकी वृत्तिः)

of Rs 600 was given by His Highness to Pt. Kṛṣṇamūrti Śrauti who is memorising the Sāmaveda and its Brāhmanas. The prasāda was distributed to the audience after the goshthi.

### Vāmana Jayanti

The Vāmana-Jayanti was celebrated by the Purāṇa-Department on Sept. 2, 1971 with *Vāmana-Pūjā* and recitation of the *Vāmana-stuti* from the Vāmana Purāṇa. His Highness also attended the function. Prasāda was distributed after the pūjā and the stuti-pātha.

### Scholars who Visited the Purāṇa-Department

The following scholars visited the Purāṇa-Department and acquainted themselves with its working —

1. Dr. Robert J. Miller, Resident Director, American Institute of Indian Studies, U.S.A. — (29.7.71)

2. President, American Institute of Indian Studies — (29.7.71)

3. Miss कालुषी यमादा, a teacher of Bengali in the Tokyo University, Japan. She showed keen interest in our Purāṇa work. She was presented a copy of the Hindi translation of the critical text of the Vāmana-Purāṇa with a request to write an article on the comparative study of the Purāṇic and Japanese mythology — (21.11.71)

4. Dr. Hubert Hanggi, Grench, Switzerland — (22.11.71)

### ACTIVITIES OF MAHARAJA BANARAS VIDYĀMANDIR

#### TRUST

#### *Vaidika Bala-Vasanta Pūjā*

On the auspicious occasion of the birthday ceremony of Maharaj Kumar Shri Anant Narain Singh, which was celebrated from 23 to 26 Nov., 1971, The *Bala-Vasanta-Pūjā* was performed in the Devī temple of the Ramnagar Fort. Sixteen Vaidika bālaka-s (children who have memorised some portions of a Veda-Samhitā) recited the Vedic mantras according to the rules. Dakṣiṇā was given to them after the Pūjā.

सामवेदसंहितायास्तद् ब्राह्मणस्य च कण्ठस्थीकरणार्थं श्रोत्रियाय प० श्रीकृष्णमूर्ति वैदिकाय महाराजकाशिनरेशैः प्रदत्तमासीत् । गोष्ठीसमाप्तौ उपस्थितसज्जन-वृन्देभ्यः प्रसादवितरणं च कृतम् ।

### वामनजयन्ती

२ सितम्बर १९७१ दिनाङ्के पुराणविभागे 'वामनजयन्ती' आयोजितासीत् । वामन-पूजार्थं वामनपुराणतो वामनस्य स्तुति-पाठोऽपि कृतः । श्रीमन्तः काशिनरेशमहोदया अपि अस्मिन्नुत्सवे समुपस्थिता आसन् । पूजनान्ते प्रसादवितरणं च जातम् ।

### पुराणविभागे समागता विद्वांसः

अधोनिर्दिष्टा विद्वांसः पुराणविभागे सभाप्तास्तस्य कार्यप्रणालीं चापश्यन्—

१. डा० राबर्ट जी० मिल्लरमहोदयः, रेसिडेन्ट डाइरेक्टर, अमेरिकन इन्स्टीच्यूट आफ इन्डियन स्टडीज, यू० एस० ए० ।  
(२९.७.७१)
२. अध्यक्षमहोदयः, अमेरिकन इन्स्टीच्यूट आफ इन्डियन स्टडीज ।  
(२९.७.७१)
३. श्रीमतीकाजुकोयामादा जापानस्य टोकियो विश्वविद्यालये वङ्गभाषाया अध्यापिका पुराणकार्ये रुचिमदर्शयत् । पौराणिकानामथ च जापानस्य धार्मिकाणां ग्रन्थानां विषयमवलम्ब्य एकं तुलनात्मक-शोधप्रबन्धं विरचयितुं सद्प्रार्थिता, तस्यै च वामनपुराणस्य समीक्षात्मकपाठस्य एको हिन्दीभाषाया अनुवादः समर्पित आसीत् ।  
(२१.११.७१)
४. डा० ह्यूबर्ट हैन्गीमहोदयः, जुरिच्, स्विट्जरलैण्ड ।  
(२२.११.७१)

### महाराजबनारसविद्यामन्दिरन्यासस्य कार्यविवरणम्

#### वैदिक-बाल-वसन्त-पूजा

२३ नवम्बरतः २६ नवम्बरं यावत् संपाद्यमानस्य महाराजकुमार श्रीअनन्त नारायणसिंहमहोदयस्य जन्मदिनोत्सवावसरे रामनगरदुर्गस्य देवीमन्दिरे बालवसन्त-पूजा संपादिता अभूत् । षोडश वैदिकबालकाः (यैः वैदिक संहितायाः केचिद् अंशाः कण्ठस्थी कृताः) नियमानुसारेण वैदिकमन्त्राणां पाठं कृतवन्तः । पूजनान्ते तेभ्यो दक्षिणा प्रदत्ताः ।

### Kirtana

A Kirtana or recitation and singing of God's names was held on the same day at night, in which the inmates of the Rāma Krishna Mission also took part. Prasāda was distributed after the Kirtana.

### Bāla-śāstrārtha on Nyāya

A *śāstrārtha* or debate in Sanskrit on Navya Nyāya was organised under the supervision of Panditraj Shri Rajeshwar Shastri Dravid, in which the students of the Vidyā-mandir including the Mahārajakumar took part. Principal V V Deshpande, Shri N N Banerjee (Editor of the *Hindustan*) and Pt. Baldeva Upadhyaya were among the audience. After the *śāstrārtha* Shri N N Banerjee gave a short discourse on the importance of memorising the passages of the śāstras even without grasping their meaning. Prizes were given to all those children who participated.

### Art-competition

A Citra-Kalā competition was also organised on this occasion in which the children under twelve years of age took part. Prizes were given.

## ACTIVITIES OF MAHARĀNĪ DHARMAKĀRYA NIDHI

### Bāla-Melā

A *Bala-Melā* (Children's Fair and Baby-show) was also organised on this occasion on Nov 25. Sports were organised in the Dewan Khana of the Fort. The selected children of the local schools took part in the sports under the supervision of their teachers. Prizes were given to the winners. Sweets were distributed to all the children of Ramnagar and the neighbouring villages below the age of 12 years, clothes and toys were also distributed by the Rajkumārīs to the children below the age of four years.

### RĀMA LĪLA

The Rāmālīla organised every year at Ramnagar in Sept. Oct (from Ananta-Caturdaśī upto the Sarat-Purnimā) by





Maharaja Kashi Naraina is of a great cultural and religious importance for the masses. It lasts for full one month and is visited by a large number of people. Important personages of India and abroad who happen to come to Varanasi on that occasion make it a point to visit this Rāmahlā and appreciate it very much.

This year the Rāmahlā was celebrated from 4th Sept upto 1st Oct, and was visited by many important personages also, both Indians and foreigners.

### **Distinguished Guests at the Nadesar House of His Highness**

1. Dr. Juan Roger Rivieri, Professor of Indology, Madrid University, Madrid, Spain, along with his wife had been the guest of His Highness for about a month in November.

2. Justice S. K. Varma, Chief Justice U. P. 6-7-71
3. Sri Swaraj Ali Khan, Addl. Commissioner of Income tax, Lucknow, 25-7-71
4. Sri Motuji Desai, M. P. 18-8-71
5. Sri C. B. Gupta
6. Sri Jagdish Munshi, 22-8-71
7. Sri B. Mullik, Allahabad, 22-9-71
8. Dr. L. Sternbach, 30-9-71
9. Brig. Rizvi, 24-11-71
10. Sri Govardhan Singh, Central Bank of India Lucknow, 20-11-71

महाराजकाशिनरेशमहोदयेन आयोजनं कृतम् । प्रायः एकमासं यावत् संपाद्यमानायां अस्यां रामलीलायां भूयांसो दर्शकाः सम्मिलिता भवन्ति । भारतीया अथ च विदेशीयाः विशिष्टाः पुरुषाः ये तत्र वाराणसीम् आगच्छन्ति, ते इमां रामलीलामपि प्रेक्षन्ते प्रशसन्ति च ।

अस्मिन् वर्षे अस्या रामलीलाया आयोजनं ४ सितम्बरतः ३ अक्टूबरं यावत् अभवत् । एतां च बहवो भारतीया वैदेशिकाश्च विशिष्टाः पुरुषा अपि अपश्यन् ।

तत्रभवतां काशिनरेशमहोदयानां नन्देश्वर-भवने प्राप्ता

विशिष्टातिथयः

१. डा० जान रोजर रीवरी महोदयः प्रोफेसर प्राच्यविद्या,  
मेड्रिडविश्वविद्यालय, मेड्रिड, स्पेनतः आगतः नवम्बर-  
मासे प्रायः एकमासं यावत् स्वपत्न्या सह तत्रभवतां  
काशिनरेशानां अतिथिरासीत् ।
२. जस्टिस एस. के. वर्मामहोदयः चीफ जस्टिस, उत्तरप्रदेश (६ ७ ७१)
३. श्री स्वराज अलोखानमहोदयः, एडिशनल कमिश्नर  
इनकम टैक्स, लखनऊ । (२५ ७-७१)
४. „ मोरारजी देसाईमहोदयः (१८-८ ७१)
५. „ चन्द्रभानुगुप्तमहोदयः, (१८-८-७१)
६. „ जगदीशमुन्शीमहोदयः (२२-८-७१)
७. „ बी मल्लिकमहोदय, प्रयाग (२२-९-७१)
८. „ एल. स्टनबाखमहोदयः, पैरिसविश्वविद्यालयस्य (३०-९-७१)
९. „ ब्रिज० रिजवीमहोदयः (२४ ११-७१)
१०. „ गोवर्धनसिंहमहोदयः,  
सेण्ट्रल बैंक आफ इण्डिया, लखनऊ (२५-११-७१)



## श्रीभगवानुवाच—

अधुना संप्रवक्ष्यामि यत्कर्म प्रेतसंश्रयम्<sup>१</sup> ।  
 संवत्सरे हि यत्कर्म परलोकहितं हि यत् ॥ १ ॥  
 आसन्नमरणं ज्ञात्वा देहिसंबन्ध( धि )बान्धवाः ।  
 मुमूर्षु<sup>२</sup> तत्र संस्थाप्य दक्षिणे चरणं शनः ॥ २ ॥  
 नयेयुः स्रोतसि क्षिप्रं गङ्गादौ यत्र क्षिप्यते ।  
<sup>३</sup>शूद्रस्तु न बहिर्नैयुः ( यः ) संस्थाप्य ( प्यो ) निजवेदमनि ॥ ३ ॥  
<sup>४</sup>मृतो निःसार्यते गेहाद्द्वारेण दक्षिणेन हि ।  
 पूर्वोत्तरपश्चिमैस्तु ब्राह्मणानां गृहे मृताः ॥ ४ ॥  
 उदक्द्वारेण जीवन्तं<sup>५</sup> क्रमश्चापि निगद्यते ।  
 निकृत्य ( निर्हृत्य ) च शुचौ देशे स्वलिप्ते च कुशाम्भसा ॥ ५ ॥  
 मुमूर्षु<sup>६</sup> तत्र संस्थाप्य दक्षिणे [ च ] चरणं शनैः ।  
 सु( व ) र्णं रजतं गां च कृ( त् ) स्नां भूमिं प्रदीपकम् ॥ ६ ॥  
 तिलकाञ्चनकं दद्यात्तत्ताम्रपात्रे निधाय च ।  
 विप्रेभ्यो वाक्यमुच्चार्य यथादैवतपूर्वकम् ॥ ७ ॥  
 दक्षिणासहितान्येव मुमूर्षोः स्वर्गमक्षयम् ।  
 स्वर्गं नयति गोचर्म सभ्यग् दत्तं सदक्षिणम् ॥ ८ ॥

१. अयमध्याय लण्डन्-कोश एवोपलभ्यते ।
२. 'सशय' इति मातृकायाम् ।
३. दृश्यता हारलता पृ. १२६; तत्र आदिपुराणादेते श्लोका उद्धृता ।
४. दृश्यता हारलता पृ १११ ।
५. आसन्नमरणं द्विजमित्यर्थः । 'आसन्नमरणो मानुषो गृहाद्बहिष्कार्यः, शूद्रस्तु गृह एव स्थाप्य, न बहिर्निस्सारणीय.' इत्यादि हारलताया ( पृ १२७ ) द्रष्टव्यम् ।

यावत्तृणानि यद्भूमौ शान्तिधान्यानि संख्यया ।  
 तावद्वर्षसहस्राणि स्वर्गलोके महीयते ॥ ९ ॥  
 अकस्मात् प्राज्ञणे देवा (यो वा १) स्मृतो (मृतो) भवति मानवः ।  
 तं च नीत्वा जलाभ्याशं विधिवत्प्रदहेत्तनुम् ॥ १० ॥  
 यत्र देशे जलं नास्ति तुषवैस्तु (तुषारश्च) न विद्यते ।  
 तत्र तोयकथा<sup>१</sup> कार्या वस्तुन्यं वा हिमं हिमम् ॥ ११ ॥  
 दृष्ट्वा तु तं मृत (गत १) प्राणं घृतेनाभ्युक्षयेत्ततः ।  
 स्नापयेत्सर्वतीर्थानि समावाह्य जलाशये ॥ १२ ॥  
 उद्धरन् (१)<sup>२</sup> बारिणा कुम्भे वराहकथितान्यपि ।  
 गयादीनि च तीर्थानि पञ्च<sup>३</sup> पुण्याः शिलोच्चयाः ॥ १३ ॥  
 कुरुक्षेत्रं च गङ्गां च यमुनां च सरिद्वराम् ।  
 कौशिकीं चन्द्रभागां<sup>४</sup> च सर्वेषामप्रणाशिनीम् ॥ १४ ॥  
 भद्रावकाशां सरयूं गण्डकीं<sup>५</sup> पनसां तथा ।  
 वैणवं च वराहं च तीर्थं पिण्डारकं तथा ॥ १५ ॥

- ६ तस्य निम्ना जलाभ्य रम' इति मातृकायाम् ।  
 ७ हारलताया (पृ १२६) अयमेव श्लोक आदिपुराणाबुद्धृत इति दृश्यते ।  
 ८ तं यं तोयम्' इति बाचोच्चारणम् ।  
 ९ 'उद्धो' इत्येव मातृकायामेकाक्षर न्यून दृश्यते ।  
 १० एत आरभ्य पञ्चर्धा प्राय एवमेव शुद्धितत्त्वे (पृ. ३०४), नित्यानन्दपर्वतीय-  
 क्तव अन्त्यकर्मदीपके (पृ २१ iii), वराहपुराणे ( १८७ ११४-१२४ ),  
 शुद्धिकी (पृ ५२), हारलताया (पृ १२६), शुद्धिकीमुखा (पृ. ११०)  
 च दृश्यते ।  
 ११ तं च पुण्या. इति शुद्धितत्त्वे (पृ ३०४), अन्त्यकर्मदीपके (पृ. २१)  
 वराह ( १८७.११४), पितृदयिताया (पृ. ५५ ) ।  
 १२ पयोप्यपीमिति वराहे ।  
 १३ 'नन्दा भद्रावकाशा च गण्डकी सरयू' इति अन्त्यकर्मदीपके । 'गण्डकी भद्र-  
 नासा च सरयूबलदा तथा' इति वराहे ।  
 १४ 'भैरवम्' इति अन्त्यकर्मदीपके । 'वनानि नव वाराहे तीर्थे पिण्डारके' तथा'  
 इति वराहे ।

पृथिव्यां यानि तीर्थानि सरितः<sup>१५</sup> सागरांस्तथा ।  
 आवाहयामि तोयेऽस्मिन् मृतस्य (मृतस्सं ?) शुद्धिमाप्नुयात् ॥ १६ ॥  
 इत्युक्त्वा तत् शिरोदेशे दद्यात्तोयाञ्जलित्रयम् ।  
 प्रक्षाल्य च तनुं सर्वं पिधाय शुचिवाससि (सा) ॥ १७ ॥  
 यज्ञोपवीतं तिलकं परिधाप्य ततः परम् ।  
 विलिख्य (प्य) सर्वगात्राणि चन्दनागरुर्द्धमैः ॥ १८ ॥  
 पृथिवीं यातु<sup>१६</sup> मे प्राणं यातु मे रसना जलम् ।  
 चक्षुषी ज्वलनं यातु स्पर्शो यातु च मारुतम् ॥ १९ ॥  
 शब्द आकाशमभ्येतु मनो वैकारिकं तथा ।  
 अशुभं वा शुभं वापि मृत्युकाले स्पृशेद्यदि ॥ २० ॥  
 यं यं चापि स्मरन् विप्राः (प्रः) तत्तत् (तं तं) लोकमवाप्नुयात् ।  
 ग (गा) रुद्धानि च रत्नानि वसिष्ठोक्तानि<sup>१७</sup> यानि च ॥ २१ ॥  
 बौद्धकपिञ्जलो (कापिलको) क्तानि मृत्युकाले न संस्मरेत् ।  
 गोमय रक्तगन्धं च रोचना कुष्ठकं तथा ॥ २२ ॥  
 जीरकं गन्धकं प-सिद्धकं मौक्तिकानि च ।  
 शम्बूकं बर्हिषत्रं च मृत्युकाले न संस्पृशेत् ॥ २३ ॥  
 धात्रीफलं मुखे दत्त्वा तुलसी मृत्तिका शिरे ।  
 अश्वत्थपत्रं हृदये पद्मपुष्पं च पत्रकम् ॥ २४ ॥  
 मृत्यु काले च संस्पर्शे (संस्पृश्य) स गच्छेद्धरिमन्दिरम् ।  
 गोपीचन्दनलिप्ताङ्गो यस्तु प्राणान् परित्यजेत् ॥ २५ ॥  
 यमोऽपि नेक्षितुं शक्तः किं पुनर्यमकिङ्करैः (राः) ।  
 रुद्राक्ष कुशमूलं वा शालग्रामं च पुस्तकम् ॥ २६ ॥

१५. 'चत्वारः' इति अन्त्यकर्म<sup>०</sup>, वराहे च ।

१६. 'यातु' इत्येतत् सर्वत्र 'पातु' इति मातृकाया दृश्यते ।

१७. दुर्निमित्तानि अथवा अन्त्यकाले अस्मर्तव्यतया निर्दिष्टानि इति शेष ।

स्पृष्ट्वा प्राणान् त्यजेद्यस्तु न गच्छेद्यममन्दिरम् ।  
 भुक्तान्नं तु त्यजेद्देहं विष्णुलोके वसेच्चिरम् ॥ २७ ॥  
 दुग्धपानादैन्द्रलोकं तोयपानाच्च वारुणम् ।  
 पायसान्नं समश्नीयाद्गुहं वा मधुनोक्षितम् ॥ २८ ॥  
 अन्यानि फलमूलानि मृदा ( णा ) लादीनि यानि च ।  
 प्राप्यते वैष्णवं ( वो ) लोकं ( को ) पिष्टकेऽपि तथैव च ॥ २९ ॥  
 दाडिमस्य फलं भुक्त्वा घृतं प्राश्य यदा मृतः ।  
 भवेदा ( भुक्त्वा वा ? ) श्रीनूपुरे शिवलोके महीयते ॥ ३० ॥  
 भक्ष [ को ] णे कोरदूषाणां शा ( खो ) दफलभक्षणे ।  
 १० आमिषान्नं दधि मधु ..... ॥ ३१ ॥  
 भुक्त्वाभिषं प्रमादाद्वा पैशाचत्वं ( व्रजेन् ? ) मृतः ।  
 शूद्रस्पृष्ट्वाद्य ( स्पृष्ट्वादि ? ) शूद्रान्नं भुक्त्वा याति रसातलम् ॥ ३२ ॥  
 तदा कुत्सितशब्द<sup>११</sup> च स्लेच्छ ..... तथैव च ।  
 कटुद्रव्याणि रक्तानि भुक्त्वा स्थान्मरणं भवेत् ॥ ३३ ॥  
 ब्रह्महत्यामवाप्नोति कूष्माण्डफलभक्षणे ।  
 आमिषान्नं दधि मधु क्षीराज्यगुह्यशर्कराम् ॥ ३४ ॥  
 व्यञ्जनानि सुगन्धीनि शाल्यन्नानि विशेषतः ।  
 परलोके भवेद्भोगी ब्रह्मलोके महीयते ॥ ३५ ॥  
 नासाच्छिद्रद्वये वक्त्रे कर्णच्छिद्रद्वयेऽपि च ।  
 अक्षरोः स्वर्णशलाकानि विनिक्षिप्य यथाक्रमम् ॥ ३६ ॥  
 एको विप्रः समादाय पावकं पुरतो व्रजेत् ।  
 भुक्तपानं गृहीता ( त्वा ? ) न्यः घृतकुम्भान् तथैव च ॥ ३७ ॥  
 दाहार्थं दारुभावा ( रां )श्च निर्हरेयुर्द्विजातयः ।  
 न तु शूद्रो वहेद्दारु सर्वाण्यपि द्विजन्मनः ॥ ३८ ॥

१८. ३४ श्लोकस्योत्तरार्धः द्रष्टव्यः ।

१९ कुत्सितशब्दवन्नामयुक्तं भक्ष्यमित्यवगन्तव्यम् ।

गत्वा च क्रियदध्वानं समुत्सृजेत्प्रयत्नतः ।

स किङ्कराय प्रेताय क्षेत्रपालं च निन्ततः ( १ ) ॥ ३९ ॥

ततो नीत्वा श ( वं ) तत्र शुचौ देशे निधाय च ।

<sup>२०</sup>“अपहता असुरा रक्षां (सि)” त्रिरेखा च चितौ लिखेत् ॥ ४० ॥

दक्षिणाग्रमुदीर्घा च रेखामभ्युक्ष्य चारिणा ।

दक्षिणाम्रान् कुशांस्तत्र विस्तीर्य तदनन्तरम् ॥ ४१ ॥

<sup>२१</sup>“एहि प्रेत सोम्य” मनस्मृता आराधुतस्मृतम् ( ? ) ।

शोषकं शेषमत्रा ( ? ) संबोध्य <sup>२२</sup>शवमुद्दिशन् ॥ ४२ ॥

अमुकऋषिगोत्र प्रेतं <sup>२३</sup>निर्दिश्य तदनन्तरम् ।

उपतिष्ठतामितीत्युक्त्वा दद्यात्तत्र कुशोपरि ॥ ४३ ॥

पात्रं प्रक्षाल्य ततोऽयं दद्यात्प्रत्यवनेजनम् ।

निरग्निकमपि प्रेतं न दहेत् शूद्रवह्निना ॥ ४४ ॥

शूद्रताश्चाति ( तां चैति ) पापात्मा भूयश्च शतजन्मनि ।

ज्वलन्तं पावकं हस्ते गृहीत्वा दक्षिणामुखः ॥ ४५ ॥

वामोषवीतिना गच्छन् जपन् मन्त्रं ततः परम् ।

<sup>२४</sup>कृत्वा तु दुष्कृतं कर्म जानता वाप्यजानता ॥ ४६ ॥

मृत्युकालवशं प्राप्य नरं पञ्चत्वमागतम् ।

धर्माधर्मसमायुक्तं लोभमोहसमावृतम् ॥ ४७ ॥

दहेयं सर्वगात्राणि दिव्यान् लोकान् स गच्छतु ।

इति मन्त्रं च संजप्य ब्रह्मणो मुखनिःसृतम् ॥ ४८ ॥

२० मन्त्रविशेषोऽयम् । दृश्यता शुद्धितत्त्वे पृ ४०८ ।

२१ दृश्यता शुद्धितत्त्वे पृ ४०८ ।

२२ ‘शव्यम्’ इति मातृकायाम् ।

२३ ‘इति’ इत्याहार्यम् ।

२४. दृश्यता श्राद्धविवेके पृ ५३, हारलतायाम् पृ. १२६, अन्त्यकर्मदीपके पृ. २४-

२५., शुद्धितत्त्वे पृ. ३०४., वराहे १८७ १२०-१२१, पितृदयिताया ( पृ ७७ )



वराहं ( हे ? ) गदितं चात्र पुराणेऽपि तथोदितम् ।

कृत्वा प्रदक्षिणं प्रेतं त्रिः कृत्वा च ततः परम् ॥४९॥

२५“अस्मात्त्वमसि जानोऽसि तदयं जायते पुनः ।

असौ स्वर्गाय लोकाय स्वाहे” त्युक्त्वा तु साग्निकैः ॥५०॥

निवेशयेच्छिरोदेशे दक्षिणाभिमुखो नवम् ।

निरग्निकं विधिश्चैव सुखं ( ख ) दद्यात्तथा त्रिभिः ॥५१॥

ततः शिरे प्रदातव्यं एवं धर्मो न होयते ।

उपलिप्य शुचौ देशे चितां निर्माय धर्मतः ॥५२॥

गोमयं वर्जयेत्तत्र तथा पाषाणशर्कराम् ।

चतुर्वारं कुशेनैव प्रोक्षयेत् शोधयेन्महीम् ॥५३॥

मण्डलं च ततः कृत्वा अग्निं प्रज्वालयेत्ततः ।

चित्तिं तु ( तिस्तु ) त्रिविधो ( धा ) ज्ञेयः ( या ) मञ्चश्च

विनि ( ? ) वर्तुलः ॥५४॥

एकैकं दाहयेन्मञ्चे तीर्थे कुर्याच्च वर्तुलम् ।

तथानुगमने कुण्डं चतुरश्रं सुशोभनम् ॥५५॥

शवहस्तप्रमाणेन मञ्चोच्छ्रयः प्रकीर्तितः ।

हस्तेकचरका ( ? ) युक्तप्रस्तारे तु त्रिहस्तकम् ॥५६॥

कदाचिच्चानुगमने चतुर्हस्तं तदा भवेत् ।

कुण्डे त्रिहस्ते आयामे प्रादेशाधिकनिम्नगम् ॥५७॥

पिप्पलाग्नौ चन्दनाग्नौ सरलागरुभिस्तथा ।

शवं दहेत्कुशाग्नौ वा वैष्णवं लोकमाप्नुयात् ॥५८॥

विल्वाग्नौ वैष्णवं लोकं घातया ( कया ? ) ग्नौ शिवं व्रजेत् ।

पद्माकाष्ठस्य आम्राग्नौ तथा श्रीपर्णिकस्य वा ॥५९॥

सर्वान् लोकानवाप्नोति माधवानौ<sup>२६</sup> तथैव च ।  
 पलाशोदुम्बरं सालं शाल्मली बदरी जडा ( ? ) ॥६०॥  
 वटनीपशमीखर्जूफलीचण्डातकानि<sup>२७</sup> च ।  
 तथा कुन्दालहिन्तालतिक्तवृक्षाणि यानि च ॥६१॥  
 चितायां वर्जयेद्यत्नात् केशव<sup>२८</sup> माधवं तथा ।  
 मोक्षहानिः पलाशे च पलाशान्नौ तथैव च ॥६२॥  
<sup>२९</sup>कलिकाष्ठे धर्महानिः कुन्दाले<sup>३०</sup> चाप्यधोगतिः ।  
 उत्तराग्रं शवं कृत्वा सूर्यस्याभिमुखेन तु ॥६३॥  
 स्थापयेत्स्नापयेत्पश्चाद्गायत्र्यदैवतैरपि ।  
 सुगन्धेनैव सर्वाङ्गं विलिप्य चन्दनाम्भसा ॥६४॥  
 घृतेन तिलतैलेन वृक्षनिर्यासकैः सह ।  
 जिह्वायां कनकं दद्यात् कर्णे वै राजतं स्मृतम् ॥६५॥  
 मुक्ताफलं तथाक्षणोश्च घ्राणे स्याद्राजपट्टकौ ।  
 नाभौ प्रवालमुद्दिष्टं हस्तगन्धौ ( सन्धौ ? ) तु स्फटिकम् ॥६६॥  
 ताम्रं दद्यात्पादतले तोलार्धं तोलकं च वा ।  
 राजते कृष्णले द्वे च सुवर्णमथ कृष्णलम् ॥६७॥  
 अङ्गे चिह्नं न दातव्यं मृत्युकाले तथा शवे ।  
 स्वर्गाद्भ्रष्टो भवेदाशु चिह्नं दृष्ट्वा न संशयः ॥६८॥  
 देवचिह्नं ददेदङ्गे<sup>३१</sup> पार्श्वतो हृदयेऽपि च ।  
 शङ्खाद्यस्त्राणि चिह्नानि देववं पातितात् क्षणात् ॥६९॥

- २६ मधुकवृक्षः ।  
 २७ करवीर ।  
 २८ पुन्नाग ।  
 २९ विभीतक ।  
 ३० कुन्दर ।  
 ३१. 'दद्यात्' इत्यस्य स्थाने ।

मधुपर्कानन्तरतो यदि प्राणोऽपि वर्तते ।  
 कृच्छ्रेणापि विशुद्धिः स्याद्बद्धेऽपि तिलकाञ्चनम् ॥७०॥  
 दद्याद्भोजं समेतेन अथवा त्रिमधुं पिबेत् ।  
 न दद्याद्विधवायाश्च ब्राह्मण्याश्च विशेषतः ॥७१॥  
 यावत्संवत्सरं चैव तावन्मत्स्यं न दापयेत् ।  
 चतुर्थदिवसे साद्धे (श्राद्धे ?) साग्निकैः सामिषं चरेत् ॥७२॥  
 निरामिषं निरग्नेश्च कर्तव्यः सुसमाहितः ।  
 यावद्दशाहपर्यन्तं तिक्तान्नं परिवर्जयेत् ॥७३॥  
 अक्षारलवणस्यान्नं कुर्याद्भोजनमत्सरम्<sup>३२</sup> ।  
 महागुरुनिपाते तु सशिखं वपनं चरेत् ॥७४॥  
 प्रयागे च महातीर्थे दशाहे सार्ववर्णिकैः ।  
 द्वादशाहे च संप्राप्ते प्रकुर्यात्कुलपूजनम् ।  
 त्रयोदशाहं शयनं कुर्यादामिषभोजनम् ॥७५॥

॥ इति मत्स्यपुराणे रत्ने ( न्त्ये ) छिविधौ.....॥३२॥

## श्रीभगवानुवाच—

'चतुर्थं' दिवसं कर्म वक्ष्येऽहं सार्ववर्णिकम् ।  
 यावत्त्रिरात्रपर्यन्तं केशान्नैव प्रसाधयेत् ॥ १ ॥  
 चतुर्थेहे ( र्थाहः ? ) उपःकाले तृणैर्दन्तं विशोधयेत् ।  
 प्रसाधयेत्ततः केशान् शिखाबन्धं विमोचयेत् ॥ २ ॥  
 ब्राह्मणान् तिलतैलेन स्नापयेच्चाभिरूक्षयेत् ।  
 शतं वापि तदद्धं वा पञ्चविंशति ( : ) द्वादश[ म् ] ॥ ३ ॥  
 अवश्यमेव कर्तव्यं प्रेतस्यास्य परं हितम् ।  
 अग्निं श्राद्धं समाप्येतदस्थिसञ्चयनं चरेत् ॥ ४ ॥  
 यागान्तेऽस्थीनि गङ्गायां महातीर्थे च निक्षिपेत् ।  
 वक्ष्यमाणविधानेन भूतेशं प्रति पूजयेत् ॥ ५ ॥  
 व्यम्बकेन च मन्त्रेण वारिकुम्भे विशेषतः ।  
 उत्तराभिमुखो भूत्वा द्विहस्तो पिण्डकोपरि ॥ ६ ॥  
 वामोपवीतिना पूजा कर्तव्या भूतिमिच्छता ।  
 इमशानस्योत्तरे भागे.....शङ्खे तृणासने ॥ ७ ॥  
 न पञ्चदेवता पूजा ( जां ) भूतशुद्धिं न चाचरेत् ।  
 न तैजसार्धं कुर्वीत विकिरान्न विकीरयेत् (?) ॥ ८ ॥  
 उत्तरादिक्रमेणैव महाकालं च भृङ्गिणम् ।  
 नन्दिनं च गणेशोख्यं प्रतिद्वारेषु पूजयेत् ॥ ९ ॥

१. अत्र १-११ श्लोका लण्डन् कोश एव सन्ति ।

२. 'उपविशेच्च' इति स्यात् ।

मध्ये आधारशक्तिञ्च अनन्तं पृथिवीं यजेत् ।  
 साङ्गोपाङ्गं तु संपूज्य ध्यायेद्देवं<sup>३</sup> महेश्वरम् ॥ १० ॥  
 ऊर्ध्ववक्त्रं च जटिलं द्विभुजं रक्तवाससम् ॥ ११ ॥  
 रक्तवर्णं भस्मयुतं नागयज्ञोपवीतिनम् ।  
 भैरवाष्टकसंयुक्तं चन्द्रार्धकृतशेखरम् ॥ १२ ॥  
 त्रिणेत्रं शूलडमरुधरं व्याघ्राजिनाम्बरम् ।  
 सर्वलक्षणसंपन्नं दुर्निरीक्षं सुरासुरैः ॥ १३ ॥  
 असिताङ्गादिकान् तत्र यज्ञादींश्च प्रपूजयेत् ।  
 ततः क्रव्यादमुख्येभ्यः पूजयेद्रक्तचन्दनैः ॥ १४ ॥  
 न बिल्वपत्रैः कल्हारैर्न तुलस्या कदाचन ।  
 करवीरैर्न पद्मैश्च नार्चयेदत्र शङ्करम् ॥ १५ ॥  
 मन्दारैः कुरवकैः शालैः तथा धुतूरकैरपि ।  
 श्वेतभाण्डैर्हयारिश्च (?) घृता (?) शोकगणैरपि ॥ १६ ॥  
 नमो नम इति मन्त्रेण नमः शिवायेति तथा ।  
 नोच्चरेत् प्रणवं तत्र तथा तैर्मातृकैरपि (?) ॥ १७ ॥  
 पायसं चाष्टधा कृत्वा मृत्पात्रे विनिवेदयेत् ।  
 पाद्यमर्घ्यं ततो दद्यात् तथा चाचमनीयकम् ॥ १८ ॥  
 चरौ पूर्वादितः स्थाप्य (?) पालिका चाष्ट एव हि ।  
 लाजापूर्णं तथैकं तु द्वितीयं पिष्टकान्वितम् ॥ १९ ॥

३. एतदन्त लण्डन्कोश एव वर्तते ।  
 ४. स्व. म. अत्र पङ्क्तिः भूयसा लुप्ता ।  
 ५. 'क्रव्यादाय नमस्तुभ्यम्' इति शुद्धिकौमुदी पृ. ११६.  
 ६. स्व. म. अत्र पङ्क्तिः प्रायो लुप्ता । लण्डनकोशे 'धूमरकैः' इति।

पञ्चमं फलसमृद्धं<sup>७</sup> षष्ठं च ब्रीहिसम्भृतम् ।  
 सप्तमं तिलपिष्टैश्च<sup>८</sup> गुडपूर्णं<sup>९</sup> तथाष्टमम् ॥ २० ॥  
 अष्टौ दीपाः प्रदातव्याः अष्टौ नागाः सुशोभनाः ।  
 तोरणैकं खाग ( ? ) यष्टिमयं<sup>१०</sup> वंशमयं च वा ॥ २१ ॥  
<sup>११</sup>नैवेद्यं चाष्टधा कुर्यात् कृताञ्जलिरिदं पठेत् ।  
<sup>१२</sup>प्रेतस्यास्य शुमान् लोकान् प्रयच्छतेति शाश्वतान् ॥ २२ ॥  
 अस्माकमायुरारोग्यं सुखं च ददताम्बरम् ।  
 श्मशानस्योत्तरे भागे प्रेतस्य मस्तकोपरि ॥ २३ ॥  
 शुचौ देशे काष्ठपक्ति<sup>१३</sup> हस्तमानं निवेशयेत् ।  
 क्षीरिवृक्षसमुद्भूते सहकारेऽथवा पुनः ।  
 प्रस्तरे पीतवस्त्रं च प्रेतस्यास्थीनि विन्यसेत् ॥ २४ ॥  
 रागाय ( ? ) इति जप्त्वाथ उत्तरादि दिशः<sup>१४</sup> क्रमात् ।  
 तोयेनाभ्युक्ष्य प्रथमं दुग्धेन सेचयेत्ततः ॥ २५ ॥  
 गन्धोदकेन क्षीरेण<sup>१५</sup> सर्षपैश्च प्रमार्जयेत् ।  
<sup>१६</sup>पलाशवृन्तखण्डेन परिवृत्य क्षालयेत् ( ? ) ॥ २६ ॥  
 पञ्चगव्येन चाज्येन सेचयेत्तदनन्तरम् ।  
 जङ्घान्जान्वस्थीनि ततः हृदयास्थि ततः परम् ॥ २७ ॥  
 बाह्वोरस्थीनि च ततः शिरोज परिकल्पयेत् ।  
 स्त्रीपक्षे च क्रमस्तत्र पूर्वभागे च वै शिरः ॥ २८ ॥

७ ल. फलमुलाद्य द. ल तिलसमिश्र ।

८ ल. गुडखण्ड । १०. ल. मय ।

११ श्राद्धविवेके अष्टाङ्गबलिरुद्दिष्ट । अत्राष्टाकारण तदनुवादोऽपि स्यात्,  
 दृश्यता पृ. ६३, पराशरगृह्यसूत्रे पृ ५२५

१२ अन्त्यकर्मदीपके पृ ३६, शुद्धिकौमुदी पृ १४६-१४८

१३ ल पङ्क्त्या १४ ल तत ।

१५. ल. गौरेण १६. स्व. म अर्धमिद प्रायो लुप्तम् ।

पश्चिमे तु भवेत् स्त्रीणामेवं धर्मो न हीयते ।  
 यथाक्रमेण संस्थाप्य चन्दनेन विलेपयेत् ॥ २९ ॥  
 दुधेनाभ्युक्ष्य गन्धेन पुष्पं दद्याद् भूषाञ्चितम् ( ? ) ।  
<sup>१७</sup> वस्त्रेणाच्छाद्यालङ्कुर्यादक्षिणाभिमुखेन तु ॥ ३० ॥  
 पद्मषण्डात् ततः पङ्कं गृहीत्वा वा तथोत्पलात् ।  
 मालुलङ्घयमानं लेपयेच्च तदुपरि<sup>१८</sup> ॥ ३१ ॥  
 ततश्च गोमयं दद्यात् स्त्रीपक्षे तु विवर्जयेत् ।  
 ततःकुण्ड<sup>१९</sup> अवटं परिपूरयेत् ॥ ३२ ॥  
 अभ्यर्च्य बान्धवैस्तत्र परितोऽस्य यथाविधि ।  
 क्षालयेन्मालुलङ्घैश्च गन्धतोयैः प्रसेचयेत् ॥ ३३ ॥  
<sup>२०</sup> वारिणा तापानियाच्च ( ? ) शुष्के तस्मिन्निधापयेत् ।  
 शाद्वले तरुमूले च सप्ताहं स्थापयेत्ततः ॥ ३४ ॥  
 तस्मात् पत्रादिना विभ्रा पङ्कादौ यदि शक्यते ।  
 दिवामृतस्य दिवसे रात्रौ रात्रिमृतस्य च ॥  
 स्त्रीणां रात्रौ विशेषोऽयमुत्थाय दक्षिणामुखः ॥ ३५ ॥  
<sup>२१</sup> कुण्डतीर्थे सूर्यमुखः समुद्रे दक्षिणामुखः ।  
 पश्चिमं ब्रह्मपुत्रे तु पवनाशामुखेन तु ॥ ३६ ॥  
<sup>२२</sup> पञ्चरत्नान्वितं कृत्वा गन्धचन्दनचर्चितम् ।  
<sup>२३</sup> मृदः पिण्डे तु संस्थाप्य पलला<sup>२४</sup> भ्यन्तरेऽपि वा ॥ ३७ ॥  
 नमो नारायणायेति स्वाहेत्युक्त्वा विनिक्षिपेत् ।  
 ततः कृताञ्जलिभूत्वा मन्त्रमेतमुदीरयेत् ॥ ३८ ॥

- १७ ल 'राच्छादनं कुर्यात् । १८ ल वस्ततोपरि ।  
 १९ ल कुण्डविले वाने इति । २० स्व. म इतोऽप्यशुद्धतर पादः ।  
 २१ स्व म. कुण्डे ।  
 २२ स्व म चत्वार्यक्षराणि लुप्तानि ।  
 २३ ल मृत<sup>०</sup> । २४ ल. पलाश<sup>०</sup> ।

<sup>२५</sup>नारायण परं धाम संसारात्त्राहि मां विभो ।  
<sup>२६</sup>गृहास्थि <sup>२७</sup>चामृतीकृत्य <sup>२८</sup>यावच्चन्द्रार्कतारकाः ॥ ३९ ॥  
<sup>२९</sup>असगोत्रस्य शूद्रस्य नैवास्थिग्रहणं द्विजः ।  
 कृत्वा पराकैः <sup>३०</sup>शुद्धः स्याद् वेतनी ( ? ) <sup>३१</sup>द्विगुणं चरेत् ॥ ४० ॥  
 चान्द्रायनं तु शूद्रस्य अन्यजे तु चतुर्गुणम् ।  
 यथाकर्षुः भवेद् विप्रा अस्थिसञ्चयनस्य च ॥ ४१ ॥  
 अतिरिक्तेऽपि हीने वा हीनाङ्गे विकलीभवेत् ।  
 स्त्रीकर्षुः वर्तुलः कार्यो द्वादशाङ्गुलविस्तृतः ॥ ४२ ॥  
 पुंसस्तु धनुषाकारश्चतुरङ्गुलविस्तृतः ।  
 चतुर्दशाङ्गुलायामो निम्नः सप्ताङ्गुलः स्मृतः ॥ ४३ ॥  
 अष्टाङ्गुलायतः कार्यो निम्नः स चतुरङ्गुलः ।  
 विस्तराद् द्व्यङ्गुलः कार्यः कुमारकर्षुरीरितः ॥ ४४ ॥  
 आद्वादशाब्दं कन्यायाः कार्यः कर्षुः षडङ्गुलः ।  
<sup>३२</sup>निम्नश्च व्यङ्गुलश्चैवं शर्करादिविवर्जितः ॥ ४५ ॥  
 अत्रैकस्यां चितायां तु दह्यते चानुगामिनी ।  
 कर्षुरेको भवेत्तत्र दम्पत्योरस्थिसञ्चये ॥ ४६ ॥  
 सा चेत् पृथक्चितायां तु नैकः कर्षुः प्रशस्यते ।  
<sup>३३</sup>कक्षगर्भो भवेत्कर्षुरस्थि चैकत्र सञ्चयेत् ॥ ४७ ॥

२५. स्व म. नारायणपद लुप्तम् ।  
 २६. गृहाणेत्यर्थे ।  
 २७. स्व. म. °तु ।  
 २८. स्व म. वामृत ल. चामृतीकृत्य ।  
 २९. स्व म ग्रन्थपातः ।  
 ३०. असगोत्रस्य द्विजस्य तथा शूद्रस्य चेत्युभयनिर्देशः ।  
 ३१. पराको व्रतविशेषः ।  
 ३२. ल. निम्नचतुर्गुणैरेव ।  
 ३३. ल. पदमगर्भः ।



श्राद्धीयद्रव्यमेकत्र स्थाह्या पचनमेव हि ।  
 मन्यते वामभागे तु प्रेतस्यास्य हितं भवेत् ॥ ४८ ॥  
 ब्राह्मणेन न कर्तव्यं शूद्रस्यैवोर्ध्वदेहिकम् ।  
 शूद्रेण ब्राह्मणस्यैव मृते सांवत्सरात् क्वचित् ॥ ४९ ॥  
<sup>३६</sup>असगोत्रः सगोत्रो वा यदि स्त्री यदि वा पुमान् ।  
 प्रथमेऽहनि यो दद्यात् स दशाहं समापयेत् ॥ ५० ॥  
 शिरसो वह्निना योगो येनाकारि सुतादिना ।  
 स एव तु <sup>३७</sup>दशाहानि प्रेतपिण्डं समापयेत् ॥ ५१ ॥  
 औरसानामभावे तु यद्यन्योऽप्यस्थिसञ्चयम् ।  
 कार्यं दशाहिकं तेन नौरसेन कदाचन ॥ ५२ ॥  
<sup>३८</sup>ज्येष्ठाभावे कनिष्ठो वा पिण्डं दद्याद्दशाहिकम् ।  
 समागतो यदा ज्येष्ठः शेषमेव समापयेत् ॥ ५३ ॥  
 रोगस्थे च व्रतस्थे च योगमार्गं गतेऽपि च ।  
 गलद्रवणोऽपि कुर्वति प्रेतकार्यं दशाहिकम् ॥ ५४ ॥  
 ज्येष्ठे सति विद्यमाने न कनिष्ठः क्रियां चरेत् ।  
 ततो दशाहमारभ्य यावदब्दं न पूर्यते ।  
 अष्टाहान्ते च पक्षान्ते मासान्ते चाथ मुण्डनम् ॥ ५५ ॥  
 यत्फलं समवाप्नोति प्रयागे मुण्डने कृते ।  
 तत्फलं समवाप्नोति प्रेताब्दे मुण्डने कृते ॥ ५६ ॥  
 पितर्युषरते चैव ज्येष्ठातरि मातरि ।  
 पितृव्ये पत्नीवर्गे <sup>३९</sup>च मुण्डनात् स्वर्गमाप्नुयात् ॥ ५७ ॥

३६. हाग्नना पृ १७७, अन्यकर्मदीपके पृ ४२, ( आश्वलायनगृह्यपरिशिष्टा-  
 द्बुध्नम् ), मदनपारिजाते च पृ ४००-४०१.

३५. स्व म. मृत् पृ । ३६ दृश्यता मदनपारिजाते पृ ४००-४०१.

३७. स्व म. मागे ।

विशिखं मुण्डनं कुर्यात् प्रयागे सशिखं स्मृतम् ।  
 यावन्तः केशपाशाश्च निपतन्ति महीतले ॥  
 तावत्काल वसेत्स्वर्गे विधिवन्मुण्डनात्ततः ॥ ५८ ॥  
 न मुण्डयति यो मोहात् प्राप्तकालो नराधमः ।  
 स पापो नरक याति तिर्यग्योनौ च जायते ॥ ५९ ॥  
 महातीर्थे तु संप्राप्ते महामुरुनिपातने ।  
 न मुण्डयति यो मुण्ड शूकरत्वं स गच्छति ॥ ६० ॥  
 देवकार्याणि कृत्वा वै<sup>३८</sup> पैतृकं च विधानतः<sup>३९</sup> ।  
 अप्सु क्षिपामि केशांश्च पितृणामपि तृप्तये ॥ ६१ ॥  
 चतुर्थदिवसं यावत् दद्यात् पिण्डं जलान्तिके ।  
 आर्द्रेण वाससा तत्र शुष्कवस्त्रेण चान्यतः ॥ ६२ ॥  
 प्रत्यहं तर्पणं कुर्यात् सकृत् सिद्धैश्च ( १ ) बान्धवैः ।  
 असकृद्गुरुपक्षे च असकृद्दक्षिणामुख ॥ ६३ ॥  
 वामभागे तु प्रेतस्य पचेदन्नं समाहितः ।  
 निरग्निर्बान्धवोऽन्यश्च यथास्नानं न जायते ॥ ६४ ॥  
 आमन्त्रैर्वैश्यशूद्रैश्च तथा सन्न्यासिनामपि ।  
 न पिण्डं विस्तृतं कुर्यात् सुदृढं तिलगर्भकम् ॥ ६५ ॥  
 यज्जातीयस्तस्य धान्यं तण्डुलं तस्य एव हि ।  
 गोधूमैर्वाथ नीवारैः सक्तुभिर्वापि निर्वपेत् ॥ ६६ ॥

३८. ल सपाद्य ।

३९ ल अत्र द्वौ अधिकौ श्लोकौ—

कृताञ्जलिपुटो भूत्वा इमं मन्त्रमुदीरयेत् ।  
 साक्षिण सन्तु मे देवा विधिवन्मुण्डने मम ॥  
 पिशरं तृप्तिमायान्तु मुण्डनेन विधानतः ।  
 आपो नारायण प्रोक्त आपो वै ब्रह्मण सुत ॥

क्षीराज्यं च गुडमधु प्रेतपिण्डे विवर्जयेत् ।  
 बिरुवामलकखर्जूरपतसाभ्रफलानि च ॥ ६७ ॥  
 क्षीरस्य वर्जनं<sup>१०</sup> पिण्डे कपिलायाश्च तत्स्मृतम् ।  
 यावत् संवत्सरं नैव तावत् क्षीरं न दापयेत् ॥ ६८ ॥  
 मांसत्यागी ब्रह्मचारी विधवाब्राह्मणीषु च ।  
 तेषां संवत्सरं यावत् तावन्मांसं न दापयेत् ॥ ६९ ॥  
 साग्निकस्याग्निश्राद्धेऽपि मत्स्यमांसं न दापयेत्<sup>११</sup> ।  
 निरग्निस्तु न प्रदद्यात् स्त्रीश्राद्ध उभयोरपि ॥ ७० ॥  
 वर्जयेत्तैजसं पात्रं शस्यते त्वष्टमं मृन्मयम् ।  
 सम्भवे रौप्यवैद्ये( ? )वा<sup>१२</sup> न ताभ्रं योजयेत्क्वचित् ॥ ७१ ॥  
 श्वेतशावलयोरन्नं द्विवारपूर्वपूरक( ? )म् ।  
 प्रेतपादा ( ? )<sup>१३</sup> श्रपयित्वा प्रेतपिण्डं प्रदापयेत् ॥ ७२ ॥  
 प्रेतोपकरणैः साद्धं तदत्रैव नियोजयेत् ।  
 प्रेतस्य वामभागे तु प्रदद्याद्भूर्वर्जितम् ॥ ७३ ॥  
 विना जलेन प्रेतस्य शरावं नैव पूरयेत् ।  
 तस्याञ्जलित्रयं दद्यान्मृताहदिवसावधि ॥ ७४ ॥  
 पिण्डान्तिकाग्निभागे च दद्याद्दामसवारकैः<sup>१४</sup> ( ? ) ।  
 कायतीर्थे<sup>१५</sup> जलं दत्त्वा<sup>१६</sup> सकृदेव जलं स्पृशेत् ॥ ७५ ॥  
 त्रिरात्रेण क्रिया यस्य तद्दिने वा समापयेत् ।  
 आदौ षडङ्गलीन् दद्यात्ततः पञ्चदशाङ्गलीन् ॥  
 तृतीये तु चतुस्त्रिंशदङ्गलीनां यथाविधि ॥ ७६ ॥

४०. ल. यज्जातीयस्य धान्यस्य ।

४१. स्व. म. °नान् ल. निवेदयेत् ।

४२. वार्क्षे इति स्यात् । ४३. स्व. म. °दामवारकैः ।

४४. पात्रे इति स्यात् । ४५. स्व. म. °तीर्थेन ।

४६. ल. दद्यात् ।

मुहूर्त्तान्तरं स्नानं यावत् स्यात् त्रिमुहूर्त्तकम् ।  
 न मध्याह्ने न सायाह्ने न च रात्रौ विधीयते ॥ ७७ ॥  
 प्रेतश्चाद्धं मासि मासि दशाह्ने वत्सरावधि ।  
 स्नानं कुर्यात् सचेलं तु आचम्य च हरिं स्मरेत् ॥ ७८ ॥  
 उत्थानगतवस्तूनि क्षालयेत् प्रोक्षयेत्ततः ।  
 यावद्दशाहपर्यन्तं तिक्तान्नं मधुरं घृतम् ॥ ७९ ॥  
 अत्युष्णान्नं न भोक्तव्यं पिप्पलीशृङ्गवेरकम् ।  
 अश्मपात्रे च सौवर्णे राजते नैव भोजयेत् ।  
 वृक्षपात्रे सोमपात्रे ( ? ) जलजानां तथैव च ॥ ८० ॥  
 प्रशस्तं कदलीपत्रं<sup>४७</sup> मथवा कदलीत्वचम् ।  
 जलं प्रविश्य शोकात्तो<sup>४८</sup> जलमालोडयेत्त्रिभिः ॥ ८१ ॥  
<sup>४९</sup> मध्यमाङ्गुष्ठकाभ्यान्तत् ( ? ) स्नाने मज्जनमाचरेत् ।  
 त्रि.कुर्याद्गुरुपक्षे च सक्कदन्यत्र शस्यते<sup>५०</sup> ॥ ८२ ॥  
 उदकं करिष्याम इति भार्यायाः सोदरेण तु<sup>५१</sup> ।  
 कुरुध्वमिति वक्तव्यं पुनरस्य<sup>५२</sup> शत ( ? ) इत्यपि ॥ ८३ ॥  
 वर्षं प्रेतं समाभाष्य<sup>५३</sup> स्नानं कुर्यादनन्तरम् ।  
 श्यालाभावे श्यालपुत्रस्तत्पुत्रोऽपि विशिष्यते ॥ ८४ ॥  
 तदभावेऽपि तत्पुत्रस्तदभावे च योषितः ।  
 पुत्राभावेऽपि स्यात् पत्नी तदभावेऽपि सोदरः ॥ ८५ ॥

४७. ल. °पात्रम् ।  
 ४८. ल. °र्त ।  
 ४९. ल. सव्यनामा° ।  
 ५०. ल. सक्कदन्या विधीयते ।  
 ५१. ल. सोदरैरपि ।  
 ५२. ल. °प्या ।  
 ५३. ल. °ष्य ।

अभावे भ्रातृपुत्रोऽपि तत्पुत्रोऽपि विशिष्यते ।  
 पुत्रे<sup>५४</sup> संविद्यमानेऽपि<sup>५५</sup> न त्वन्यः कारयेत्स्वधाम् ॥ ८६ ॥  
 अपुत्रस्य च या पुत्री सापि पिण्डप्रदा भवेत् ।  
 पुत्रा कुर्वन्ति प्रेतस्य क्षत्रविट्शूद्रयोः ॥ ८७ ॥  
<sup>५६</sup>.....ह्यपुत्रेभ्यो न ददाति कदाचन ।  
 औरसो ज्येष्ठपुत्रो यः स पुत्रेषु क्रियां चरेत् ॥ ८८ ॥  
 पुत्राभावे ज्येष्ठ<sup>५७</sup> पुत्री तदभावे सघर्भिणी ।  
 तस्या अभावे आतापि कन्यायास्तनयो न चेत् ॥  
 तदभावे पिता कुर्यान्मातापि तदभावतः ॥ ८९ ॥  
 तदभावे मातुलोऽपि<sup>५८</sup> भागिनियोऽपि तं विना ।  
 भूतेशस्य च पूजायां दक्षिणाशमुखो भवेत् ॥ ९० ॥  
 श्राद्धीयानि च द्रव्याणि पक्वपात्रेषु सम्पचेत् ।  
 शिलायां चूर्णयेत्सर्वमस्थिसञ्चयनं चरेत् ॥ ९१ ॥  
 व्यक्तनाम लिखेत्तत्र श्मशानाङ्गारकेन च ।  
<sup>५९</sup>.....हरिं स्मृत्वाम्भसि क्षिपेत् ॥ ९२ ॥  
 प्रेतस्य बहुशो दाहाद् यद्यस्थि न हि लभ्यते ।  
 तन्मानशर्करास्तत्र गृहीयादस्थिसञ्चये ॥ ९३ ॥  
<sup>६०</sup>विदेशमरणादस्य यद्यस्थि न च लभ्यते ।  
 तन्मानशर्करास्तत्र गृहीयादस्थिसञ्चये ॥ ९४ ॥

५४ ल. °षु ।

५५. °मानेषु ।

५६ ल. स च दमन्य ।

५७. ल. ह्येषु ।

५८ एव यत्र यत्र पादो वा पादभागो वा स्व म कोशे लुप्त, ल कोश उपलभ्यत स ल कोशादुद्धृतः ।

५९ स्व म ल. उभयत्र पाद लुप्तम् ।

६० इत आरभ्य श्लोका ९१- यावद् हारजतायामुपलभ्यन्ते । तथा दृश्यन्ता पितृदयिता पृ ७७, अन्त्यकर्मदीपकम् पृ. ३०, श्राद्धविवेक पृ. ६५, शुद्धितत्त्वम् पृ. ३०६ ।

..... यद्यस्थि न च लभ्यते ।

दाहयेत् कुशपत्रं च द्वादशाङ्गुलमानतः ॥ ९५ ॥

पित्रोश्च दाहो ( १ ) विज्ञेयः पालासैश्च सवृन्दकैः ।

वेष्टयित्वा यथास्थानं मृगचर्मण ( १ )<sup>६१</sup> वेष्टयेत् ॥ ९६ ॥

<sup>६२</sup>लेपयेद् यवचूर्णेन ऊर्णासूत्रैश्च वेष्टयेत् ।

चत्वारिंशत् शिरोदेशे ग्रीवाया च तथा दश ॥ ९७ ॥

उरःस्थाने न्यसेत् त्रिंशदुदरे विंशतिं न्यसेत् ।

पञ्च स्युः<sup>६३</sup> दक्षिणे भुजे वामेऽप्येवं विधीयते ॥ ९८ ॥

अङ्गुलिषु तथैकैकं गुण्ठयेत् सर्वतस्तनौ ।

दक्षिणे चरणे<sup>६४</sup> त्रीणि त्रीणि वामे ततो न्यसेत् ॥ ९९ ॥

शिश्ने देयानि चत्वारि पञ्च स्युः<sup>६५</sup> दक्षिणोरके ।

वामोरावपि पञ्च स्युर्विन्यसेदपि नान्यथा ॥ १०० ॥

न्यसेज्जानुनोर्जङ्घयोर्क्रमात् पञ्च दशच्छदान् ।

पादाङ्गुलिषु चैकैकमेवं निर्माय पुत्तलीम् ॥ १०१ ॥

शतत्रयं षष्ट्यधिकपत्राणि ब्राह्मणस्य तु ।

गुरुपक्षे तु तज्ज्ञेयं तदर्धं ब्राह्मणेषु च ॥ १०२ ॥

शतद्वयं क्षत्रियस्य वैश्ये सार्द्धशत भवेत् ।

अष्टोत्तरशतं ब्राह्मणं शूद्रस्य तु विशेषतः ॥ १०३ ॥

अभावे कृष्णलस्यैव पत्राण्यपि नियोजयेत् ।

केवलं वा कुशेनापि गुरुपक्षेऽनलेन तु ॥ १०४ ॥

६१. ल चूर्णे<sup>६१</sup>श्च ।

६२. ल पञ्चाशत् ।

६३. ल वृषणे ।

६४. ल पञ्चाशत् ।

६५. दृश्यता हारलता पृ. १४२, पितृदयिता पृ. ७७, अन्त्यकर्मदीपके पृ. ३०, श्राद्धविवेके पृ. ६७, शुद्धितत्त्वे पृ. ३०६ ।

घृतेन दाहयेत् प्राज्ञः शरपत्रैश्च दाहयेत् ।  
 कुशाद्यभावे विज्ञेयं द्विजातीयैश्च<sup>६६</sup> चर्मणा ॥१०५॥  
 अभावे कृष्णसारस्य गन्धस्य ( ? ) च विशेषतः ।  
 पत्रार्धं विन्यसेत्तत्र पृथङ्न्यासविधिं शृणु ॥१०६॥  
 शीर्षे विंशति पत्राणि बाह्वोश्चापि च वै दश ।  
 वक्षःस्थले षोडश तु उदरे तुर्यमेव हि ॥१०७॥  
 अष्टावष्टौ पादयुगं पञ्च पञ्च तथाङ्गुलीः ।  
 कराङ्गुलिषु चैकैकं तुर्यपत्रैस्तु वै मुखम् ॥१०८॥  
 पञ्चविंशतिभिर्गुह्यं तद्वत् कटावुदाहृतम् ।  
 त्रिंशत्पत्रैः पृष्ठभागं विज्ञेयं विप्रमात्रके ॥१०९॥  
 वैश्ये शतं तु यत् प्रोक्तं तत्राय च विधिक्रमः ।  
 षोडशैश्च शिरः ख्यातं तुर्यापत्रैस्तु वै मुखम् ॥११०॥  
 द्वादशभिर्हृदि स्थानमष्टपत्रैस्तु वै कटिः ।  
 अष्टावष्टौ पादयुग्ममुदरं तुर्यपत्रकैः ॥१११॥  
 पादयुग्मं दशभिश्च पञ्च पञ्च दशाङ्गुलीः ।  
 दशभिः करमित्याहुर्वैश्यवत् शूद्रकेऽपि च ॥११२॥  
 अधिकाष्टौ च वृषणे षष्ठे<sup>६७</sup> वृषणेऽपि च ।  
 पञ्चाशदपि स्त्रीपक्षे तत्रापि च विधिं शृणु ॥  
 दशभिश्च शिरः प्रोक्तं पञ्च पञ्च भुजद्वये ॥११३॥  
 तुर्यं तुर्यं भवेत् पादावष्टाभिरुदरं भवेत् ।  
 तुर्येण च मुखं ज्ञेयमुपस्थे चैवमेव हि ॥११४॥  
 वेष्टयेत् शरपत्रैश्च गोमयेन प्रलेपयेत् ।  
 मातृकाम्बिन्यसेद्वेहे स्त्रीशूद्राणां नमोन्तकम् ॥११५॥

६६. स्व. म. .... श्वस्य ।

६७. स्व. म. पट्टोह° ।

पर्णदाहानन्तरं च यद्यस्थीनि क्वचिरुलभेत् ।  
 पुनर्दाहश्चितायां तु ब्राह्मणस्य विधीयते ॥११६॥  
 मातापित्रो कृत्रिमे च शवदाहे स्वहस्तकम् ।  
 कर्तुर्दक्षिणहस्ते च कुर्यात् कुशमयं शवम् ॥११७॥  
 त्रिशुक्लदिवसे चैव आषाढे माघवेऽपि वा ।  
 निवेशयेच्चितायां च शवधर्मेण दाहयेत् ॥११८॥  
 अस्थिसञ्चयनं नास्ति श्मशाने देवतार्चनम् ।  
 समर्पयेत् त्रिरात्रेण पञ्च धर्मो न हीयते ॥११९॥  
 दग्धे पलाशपुरुषे जीवन्नायाति चेत् पुमान् ।  
 अन्याधानं विनिर्वर्त्य नित्यहोमं समाप्य च ॥१२०॥  
 तमन्नालभ्यकुर्वीत प्रसृतं च घृताहुतीः ।  
 अन्याधानाद्<sup>६८</sup> नाम वीशेयत्<sup>६९</sup> (?) शेषं कर्म समापयेत् ॥१२१॥  
 प्रदद्यात् काञ्चन धेनुं दक्षिणां सतिलं घृतम् ।  
 शान्तिं कुर्वीत यज्ञान्ते शान्त्या चोत्पवनेन च ॥१२२॥  
 ब्राह्मणान् भोजयेत् शक्त्या तेन जीवति मानवः ।  
 यदा तु साग्निको दैवात् पतितो निधनं गतः ॥१२३॥  
 पुत्रो वा तस्य भ्राता वा प्रायश्चित्तं समाचरेत् ।  
 ततस्तस्य क्रिया कुर्यात् दहेल्लौकिकाग्निना ॥१२४॥

इति स्वल्पमस्त्यपुराणे षट्पादकार्यासाहस्रे<sup>७०</sup> अस्थिसञ्चयनपर्णदाहविधौ  
 त्रयस्त्रिंशत्तमोऽध्यायः ॥ ३३ ॥

६८ म्व म अध्यानाद् ल अध्यानद् ।

६९ 'आयुषेष्टिम्' इति स्यात् ; सैवोष्टि ग्रन्थान्तरेष्वत्र विहिता ।

७० ल. नास्ति ।





**APPENDIX—1**  
**EXTRACTS IN GARUḌAPURĀṆA FROM WORKS ON**  
**DHARMA—YĀJÑAVALKYASMRITI AND**  
**PARĀŚARASMRITI COMPARED WITH THEIR**  
**RESPECTIVE SOURCES.**

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v.	3a	2a
	3b	3a
	4a	3b
	4b	} 4
	5	
	6	5
	7	6

इष्टाचारो दमोऽहिंसा दानं	इज्याचारदमाहिंसा दानस्वाध्याय
स्वाध्यायकर्म च ।	कर्मणाम् ।
अयश्च परमो धर्मो यद्योगेनात्म-	अयं तु परमो धर्मो यद्योगेनात्म-
दर्शनम् ॥ 8	दर्शनम् ॥ 8
चत्वारो वेदधर्मज्ञाः परास्त्रैर्विद्यमेव वा ।	चत्वारो वेदधर्मज्ञाः परास्त्रैर्विद्यमेव वा ।
सत्रते यत्स्वधर्मः स्याद्देवाराध्यात्म-	सा ब्रूते यं स धर्मः स्यादेको वाऽ-
वित्तमः ॥ 9	ध्यात्मवित्तमः ॥ 9

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	5	18
	6	19
मुखाति	7	20 खानि
	8	21
	9	22
	10	23
	11	24
	12	25
	13	26
सर्व, अस्य, अपरान्	14	27 लब्धं, तस्य, आचरेत्
	15	29
	16	30
	17	31
	18	32
मधु मांस तथा स्विन्नं इत्यादि परिवर्जयेत् }	19a	33 मधुमांसाञ्जनोच्छिष्ट- शुक्लस्त्रीप्राणिहिसनम् । भास्करालोकनाश्लील- परिवादादि वर्जयेत् ॥
19b, 20a, 20b, 21a, 21b, 22a 22b, 23a 23b, c 24, 25, 26,	34a, 34b, 35a, 35b 36 37 38 39, 40, 41.	
यजुः साम पठेत्तद्वदथर्वाङ्गिरसं द्विज ।		यजूषि शक्तितोऽधीते योऽन्वहं घृतामृतै । घृतामृतै ॥ 27
सन्तर्पयेत् पितृन्देवान्सोऽन्वह हि घृतामृतै ॥ 27		प्रीणाति देवानाज्येन मधुना च पितृस्तथा ॥ स तु सोमघृतैर्देवांस्तर्पयेद्योऽन्वहं पठेत् । सामामि तृप्तिं कुर्याच्च पितॄणां मधुसर्पिषा ॥ मेदसातर्पयेद्देवानथर्वाङ्गिरस पठन् । पितॄञ्च मधुमर्षिभ्यामन्वहं शक्तितो द्विजः ॥ 42-44
वेदवाक्यं पुराणञ्च नाराशसीञ्च		वाकोवाक्यं पुराण च नाराशसीञ्च
गाथिकाः ।		गाथिकाः ।

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इतिहासांस्तथा वेदान-		इतिहासांस्तथा विद्या शक्त्याधीते हि	
योऽधीते शक्तितोऽन्वहम् ॥	28	योऽवन्वहम् ॥	45
सन्तर्पयेत्पितृन्देवान्		मांसक्षीरौदनमधुतर्पणं स दिवौकसाम् ।	
मांसक्षीरौदनादिभि ।		करोति तृप्तिं कुर्याच्च पितॄणां	
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..... प्रेतानां ..... ।

कामोदकाः पुत्र द्विजा । 4b 4b

कामोदकं प्रप्ता ऋत्विजाम् ।

नामगोत्रेण ह्युदकं

सकृत्प्रसिञ्चन्त्युदकं

सकृत्सिञ्चन्ति वाग्यता । 4c 5a

नामगोत्रेण वाग्यताः ।

पाषण्डपतितानां तु

न ब्रह्मचारिणः कुर्युः

न कुर्युर्दकक्रियाः ।

उदकं पतितास्तथा ।

न ब्रह्मचारिणो ब्राह्म्या

पाषण्ड्यनाश्रिताः स्तेना

योषितः कामगास्तथा ॥ 5

भर्तृभ्यः कामगादिकाः ।

सुरापा स्वात्मघातिन्यो ..... । 6a 6b

सुराप्य आत्मत्यागिन्यो ..... ।

ततो ... स्वनिहत्या जीवसंस्थिति । 6b 11b

अतो ..... क्रियाः कार्याः स्वशक्तितः ।

क्रिया कार्या यथाशक्ति

इति संश्रुत्य गच्छेयुः—

ततो गच्छेद्गृहान्प्रति । 7a 12a

गृहं बालपुरं सराः ।

विदार्यं ..... । 7b 12b

विदश्यं ..... ।

... अथाग्निमुदकं ..... । 8a 13a

... अग्न्यादिं सलिलं ..... ।

8b 13b

... प्रेतसंस्पर्शनादपि । 9a 14a

... प्रेतसंस्पर्शिनामपि ।

ईक्षतां ..... । 9b 14b

ईच्छतां ..... ।

... पृथक्पृथक् । 10a 16a

... पृथक्क्षितौ ।

पिण्डं यज्ञकृता ..... । 10b 16b

पिण्डयज्ञावृता ..... ।

... श्रुतिचोदिता । 11 17

... श्रुतिचोदनात् ।

... आचूडं ..... । 12a 23a

... आचूडान् ..... ।

12b 23b

... चक्ष्यते । 13a 18a

... इक्ष्यते ।

	G.P.	Y.A.J.
	13b	18b
	13c	20a
दशद्वादशवर्णानां तथा पञ्चदशैव च । त्रिंशद्दिनानि च तथा भवति प्रेतसूतकम् ॥	14 15 16a	22 24 25a
क्षत्रस्य द्वादशाहाणि विंश पञ्चदशैव तु । त्रिंशद्दिनानि शूद्रस्य तदर्थं न्यायवतिनः ।		
नीरसे ... तथा ... कारकम् । हतानां नृपगोविप्रैर- लक्षं चात्मघातिनाम् । विषाद्यैश्च हतानाञ्च नाशौचं पृथिवीपतेः ॥	16b 17 18	25b 27 28b 29a
...	19a	29b
...	19b	31a
...	20a	31b
...	20b	32a
...		

## 2 आपद्रुकर्मप्रकरण

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	21a	35a
फलसोमक्षौमवीरुद्- दधि क्षीर घृतं जलम् । तिलौदनरसक्षार- मधुलाक्षायुतं हविः ॥	21b 21c	36
वस्त्रोपलामवं पुष्पं शाकमृच्चर्मपादुकम् । एणत्वञ्चैव कीषेयं लवणं मांसमेव च ॥ पिण्याकमूलगन्धांश्च वैश्यवृत्तो न विक्रयेत् ।	22a 22b 23a	37a 37b 38a 38b

फलोपलक्षौमसोम  
 मनुष्यापूपवीरुध ।  
 तिलौदनरसक्षारान्-  
 दधि क्षीरं घृतं जलम् ॥  
 शस्त्रासवमधूच्छिष्टं  
 मधुलाक्षाश्च बर्हिषः ।  
 मृच्चर्मपुष्पकुतप-  
 केशतक्रविषक्षितीः ।  
 कौशेयनीललवण-  
 मांसैकशफसीसकान् ।  
 शाकाद्रूपैषिपिण्याक-  
 पशुगन्धांस्तथैव च ।



GP YAJ

			वैश्यवृत्त्यापि जीवन्नो
		39a	विक्रीणीत कदाचन ।
विक्रयस्तेषा			विक्रय नेयार
तिलया येन सयुतम् । २३b	39b		तिलया धा येन तत्समा ।
लवणादि न विक्रीयात्	}		लाक्षालवणमासानि
तथा चापद्गतो द्विज ।		40a	पतनीयानि विक्रये ।
कुर्यात् कृष्यादिकं तद्वद्			आपद्गत सप्रगृह्णन्
अग्निक्रिया ह्यास्तया ॥ २४		41a	भुञ्जानो वा यतस्तत ॥
			वृषि शिल्प भृतिविद्या
			कुसीद शकट गिरि ।
			सेवानूप नृपो भक्षम्
		4२	आपत्ता जीवनानि तु ॥
दृष्ट्वा वृत्तिविवर्जितम् ।			
	२५a	4 a	धा यमब्राह्मणाद्धरेत् ।
राजा धर्मा प्रकुर्वीत			ज्ञात्वा राजा कुटुम्ब च
वृत्ति विप्रादिकस्य त्र । २५b	44b		धर्म्या वृत्ति प्रकल्पयेत् ।

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# GP AND PARĀSARASMṚTI

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GP. PARĀSARASMṚTI

## Ch. 107 Adhyāya 1

पराशरोऽब्रवीद्व्यासं			
धर्मवर्णाश्रमादिकम् ।	1a	x	
... .. क्षयोत्पत्ति			... .. क्षयोत्पत्त्या
क्षीयन्ते न ह्यजादयः ।	1b		ब्रह्मविष्णुमहेश्वराः ।
... ..			... ..
यः कश्चिद्वेदकर्तृक ।	2a	20	निर्णेतारश्च सर्वदा ॥
वेदा स्मृता ब्राह्मणादौ			न कश्चिद्वेदकर्तास्ति
धर्मा मन्वादिभि सदा ।	2b		वेदं स्मृत्वा चतुर्मुखः ।
			तथैव धर्मान्स्मरति
		21	मनु कल्पान्तरेऽन्तरे ॥
दानं कलियुगे धर्म			त्यजेद्देशं कृतयुगे
कर्तारश्च कलौ त्यजेत् ।			त्रेतायां प्राममुत्सृजेत् ।
पार्ष्ण्यं तु तत्रैव			द्वापरे कुलमेकं तु
शपं फलति वर्षतः ॥	3	25	कर्तारं तु कलौ युगे ॥
आचारात्प्राप्तुयात्सर्व			आतिथ्यं वैश्वदेवं च
षट्कर्माणि दिने दिने ।	4a	38b	... ..
... ..			... ..
देवताथित्यादिपूजनम् ।	4b	39a	देवतानां च पूजनम् ।
... ..			.... ..
ह्यपूर्वा यतयस्तदा ।	5a	49a	ह्यपूर्वातिथिस्तथा ।
क्षत्रिय परसैन्यानि			क्षत्रियो हि प्रजा रक्षन्
जित्वा पृथ्वीं प्रपालयेत् ।	5b		शस्त्रपाणिः प्रदण्डवान् ।
			निर्जित्य परसैन्यानि
		61	क्षिति धर्मेण पालयेत् ॥
वणिक्कृष्यादि वैश्ये स्याद्			कृषिकर्म च वाणिज्यं
द्विजभक्तिश्च शूद्रेके ।	5c	63a	वैश्यवृत्तिरुदाहृता ।
			शूद्रस्य द्विजशुश्रूषा
		64a	परमो धर्म उच्यते ॥

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अभक्ष्यभक्षणाच्चौर्याद्-

अगम्यागमनात् पतेत् । 6a

विक्रीणन् मद्यमांसानि

ह्यभक्ष्यस्य च भक्षणम् ।

कुर्वन्नगम्यागमन

66 शूद्र पतति तत्क्षणात् ॥

## Adhyāya 2

कृपि कुर्वन्निहजः श्रान्त

बलीवर्दं न वाहयेत् ॥ 6b

षट्कर्मसहितो विप्र

कृषिकर्म च कारयेत् ।

क्षुधितं वृषितं श्रान्त

3a बलीवर्दं न योजयेत् ।

हीनाङ्गं व्याधितं क्लीबं

3b वृषं विप्रो न वाहयेत् ॥

दिनाद्धे स्नानयोगादि-

कारी विप्रांश्च भोजयेत् । 7a

एकद्वित्रिचतुर्विप्रांन्

भोजयेत्स्नानात्कान् द्विज ।

... यज्ञानि

... यज्ञांश्च

कूरे निन्दाश्च ... । 7b

ऋतुदीक्षां च ... ।

तिलाज्यं न विक्रीणीत

तिला रसा न विक्रेया

सूनायज्ञादधान्वित । 8a

विक्रेया धान्यतस्समाः ।

राक्षो ... । 8b

राज्ञे ... ।

त्रयस्त्रिंशश्च विप्राणां

विप्राणां त्र्यशकं भागं

कृषिकर्त्ता न लिप्यते । 8c

सर्वपापैः प्रमुच्यते ।

कर्पकाः क्षत्रविदः शूद्राः

क्षत्रियोऽपि वृषि कृत्वा

खल्वदत्त्वा तु चौरकाः । 9a

13b देवान्विप्रांश्च पूजयेत् ।

वैश्य शूद्रस्तथा कुर्यात्

14a कृपि वाणिज्यं शिल्पकम् ।

## Adhyāya 3

..... शुभेति ..... । 9b

1b ... शुद्धयन्ति ... ।

क्षत्री दशहोदस्यस्तु

क्षत्रियो द्वादशाहेन

द्वादशान्मासि शूद्रकः । 10a

वैश्यं पञ्चदशाहकैः ।

शूद्रं शुद्धयति मासेन

2 पराशरवचो यथा ॥

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याति विप्रो दशाहात्तु	जातौ विप्रो दशाहेन
क्षत्रो द्वादशकादिनात् । 10b	4a द्वादशाहेन भूमिप ।
पञ्चदशाहाद्वैश्यस्तु	वैश्यः पञ्चदशाहेन
शूद्रो मासेन शुद्धयति । 11a	4b शूद्रो मासेन शुद्धयति ।
... भाव ... 11b	7a ... दार ... ।
जन्मना च विपत्तौ च	जन्मन्यपि विपत्तौ च
भवेत्तेषाञ्च सूतकम् । 12a	7b तेषां तत्सूतकं भवेत् ।
... दशरात्रस्य ... 12b	9a 'दशरात्रं स्यात् ... ।
... च दिनत्रयम् । 13a	9b ... तु दिनत्रयात् ।
देशान्तरे मृते बाले	भृग्वग्निमरणे चैव
सद्य शुद्धिर्यतो मृते । 13b	देशान्तरमृते तथा ।
	बाले प्रेते च सन्त्यस्ते
	10 सद्य शौचं विधीयते ॥
... न पिण्डं ... ॥ 14	14 ... नाशौचं ... ॥
... बापि ...	... चापि
... मासान्स्थितो ... तावद्दिनानि ॥ 15	15 ... मासस्थितो ... दिन तावत्तु ... ॥
आनामकरणात्सद्य	आदन्तजन्मन सद्य
आचूडान्तादहर्निशम् ।	आचूडान्नैशिको स्मृता ।
आव्रतस्थात्त्रिरात्रेण	त्रिरात्रमाव्रतादेशाद्-
तदूर्ध्वं दशभिर्दिनैः ॥ 16	18 दशरात्रमतः परम् ॥
17a	16a
ब्रह्मचर्यादिग्निहोत्रात्	ब्रह्मचारी गृहे येषां
नाशुद्धिं सङ्गवर्जनात् । 17b	हूयते च हुताशन ।
	सम्पर्कं चेन्न कुर्वीत
	19 न तेषां सूतकं भवेत् ॥
... कारवो ... भृत्यका । 18a	21a ... कारुका ... नापिता ।
अग्निमान्श्रोत्रियो राजा ... 18b	21b राजान श्रोत्रियाश्चैव ... ।
दशाहाच्छुद्धयते माता	सर्वेषां शावमाशौच
स्तनानास्सूते पिता शुचिः । 19a	25a मातापित्रोस्तु सूतकम् ।
सङ्गात् सूतौ सूतक स्यात्	सूतकं मातुरेव स्यात्
... 19b	25b ...
... 20a	28a ... तु ...

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पूर्वसकल्पितादन्य- वर्जनञ्च विधीयते । 20b	28b	पूर्वसङ्कल्पितं द्रव्यं दीयमानं न दुष्यति ।
मृतेन शुद्ध्यते स्मृती मृतकं जातकं त्वसौ । 21a	×	
गोमहादौ विपन्नानाम् एकरात्र तु स्मृतकम् । 21b	30b	आहवेषु विपन्नानाम् एकरात्रमशौचकम् ।
अनाथप्रेतवहनात् प्राणायामेन शुध्यति । 22a		असगोत्रमबन्धुं च प्रेतीभूत द्विजोत्तमम् । वहित्वा दाहयित्वा च 42 प्राणायामेन शुद्ध्यति । प्रेतीभूत तु य शूद्रं ब्राह्मणो ज्ञानदुर्बलः । अनुगच्छेन्नीयमान 46 त्रिरात्रमशुचिर्भवेत् ।

## Adhyaya 4

आत्मघातिविषादबन्ध- कृमिदष्टे न संस्कृतिः । 23a	×	
गोहतं कृमिदष्टञ्च स्पृष्ट्वा कृच्छ्रेण शुध्यति ॥ 23a		तप्तकृच्छ्रेण शुध्यन्ती- त्येवमाह प्रजापतिः । गोभिर्हतं तथोद्बन्धं 4 ब्राह्मणेन तु घातितम् ॥
अदुष्टां पतितां भार्या यौवने य परित्यजेत् । सप्तजन्म भवेत् स्त्रीत्वं वैधव्यञ्जपुनः पुनः ॥ 24		
बालहत्या त्यगमानाद्- ऋतौ च स्त्री तु शूकरी । अगम्या व्रतकारिण्यो अष्टपानोदकक्रियाः ॥ 25		
औरस क्षेत्रज पुत्र पितृजौ पिण्डदौ पितुः । 26a		औरसः क्षेत्रजश्चैव दत्त कुत्रिमक सुतः । दद्यान्माता पिता वापि 24 स पुत्रो दत्तको भवेत् ॥

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परिवित्तेस्तु कृच्छ्रं स्यात् कन्यायाः कृच्छ्रमेव च । 26b	द्वौ कृच्छ्रौ परिवित्तेस्तु कन्याया कृच्छ्र एव च । 26a
अतिकृच्छ्रं चरेद्वाता होता चान्द्रायणञ्चरेत् । 27a	कृच्छ्रातिकृच्छ्रो दातुस्तु होता चान्द्रायणञ्चरेत् । 27b
जात्यन्ध ... परिवेदने । 27c	जात्यन्धे ... परिविन्दतः । 27b
... वा ...	... च ...
... न विद्यते ॥ 28	... विधीयते ॥ 30
भर्त्रा सह मृता नारी रोमाब्दानि वसेद्विवि ॥ 29	तिस्रः कोट्योऽर्धकोटी च यानि लोमानि मानुषे । तावत्कालं च ते स्वर्गे भर्तारं या अनुगच्छति ॥ 32

### Adhyāya 5

श्वादिदष्टस्तु गायत्र्या जपाच्छुद्धो भवेन्नरः । 30a	वृकश्चानशृगालाद्यैः दष्टो यस्तु द्विजोत्तमः । स्नात्वा जपेत्स गायत्रीं पवित्रां वेदमातरम् ॥ 1
दाह्यो लोकाग्निना विप्र चण्डालाद्यैर्हृतोऽग्निमान् । 30b	चण्डालेन श्वपाकेन गोभिर्विप्रो हृतो यदि । दहेत्तं ब्राह्मणं विप्रो लोकाग्नौ मन्त्रवर्जितम् ॥ 10
क्षीरैः प्रक्षाल्य तस्यास्थि स्वाग्निना मन्त्रतो दहेत् । 30c	दग्धास्थिनि पुनर्गृह्य क्षीरेण क्षालयेद् द्विज । स्वेनाग्निना स्वमन्त्रेण पृथगेतत्पुनर्दहेत् ॥ 12
प्रवासे तु मृते भूय. कृत्वा कुशमयं दहेत् ।	आहिताग्निद्विज कश्चित्- प्रवसन्कालचोदितः । 13a
कृष्णाजिने समास्तीर्य षट्शतानि पलाशजाः ॥ 31	प्रेताग्निहोत्रसंस्कार- श्रूयतां ऋषिपुङ्गवाः । 14a
	कृष्णाजिनं समास्तीर्य कुशैस्तु पुरुषाकृतिम् । 14b
	कार्या प्रतिकृतिस्तस्य पलाशानां च पत्रतः ॥ 15a

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		षट्शतानि शतान्यानि 15b पालश्य' समिधस्तथा ।
शमी.....वृषणे क्षिपेत् । 32a	18b	शाम्यां... 'मुष्कयोरपि ।
कुण्डं दक्षिणहस्ते तु		जुह्वं च दक्षिणे हस्ते
वामहस्ते तथोपभृत् ॥ 32b	19a	वामे उपभृतं न्यसेत् ।
पार्श्वे तूदूखलं .....		पृष्ठे चोदूखलं
.....दहेत् । 33a	19b	.....न्यसेत् ॥
उरौ निक्षिप्य दृषदं..... 33b	20a	उरसि क्षिप्य दृषदं '.....
.....हिरण्यशकलान् क्षिपेत् । 34	20b } 21a }	.....हिरण्यशकलं न्यसेत् ।
अग्निहोत्रोपकरणान्		अग्निहोत्रोपकरणम्
ब्रह्मलोकगतिर्भवेत् । 35a	22b	अशेषं तत्र निक्षिपेत् ।
.....आज्याहुति ..... 35b	23a	..... एकाहुति ..... ।

## Adhyāya 6

हससारसकौञ्चानां..... 36a	2a	कौञ्चसारसहंसांश्च . ।
मयूरमेघवाती च		जालपादं च शरभं
अहोरात्रेण शुद्ध्यति ॥ 36b	2b	हत्वा अहोरात्रतः शुचिः ।
पक्षिणः सकलान् हत्वा		पक्षिणां चैव सर्वेषाम्-
अहोरात्रेण शुद्ध्यति । 37a	8b	अहोरात्रमभोजनम् ।
सर्वाश्चतुष्पदान् हत्वा		एवं चतुष्पदानां च
अहोरात्रोषितो जपेत् । 37b		सर्वेषां वनचारिणाम् ।
		अहोरात्रोषितस्तिष्ठेत्-
	15	जपन्वै जातवेदसम् ॥
शूद्रं हत्वा चरेत्कृच्छ्रम्		वैश्यं वा क्षत्रियं वापि
अतिकृच्छ्रं तु वैश्यहा ।		निर्दोषं यस्तु घातयेत् ।
क्षत्रं चान्द्रायणं विप्रं		सोऽपि कृच्छ्रद्वयं कुर्यात्-
द्वाविंशं त्रिंशमाहरेत् ॥ 38	17	गोविंशदक्षिणां ददेत् ॥
		वैश्यशूद्रं क्रियासक्तं
		विकर्मस्थं द्विजोत्तमम् ।
		हत्वा चान्द्रायणं कुर्यात्-
	18	त्रिंशद्गाश्चैव दक्षिणाम् ॥

## APPENDIX 2

### VERSES AND PASSAGES QUOTED IN WORKS AS FROM GP. WHICH COULD BE TRACED IN GP. (INDICATING VARIANT READINGS) :

#### (1) In works on dharma :

	Page	Ch.	Śl	
<i>Gadādharaṇḍhātī</i> pt I. Kālasāra, <i>Bib. Ind.</i> 147.	89	133	1	Garuḍa Purāṇa, Chowk. edn. I
पुण्य	146	127	1	सूर्य
अर्चयस्तत्, भवेत्			2	आश्चर्यन्तु, अभवत्
ब्रह्महत्यां व्यपोहति			3	ब्रह्महत्यादि नाशयेत्
कार्यं	266	128	16	कुर्यात्
	329	52	23	
<i>Caturvargacintāmaṇi</i> by Hemādri (Dānakha- nḍa) Vol. I <i>Bib. Ind.</i> 72.	64	136	4	
ददतस्त्वस्य नश्यति	88	224	23b	अपि तस्य प्रणश्यति
<i>Tīrthacintāmaṇi</i> by Vācaspatiśiśra, <i>Bib.</i> <i>Ind</i> 80	268-70	82	1-2	
शिवार्थिभिः			3	शिवात्मभिः
			4-9	
नदीं रसवतीं			10	महानदीं रसवतीं
व्याप्य दिश तथा				वाप्यादिक तथा
धर्मयागे तु लोभाद्वै			11	धर्मयोगेषु लोभात्तु
		83	19a	(Venk. edn.)
कुर्याद्द्रुपदादिषु	319	84	20	देवरुद्रपदादिषु



	Page	Ch.	Śl.	
<i>Varsakriyākāumudī</i> by Govindānanda, <i>Bib.</i> <i>Ind</i> 149				
	29	116	3a	
	42-3	125	1-7	
	62	128	5	
	295	129	23b- 24a	
	313	131	10-13	
नित्यं, जगत्सेतुं			14	दिव्यं, जगद्धाम
			15	
तत.			15c	पुन
हरे			16	प्रभो
दुर्गतान् नरा			17	दुर्धृत्तान्, सङ्कत
			18	
फलाकारं	319	131	1	फलपुष्पैः
फलव्रीह्यादिभिः सर्वैः शम्भुं			2	फलव्रीह्यादिकरणैः शम्भवे
			2c	
	321	136	4	
सौवर्णं, समन्वितम्			5	स्वर्णे तु, युगान्वितम्
	322		6-8	
सोदकान्			9	सोदकान्
अधोरासंक्षयं (?)			10	अधौघसंक्षयं
विष्णुरित्युक्त्वा			11	देवदेवेशो
	363	85	1b-2b	
चायाचितेन च	456-7	123	1	वायाचितेन वा
मूलं, नयेत्, प्राप्तकाल			2	शाकं, पुनः, प्राप्तकाम
यमुद्दिश्य, लभेत	494	205	121	यदुद्दिश्य, लभेत्तु
मृग	504	127	1	सूर्य
अत्रोपवासं कृत्वा तु			2	आश्चर्यन्तु व्रतं कृत्वा
इति ख्याता				विख्याता
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			8b	

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समानि च, तपः			9-10	
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विधिवत् पुष्पदीपाद्यैः			12-13	
			14	सहिरण्यप्रदीपाद्यै
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प्रदद्यात् कनकक्रोडं			19	कनकक्रोडसहितं
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स्नानं ततो, अथ	508-9	124	12b	दानं तपो, आत्म
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अस्तकाले, चतुर्दशी			14	अन्तकाले, गुरुं श्रितः
अथ शक्ति, श्रद्धया कथां			15	सघृतं चरुं, गीतसंकथाम्
			16-17	
तत्प्रसीद् महादेव, समर्पितं			18	त्वत्प्रसादान्मया देव, समापितं
			21b	
कथामेनाञ्च पुण्यदां	512-13	124	1	कथाञ्च सर्वकामदं
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अर्बुदे, देशे, मन्दवासनक.			4	अस्त्रुदे, राजा, सुन्दरसेनक
कुक्कुरैकसंयुक्तो				कुक्कुरैः समायुक्तो
			5	
बिल्वस्य मूले तच्चाक्षिपत्तरुं			6	संरक्षच्छरीरश्चाक्षिपत्त.
पत्राणि				पर्णानि
तस्य लिङ्गस्य दैवतः				लिङ्गस्यैव न जानतः
लिङ्गेऽपतत्तदा			7	नीरञ्च लिङ्गके
			8-9	
मतः			10	अमल'
			11a	
तत्प्रसीद् महादेव, समर्पितं		124	17	त्वत्प्रसादान्मया देव, मयाचितं
समर्पितं			18	समापितं

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निशिस्थुः	53	210	1b	विशेषाद्
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			1c	
एष	560	210	33	अयं
			34a	
<i>Smṛtitattva</i> by Raghu- nandana, Vol I Calcutta, 1895.				
	33	129	25	
मणिभद्रकं, तानसितान् दष्टमुक्तो			26	मसि मसि च, भाद्रसिते अष्टौ मुक्त्वा

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	127	124	13	
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	346	110	25	
	349	205	81b-	
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	351	110	1	
	429	68	8-9	
शकं सूपञ्च			10	सपुलकं
कुरुन्विदौ	430	205	145	शाकञ्च रात्रौ
अत्यन्तञ्च				अत्यन्तञ्च
प्रसज्येत				प्रसज्येत
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बहुमलो, स्निग्धोष्णो			5	बहुमलो, पित्तश्लेष्महरो
यमुद्दिश्य, लभेत	752	205	121	यदुद्दिश्य, लभेत्तु
<i>Nirṇayasindhu</i> by				
Kamalākara Bhatta,				
Chowk. Skt Ser				
52. 1930.				
गन्ध, ताम्बूल, पुष्पमाला	137	128	6	दुष्प, वस्त्राणि, धूपगन्धा
	and			
	617			

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उपवासे न दुष्यन्ति <i>Haribhaktirasāmṛtasindhu</i> of Rūpagosvāmin, Kasi, 1932	63	220	17bc	उपवासेन दुष्येत्

## (2) in anthology

*Padyāmrtataranginī* of  
Haribhāskara

राजन्	Śl. 268	215	35b	विप्रा
मुक्तबन्ध, परं व्रजेत्			36	महबन्ध परित्यजेत्

## (3) in encyclopaedic works

*Yuktikalpataru*

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		43		1	
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		51		15	
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पृथिवी समग्रां		54		18	स महीं समग्रां
परितः शतस्य		55		19	परितः सहस्रं
वरिष्ठं		58		8	प्रदिष्टं
	(p. 110)				
नीलविशुद्धतत्त्वं		75		10	मीनविशुद्धवृत्तं
सर्वं भवत्प्रोज्ज्वल					संस्थानतोऽत्युज्ज्वल
धनं, अरय विदारणेन		79		11	राज्यं, अहिशिरो भवस्थ
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तूर्यं घोषैः		81		13	मन्द्रघोषैः

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जातुधाना, दुष्टलोकाः		82		14	यातुधाना, सर्गदोषा.
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रन्ध्रम्	(p 115)	17		42	वेधम्
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जायन्ते यत्र ये		69		15	न जायन्ते हि ये
समरागा		70		16	सधर्माण
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	(p 92)				
सज्जाङ्गलम्		10		22	सर्गात्कलस
मणिः स्वभावादपि					आताम्रभावादपि
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श्रीपणकं		11		23a	श्रीपूर्णकं
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यो वा					योगात्
चूणमध्य					पूर्णमध्य.
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न	14			25ab	तु
		15a		25c	रत्नाकरजां स्वजाति
ज्ञात्वा बुधो जातिगुणेन					लक्षोद्गुरुत्वेन गुणेन
लक्षेत्					विद्वान्
शिलायां परिघर्षयेत्		16a		26a	शाणे तु परिलेखयेत्
संमुखेन		17b		26b	संमुखेन

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विलिखेद्वा					लिखित्वापि
अन्योन्य, न शक्यं		18		27	विमुच्यानेन, नाशक्यं
जातस्य, न जातु, कान्ति		19		28	जातस्य, तु यादृक् सन्ति
एवं					एव
अवरुद्धो		20		29	अवबद्धो
त्वधार्यो, विगुणेन					न धार्यो, विगुणो हि
जात्य					जात्यः
सुखं न कुर्यात् अपि					न कौस्तुभेनापि
कौस्तुभेन					सहावबद्धं
विजातीन्, अपहन्ति					द्विजातीन्, अपि
यत्नात्		21		30	हन्त्ययत्नात्
तथा, विद्रावयितुं					अथो, बिप्लावयितुं
विजातम्					विजात्यः
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उत्पत्य		37		6	उपेत्य
ऽद्वर प्राप्तिस्त्विषो		38		7	पृष्ठचर, प्राप्तिस्त्विषो
भुजाविमुक्तं		39		8	भुजाभियुक्तं
		40		9	
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चूर्णेन		43		12	चूर्णस्य
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नव, सन्निभा		45		14	हव, समन्वित।
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लभ्यते, स्मृतम्		67		28	लभते, युतम्



	Ch.	Śl.	Ch.	Śl.	
यथा, अस्मिन्नपि सा	59	68	72	29	तथा, अस्याप्यधिका
(p. 123)					
वन		95		1	बल
		96		2	
हलभृद्भसनसि		97		3	हलभृद्भसनानि
शार्ङ्गायुधाम हरकण्ठ-					शार्ङ्गायुधाङ्ग हरकण्ठ-
कलायपुष्पै					कषायपुष्पैः
शुक्लेतरैश्च					शुभ्रेतरैश्च
तस्मिन्					तस्मात्
		98		4	
		99		5	
(p. 126)					
		18		6b	
(Source not mentioned)	p 127)	24		8	
		25		14	
		26		15	
		27		16	
समुष्णि ( त्रि ) तस्य		31		19	समन्वितस्य
सुवर्णसङ्ख्या तुलितस्य					वर्णस्य सङ्ख्याकुलितस्य
	57		73		
(Verses 67ff. source not mentioned)	(p 120)	67		2	
अभवत्		68		3	भवेत्
(p. 121)					
		69.		4-7	
		72			
(p. 122)					
		81		8	
भूमि		87		9	धूम
		88		10	

	Ch.	Śl.	Ch.	Śl.	
वर्णस्य, न जातु नानाकरणार्थमेव		89		12	सर्वेऽपि, तु यादृक् नामाकरणानुमेय
(p. 123)					
(śloka 90-94 source not mentioned)		90-		13-	
		94		16	
	66	74			
(p. 132)					
		72		1	
शास्त्रविद्भिः		77		5	शास्त्रविदा
	67		75		
(p. 133)					
सत्पद्म		78		1	सत्पद्म
		79		2	
व्याधि		80		3	व्याल
पत्रेण		81		4	पात्रेण
हस्ते गलेऽथ धृतमेतदति					तप्तं यदा द्रुतवहैर्भवति
		82		5	
पिनह्य		83		6	अपनह्य
(p. 134)					
		84		7	
	68		76		
(p. 134)					
		85		1	
		87		2	
हिमाद्रि प्रतिबद्धं		88		3	हेमाद्रि प्रतिबद्धा.
तस्योत्कवलित कृतिनो					यस्योत्कलभ
भवन्ति	91ab			5	कृतिनोर्भयं
भयं न चापि समुपस्थितम्					न चास्तीशमुपहसन्ति
संप्राप्ताङ्गुलित्रिनय					प्राप्ताङ्गुलीयकलत्रत्वम्
		91c		6a	
(p. 135)		92a		6b	
		92b		6c	
		93		7	

	Ch	SI	Ch	SI	
		94		8	
	69		78		
(p 136)					
(verses 99 101 source		97		1	
not mentioned)		101		3	
	10		79		
		2		1	
				2	
रत्नान्त	(p 137)	4		3	र नञ्च
अथवा					सवथा

## APPENDIX 3

### VERSES AND PASSAGES QUOTED IN WORKS AS FROM GP. WHICH COULD NOT BE TRACED IN GP.

(1) in works on dharmaśāstra

#### Gadādhara-paddhati, pt. I Kālasāra

Bib Ind. 1904.

- p. 55 स्मरणं कीर्तनं केलिः प्रेक्षणं गुह्यभाषणम् ।  
सङ्कल्पोऽध्यवसायश्च कार्यनिष्पत्तिरेव च ॥  
एतन् मैथुनमष्टाङ्गं प्रवदन्ति मनीषिण ।
- p. 100 अत्यन्ताशक्तस्य तु गारुडे—  
जयन्त्यां पूर्वविद्धायामुपवास समाचरेत् ।  
तिथ्यन्ते चोत्सवान्ते वा व्रती कुर्यात्तु पारणम् ॥
- p. 110 पूजनीया शिवा सर्वैरेकधाभिन्नपर्वणि ।  
भिन्ने भूपादिभिः पूर्वं परं ग्राह्यं द्विजातिभिः ॥  
पूर्वपर्वणि मुक्त्यर्थं मुक्त्यर्थञ्च परेऽहनि ।  
पशुमांसैर्बलिं कुर्यात् निशि चेन्नृपतेरत ॥  
पूर्वपर्वं द्विजातीनां परं व्रतवतां सदा ।  
यस्मिन्नहनि यत्कार्यं तस्मिन् तत्करणात् परम् ॥  
फलं स्यात् पितृदेवानामतः कालं न लङ्घयेत् ।  
सा विद्या चाप्यविद्या चेत् सा भीमा सा शिवा ततः ॥  
अतस्तस्या द्विधा पूजा द्विधा कर्म च धर्मतः ।  
या पूर्वतिथिसंयुक्ता सा तिथिर्ब्रतकर्मसुः ॥  
नेष्टा चेद्देवकार्याणि कुतस्तस्यां द्विजन्मनाम् ।  
तिथी पूर्वापरौ प्रेते देवकार्येषु चेत् क्रमात् ॥  
नातो देवी द्विजैः पूज्या विधिज्ञैः पूर्वपर्वणि ।  
द्विजानामुपवासादि राजन्यस्यार्चनं परम् ।  
देवी द्विजातिभिर्नात्र कार्यं प्रेतगतेऽहनि ॥
- p. 126 उपोष्यैकादशी नित्यं पक्षयोरुभयोरपि ।
- p. 140 संपृक्तादीनामन्ते गारुडे—  
पुत्रपौत्रप्रवृद्धयर्थं द्वादश्यामुपवासयेत् ।  
तत्र क्रतुशतं पुण्यं त्रयोदश्यान्तु पारणम् ॥  
एतदेव परं स्त्रीणां प्रायश्चित्तं विदुर्बुधाः ।

- p. 607 तार्क्षपुराणे—  
 फाल्गुनस्यामले पक्षे कुम्भस्थे दिवसाधिपे ।  
 जीवे धनुषि योगे च शोभने रविवासरे ॥  
 पुष्यर्क्षे यदि संपूर्णा गोविन्दद्वादशी स्मृता ।  
 गोविन्दद्वादशीं प्राप्य गच्छेत् श्रीपुरुषोत्तमम् ॥  
 व्रतमाप्यं तत्रैव विष्णुसायुज्यमाप्नुयात् ।  
 महाज्यैष्ठ्याद्दशगुणं फलमाप्नोति मानव ॥
- p. 608 बालवृद्धातुराः कन्या येऽसमर्था उपोषितुम् ।  
 हविष्यभोजनं कृत्वा विष्णुपूजनतत्पराः ॥

**Caturvargacintāmaṇi by Hemādri**  
 (Dān-khaṇḍa) Vol. I. Bib Ind. 1873.

- p. 18 कायिकं वाचिकं दानं मानसञ्च त्रिधा मतम् ।  
 ch. 2 अर्हते यत्सुवर्णादिदानं तत्कायिकं मतम् ॥  
 आर्त्तानामभयं दक्षीत्येतद्वै वाचिकं स्मृतम् ।  
 विद्ययास्याद्यया योगि तदानं मानसं द्विजाः ॥
- p. 55 यावता पञ्चयज्ञानां कर्तुं निर्वहणं क्षम ।  
 ch. 3 तावदेव हि गृह्णीयात् कुटुम्बस्यात्मनस्तथा ॥  
 यद्गृहीतमनिन्द्येभ्यः श्रद्धापूतञ्च यद्भवेत् ।  
 दानं प्रतिग्रहीतारं तारयत्येव तद्भ्रुवम् ॥  
 द्रव्यराशिरपि श्रेयाननिन्द्यात् प्रतिगृह्णीताम् ।  
 निन्द्यस्य द्रव्यलेशोऽपि निरयायैव जायते ॥
- p. 64 ज्यैष्ठ्यस्य शुक्लदशमी संवत्सरमुखी स्मृता ।  
 ch. 3 तस्यां स्नानं प्रकुर्वीत दानं चैव विशेषतः ॥  
 एकादश्यां सिते पक्षे पुष्यर्क्षे यत्र सत्तम ।  
 तिथौ भवति सा प्रोक्ता विष्णुना पापनाशिनी ॥  
 दानं यदीयते किञ्चित् समुद्दिश्य जनार्दनम् ।  
 होमो वा क्रियते तस्यां अक्षयं कथितं फलम् ॥  
 फलं दत्तहुतानाञ्च तस्यां लक्षगुणं भवेत् ।
- p. 83 प्रशस्तदेश—काले च पात्रे दत्तं तदक्षयम् ।  
 ch. 3 सकलाङ्गोऽपि सम्भारो यस्य दानक्रियाविधौ ।  
 सम्भवेदपि पापीयान् स सद्यो मुक्तिमेष्यति ॥
- p. 95 स्नानं सम्यगुपगृश्य दधानो धौतवासासी ।  
 ch. 3 मपवित्रं करश्चैव प्रतिगृह्णीत धर्मवित् ॥

- pp. 99-100  
ch. 3 दैवं वा कर्म पित्र्य वा नाशुचिः कर्तुमर्हसि ।  
स्नानमेव द्विजातीनां परं शुद्धिकरं स्मृतम् ॥  
अतः स्नातोर्हतामेति दाने चैव प्रतिग्रहे ।  
कृतमस्नायिना कर्म राक्षसत्वाय वक्षते ॥  
प्रजापतिः कर्मगुप्ते पवित्रमस्तुजत्पुरा ।  
रक्षोघ्नमेतत् परमं मुनिभिः कल्पितं सवे ॥  
तस्मात्तत्करयोर्धार्थं ददता प्रतिगृह्णता ।  
स्नान-होम-जपादीनि कुर्वता च विशेषतः ॥  
संस्थज्य वैष्णवं मार्गे ब्रह्ममार्गविनिर्गतम् ।  
सकृत् प्रदक्षिणीकृत्य पवित्रमभिधीयते ॥
- p. 109  
ch. 3 कस्तूरीकाया द्वौ भागौ चत्वारश्चन्दनस्य च ।  
कुङ्कुमस्य त्रयश्चैका शशिनः स्याच्चतुः समम् ॥  
कर्पूरश्चन्दनं दर्भकुङ्कुमं च समांशकम् ।  
सर्वगन्धमिति प्रोक्तं समस्तसुरवल्लभम् ॥
- तथा—  
कर्पूरमगुरुश्चैव कस्तूरीचन्दनं तथा ।  
ककोलश्च भवेदेभिः पञ्चभिर्यक्षकहर्म ॥
- p. 124  
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सप्तहस्ताः पताका स्युर्विशत्यङ्गुलविस्तृताः ॥  
दशहस्ताः पताकानां दण्डा पञ्चाशवेशिता ।  
सिन्दूरा कर्तुरा धूम्रा धूसरा मेघसन्निभा ॥  
हरिताः पाण्डुवर्णाश्च शुभ्रा पूर्वादितः क्रमात् ।  
एवं वर्णा सुभाः कार्याः पताकाः पाकशासन ॥
- p. 140  
ch. 3 प्रणवादि नमोऽन्तञ्च चतुर्थञ्च सत्तम ।  
देवतायाः स्वकं नाम मूलमन्त्रं प्रकीर्तित ॥
- pp. 215-16  
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अष्टलोहं प्रदातव्यं सर्वरोगोपशान्तये ॥  
कांस्यञ्च यक्षणे देवयन्त्रेषु चाशौविकारके ।  
अपस्मारे च मीसं स्यात् ताम्रं कुष्ठे सुदारुणे ॥  
पैत्तलं रक्तपित्ते च रूप्यं प्रदरमेहयोः ।  
सौवर्णं सर्वरोगेषु प्रदद्यान्मृत्फलोदनम् ॥  
फलोद्धवं तथा दद्याद्ग्रहणे दीर्घदा (वा) रुणे ।  
गौडं भस्मकरोरोगेषु योगन्तु गण्डमालके ॥  
जाङ्गलञ्चाग्निनां मान्द्ये रोमोत्पाते तु पौष्पकम् ।  
मधूद्धवं यथा देयं काश-श्वास-जलोदरे ।  
घृतोद्धवं तथा देयं हृदिरोगोपशान्तये ॥

क्षीरं पित्तविनाशाय दाधिकं भगदारणे ।  
 लावणं वलनाशाय पैष्टं दद्रुविनाशने ॥  
 अन्नञ्च सर्वरोगस्य नाशने स्मृतमेव च ।  
 अधिदेवत लोहे च महाभैरव उच्यते ॥  
 कांस्ये तु पूषाश्विनौ च वायुश्च सैसके स्मृतः ।  
 ताम्रं सूर्यस्तथा प्रोक्तः पैत्तले च कुजस्तथा ॥  
 रूप्ये च पितरो ज्ञेया सुवर्णे सर्वदेवताः ।  
 फले सोमो गुडे चापस्ताम्बूले तु विनायकः ॥  
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 मधौ यक्षा प्रयत्नेन घृते मृत्युञ्जय स्मृतः ॥  
 क्षीरे तारागणा सर्वे दध्नः सर्पाः प्रकीर्तिताः ।  
 पिष्टे प्रजापतिर्देवो अन्ने सर्वाश्च देवता ॥  
 आर्त्तिं यदा स्यात् पात्रं वा प्राप्नुयात्पुण्यदेशतः ।  
 मृत्यु मृत्युञ्जयप्राप्तविधिना यत्प्रदीयते ॥  
 तदेव सर्वशान्त्यर्थं भवतीह न शयः ।  
 खड्गं शूलं गदां शक्तिं कुन्ताङ्कुशं धनुं च ।  
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 सन्तकुमार उवाच—  
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 श्राद्धदानैर्जितक्रोधैर्देयमेतद्यथाविधि ॥  
 जाम्बूनदस्य शुद्धस्य पलैस्त्रिंशतिभिस्तथा ।  
 तदूर्ध्वमर्द्धेन तथा यथाशक्त्या पलैस्त्रिभिः ॥  
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 पलादूनो न कर्तव्यो दुःखशोकभयावहः ॥  
 मण्डपं कारयेद्विष्य परार्द्धेयपट्टनिर्मितम् ।  
 तन्मध्ये तन्दुलैः शुक्लैर्मण्डलं कारयेच्छुभम् ॥  
 ततः प्रभाते विमले समुत्थाय जितेन्द्रियः ।  
 शुक्लाम्बरधरः स्नातः शुक्लमाल्यानुलेपनः ।  
 कृत्यनित्यक्रियः शुक्लमालारत्नविभूषितः ॥  
 नरो वा यदि वा नारी दिव्यभोगाभिलाषिणी ।  
 सितवस्त्रयुगच्छत्रं स्थापयित्वा ततो वृषम् ॥  
 सौवर्णमण्डपे तस्मिन् सुवर्णैर्बहुभिश्चितम् ।  
 चन्द्रनागुरुकपूरैः सुमनोभिस्तथा सितैः ॥  
 संपूजयेत्ततः सम्यक् मन्त्रैः पौराणसम्भवैः ।  
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त्वद्विहीने जगत्यस्मिन्नकश्चिच्छुभमश्रुते ।  
 नमस्ते धर्मराजाय वृषरूपधराय वै ॥  
 त्वं मामुद्धर देवेश दुर्गसंसारसागरात् ।  
 यश कीर्तिर्द्धनं धान्यं यदन्यदपि संस्थितम् ॥  
 तत्तत्प्रयच्छ देवेश परत्र च शुभां गतिम् ।  
 इति सपूज्य विधिवत्त देव वृषरूपिणम् ॥  
 नैवेद्य सस्तरे तत्र ह्यविषा निर्मित शुभम् ।  
 कालोद्धवं मूलफलं सर्वं देवसमन्तत ॥  
 हविषान्नेन भुञ्जीत भोजयित्वा ततो द्विजान् ।  
 सायाह्ने तु ततः कुर्यात्पुष्पगृहमनुत्तमम् ॥  
 सितपुष्पैः शुभैर्गन्धैर्लुब्धन्मधुकराकुलैः ।  
 फलमूलानि चान्यानि दीपा शुक्लदशान्विता ॥  
 घृतपूर्णास्तु कर्तव्या सप्रद्योतितमण्डपाः ।  
 रात्रौ जागरणं कार्यं देवदेवस्य सन्निधौ ॥  
 वारमुख्या समा नार्यो गान्धर्वान् श्रुतिसौख्यदान् ।  
 गीतवादित्रशब्देन ब्रह्मघोषरवेण च ।  
 नर्मालापैश्च नृत्यैश्च गमयेत्तां निशान्ततः ॥  
 अरुणोदयवेलायां समुत्थाय जितेन्द्रियः ।  
 पूजयित्वा द्विजांस्तत्र गोहिरण्यैर्नरोत्तम ॥  
 वृषरूपं ततो धर्मं प्रीयतां वृषभध्वजं ।  
 इत्युच्चार्य परं मन्त्रमाचार्याय निवेदयेत् ॥  
 दत्त्वा दानमिदं सम्यक् विधिनानेन पार्थिव ।  
 कुर्याद्दिविजयं विप्रो वेदकमे समाचरेत् ॥  
 वैश्यः समुद्रगमनं शूद्रः कर्म यथेष्टिसतम् ।  
 फाल्गुन्यामथवा दद्याद्दानमेतन्नरोत्तम ॥  
 रौद्रं कर्म विनिर्दिष्टं ब्रह्मणा शङ्करस्य हि ।

इति गरुडपुराणोक्तं सुवर्णवृषदानविधिः ।

- p. 493-94 पलाशकेन रौप्येण कृत्वा वृषभमुत्तमम् ।  
 ch. 7 मुक्तापलैरलङ्कुर्यात् पद्मारागैः सुशोभनैः ॥  
 सुवर्णतिलकोपेतं चारुचामरभूषितम् ।  
 गत्वा शिवालयं सम्यक् पूजां कृत्वा शिवे ततः ।  
 रुद्राध्यायं जपित्वा तु सप्तद्वारहस्यकम् ।  
 होमश्च शिवमन्त्रेण तिलाज्येन विधीयते ॥



अथाहूय द्विजवरं वेदवेदाङ्गपारगम् ।  
 वस्त्रालङ्कारमाल्याद्यै पूजयित्वा शिवं ततः ॥  
 उमापते त्रिलोकेश जगत्कारणकारणम् ।  
 स्ववाहनप्रदानेन प्रीतोभव नमोऽस्तु ते ॥  
 मन्त्रेणानेन तं दद्याद्धेमदक्षिणयान्वितम् ।  
 दानस्यास्य प्रदानेन शिवलोके महीयते ॥

इति तृतीयरूप्य वृषदानविधिः ।

- p. 512-13 ch 7 दानानामुत्तमं दानं विद्यादानं विदुर्बुधाः ।  
 आहुः समस्तविद्यानां श्रियमेवाधिदैवतम् ॥  
 यथा वरिष्ठो देवानां विष्णुः कारणपुरुषः ।  
 यथा च योषित्प्रवरा कमला पङ्कजालया ॥  
 आहुर्बलवतां श्रेष्ठो यथा ज्योतिष्मतां रविः ।  
 जलाशयानां प्रवरो यथायं सरितां पतिः ।  
 तथा विद्याप्रदः श्रेष्ठो गरीयांश्च गरीयसाम् ॥  
 पुण्यश्चापि स सर्वत्र यश्च विद्यां प्रयच्छति ।  
 इहामुत्रसुखक्षेममाहुर्विद्याधनं धनम् ॥  
 विद्यामलया युक्तो विमुक्तिं याति सयमी ।  
 विद्यया च सुखं गच्छेद्विद्यया च परां गतिम् ॥  
 विद्यया प्रतिष्ठा भूतानां विद्यायोनिश्च देवता ।  
 तस्माद्विद्याप्रदो लोके सर्वदः प्रोच्यते बुधैः ॥
- p. 518 ch 7 विद्यानाञ्च परा विद्या ब्रह्मविद्या समीरिता ।  
 अतस्तद्दानतो राजन् सर्वदानफलं भवेत् ॥  
 आयुः समस्तविद्यानां वेदविद्यामनुत्तमम् ।  
 अतस्तद्दातुरस्त्येव लाभः स्वर्गापवर्गयोः ॥
- p. 513 ch. 7 अथ दानविधिं वक्ष्ये रहस्यं परमं मतम् ।  
 यं विधाय नरो घोराग्निरयान्नोपसर्पति ॥  
 आम्नायरूपाणि विधाय सम्यक्  
 हैमानि पूर्वोदितलक्षणानि ।  
 विशुद्धमाना मणिभूषितानि  
 शृङ्गादिवेदकमतो निवेश्य ॥  
 ब्रह्मादित्यादिपापानि उपपापानि यानि च ।  
 तानि सर्वाणि नश्यन्ति ह्ययमेवेन निश्चितम् ॥

न कलौ क्रियते यज्ञो ह्यश्वमेधोऽपि गोसव ।  
 नरमेधोऽक्षता नारी देवरात् पुत्रसन्ततिः ॥  
 गर्हितं रुमकं ह्येतत् राजसूयं कमण्डलु ॥  
 अश्वमेधमखं यस्तु कलौ कर्तुमनीधर ।  
 अश्वदानं तु तेनेह कर्तव्यं विधिपूर्वकं ॥  
 विधि तस्य प्रवक्ष्यामि ब्रह्मणा निर्मितं पुरा ।  
 श्वेतमश्वं शुभं स्नात हेमपर्याणभूषित ॥  
 रौप्यैस्तु कटकैः शुद्धैः करिदन्तोपशोभितं ।  
 वज्रनेत्रं खुरैस्तान्त्रैः क्षौमपुच्छं सुवाससं ॥  
 शुभ्रेण पटकेनैव संवृतं स्वायुधान्वितं ।  
 धान्यरत्नोपरिस्थन्तु बद्धकक्षं सुपट्टकं ॥  
 एवं सुतेजसञ्चार्थं ब्राह्मणाय निवेदयेत् ।  
 सुरुपाय सुवृत्ताय विदुषे च सुबुद्धये ।  
 दातव्यो मन्त्रमुख्याय दातव्यो भास्कराय च ॥  
 मन्वादौ च युगादौ च अयने विषुवे तथा ।  
 चन्द्र-सूर्यग्रहे चैवं अश्वं दत्त्वा सुखी भवेत् ॥

### अथ पूजामन्त्रः

मार्तण्डाय सुवेगाय काश्यपाय त्रिमूर्त्तये ।  
 जगद्धीजाय सूर्याय त्रिदेवाय नमस्तु ते ॥

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मृत्युञ्जय मन्त्रन्यास—

स च गरुडपुराणोक्तनानारोगघ्नतुलापुरुषदाने द्रष्टव्यः ।

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यो जगन्निधये नागं प्रयच्छति महामतिः ।  
 भद्रजातिसमुद्भूतं पद्मनाभाय शक्तिं ।  
 कुप्यक बलशोभाढ्यं घण्टाचामरभूषितं ॥  
 वस्त्राङ्कशसंयुक्तं अनेकस्वर्णभूषणम् ।  
 नानामण्डनभूषिष्टं चारुङ्घ्रिण्डिमडम्बर ॥  
 कृत्वा विष्णोर्महापूजां कार्तिकैकादशीदिने ।  
 द्वादश्यां अर्पयेत्तु देवदेवाय चक्रिणे ॥  
 त्रिलोकीनाथ देवेश सर्वभूत कृपानिधे ।  
 गजदानेन तुष्टस्त्वं प्रयच्छ मम वाञ्छितं ॥  
 इत्युच्चार्याथ दत्त्वा तं प्रणिपत्य जगत्प्रभुं ॥  
 सुरेन्द्रलोकमासाद्य क्रीडते कालमक्षयं ॥

वर्षाबुंदसहस्राणि क्रीडित्वा सुचिरं दिवि ।  
ततो भूलोकमासाद्य सार्वभौमो नृपो भवेत् ॥

॥ इति विष्णुगजदानविधिः ॥

- p. 643 गन्त्री तुरङ्गसंयुक्तां यो ददाति द्विजातये ।  
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p. 648 ऐष्टकं दारव वापि मृण्मयं वापि शक्तितः ।  
ch. 9 सर्वोपस्करणोपेतं यो दद्याद्विपुलं गृह ॥  
ब्राह्मणाय दरिद्राय विदुषे च कुटुम्बिने ।  
क्रीडित्वा सुचिरं स्वर्गे मानुष्यं लोकमागतः ।  
भवत्यव्याहृतैश्वर्यं सर्वकामसमन्वितः ॥
- p. 681 सुशीलाय सुवृत्ताय सुविद्याय तपस्विने ।  
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p. 699 दक्षिणसख्या—  
ch. 10 गतनिष्कसमोपेत तदर्द्धार्द्धमथापि वा ।  
अतो न्यूनं न दातव्यमधिकं फलमूर्जितम् ॥  
उत्तमं तु शतेनैव मध्यमं तु तदर्द्धतः ।  
तदर्द्धेन कनिष्ठं तु देयं कृष्णमृगाजिनं ।  
न वित्तशाठ्यं कुर्यात् फलहानेस्तु कारणात् ॥  
नीलकण्ठस्य मोक्षेण गयायाञ्च तिलोदकैः ।  
p. 942 वर्षासु दीपदानेन पितृणामनृणो भवेत् ॥  
ch. 13 यस्तु ब्राह्मणगेहेषु दीपमालां प्रयच्छति ।  
न निर्वर्त्य तमो घोरं ज्योतिषां लोकमाप्नुयात् ॥  
पान्थं परिचरेद्यस्तु शयनासनभोजनैः ।  
p. 952 न स्वल्पेन प्रयासेन जयति क्रतुयजिनाम् ॥  
ch. 13 प्रतिश्रयं सुनिर्वातं शुचिभूमितले शुभं ।  
अध्वनीनाय सम्पाद्य सद्यो दहति पातकम् ॥  
वर्षायामुष्मलतमे हेमन्ते शिशिरेषु च ।  
ग्रीष्मे च शीतलतले पान्थं विश्राम्य नाकभाक् ।  
दत्त्वा वासो विवस्त्राय रोगिणे रुक्प्रतिक्रियाम् ॥  
तृषार्त्ताय जलं स्वादु मृष्टमन्नं बभूक्षवे ।  
पथिकाय यथा चित्तं सर्वं तरति दुष्कृतं ॥  
अध्वन्यमनुमान्यापि शाकमूलफलैर्जलैः ।  
सकृत् सत्कृत्य वाचापि श्रेयसो भाजनं भवेत् ॥

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अध्वगानां सुखार्थाय मार्गसत्कारकारिणः ।  
अगाधजलसञ्चारे तेषां नौकाधिकारिण ॥  
प्रपां अपां रसैदिकै (?) पूर्णा पथिकहेतवे ।  
ये कुर्वन्ति नरो राजन् सर्वे ते स्वर्गभागिन ॥  
मूल्येन कृत्वा धर्मान्नजलदानं प्रयच्छति ।  
प्रयाति चन्द्रसालोक्यं शुभमालांशुकावृत ॥  
क्षीरकुल्यास्तमायान्ति तथा यान्ति मधुस्रवा ।  
घृत-दध्युदकास्तस्य समुद्रा वशवर्तिनः ॥  
दिनानि बहुजीवन्ति अन्नेन रहिता किल ।  
न हि तोयविहीनस्तु दिनमेकं हि जीवति ॥  
सर्वप्रदो नरव्याघ्र जलदानात् प्रकीर्तितः ।  
उदके सर्वबीजानि इत्येव गौणिकी स्मृत ॥

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अर्चयित्वा यथायोग्यं परमात्मानमच्युतम् ।  
गायत्रीमभ्यसेत्तत्र देवदेवस्य सन्निधौ ॥  
सहस्रं दशसाहस्रं शतञ्चापि स्वशक्ति ।  
अथ तान्नमयं पात्रं मृण्मय वा समानयेत् ॥  
घृतेन पूर्णं तत् कृत्वा पञ्च प्रस्थमितेन च ।  
सुवर्णं रजतं मुक्तां रक्तान्नानि तिलांस्तथा ॥  
अन्तर्निधाय तत् कुर्यात् नववस्त्रद्वयान्वितम् ।  
स्थापयित्वा तु तस्याग्रे पृजनान्ते महामति ॥  
तत्र मार्तण्डमारभ्य संपूज्य च यथाविधि ।  
प्रदक्षिणं नमस्कार स्तोत्रालापैर्मुदा युत ॥  
स्थित प्ररूढतिमिरनिर्भेदचतुरप्रभ ।  
नानाव्याधिसमुत्थान्ति मम संशमयत्वित ॥  
पुरुषः पुष्कराक्षश्च सर्वान्तरसमास्थितः ।  
परमात्मासयकलेशं व्यपोहतु ममाच्युत ।  
इत्यनेनेति मन्त्रेण स तद्वासो विवृत्य च ॥  
आत्मानं दर्शयेत्तत्र यथा सुस्पष्टलक्षितम् ।  
विप्राय वेदविदुषे दरिद्राय च दापयेत् ॥

गुरवे दक्षिणां दत्त्वा कुर्याद् ब्राह्मणभोजन ।  
 भुञ्जीत बान्धवैः सार्द्धमुत्सृजेन्नियमानपि ॥  
 एवं कुर्वन्नरो लोके सर्वरोगविवर्जितः ।  
 सौम्यगात्रप्रवृत्तश्रीश्चिरमायुश्च विन्दति ॥  
 यथाप. शमयत्यग्निं समिद्धमतिक्रामतः ।  
 तथा व्रतमिदं ब्रह्मन् रोगाग्निं शमयेद्विह ॥  
 नानाव्याधिभृशार्त्तानां नराणामिह सुव्रत ।  
 तत् प्रतापशमोपायो व्रतादन्यत्र विद्यते ॥

इति गरुडपुराणोक्त गायत्रीव्रतम् ।

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सनत्कुमार उवाच—

अथ पर्वणि यत्कृत्य तच्छृणुष्व महामते ।  
 यज्ज्ञात्वा मनस क्षान्तिं [कान्तिं] सुसम्भूतिञ्च विन्दति ॥  
 यत्पर्वणि कृतं तावत् [नाथ] शुभं वा यदि वाशुभं ।  
 षष्टिवर्षसहस्राणि तत्फलं भुञ्जते नराः ॥  
 दयितं जीवितं पुंसां सर्वेषामपि सम्मतं ।  
 यतस्त्वक्षयसंप्राप्तपरिक्लेशयुता नरा ॥  
 अतस्तच्छान्तिजननमायुः प्रदमनाकुलं ।  
 सर्वसौख्यप्रदं भद्रं तादृग्व्रतमिहोच्यते ॥  
 चतुर्दश्यां शुचिं स्नात्वा दन्तधावनपूर्वकम् ।  
 चरितब्रह्मचर्यैश्च यतवाक्कायमानसः ॥  
 पौर्णमास्यां तथा कृत्वा देवपूजां समाचरेत् ।  
 मण्डलं चतुरस्रं तु कारयेत् कुसुमाक्षतैः ॥  
 तस्मिन् श्रीश श्रियं देवीमर्चयेत् सुसमाहितः ।  
 बृहन्तं पयसा पूर्णं गव्येन स्थापयेद्घटं ॥  
 चतुरस्तोयपूर्णस्तु कलशांस्थापयेत् क्रमात् ।  
 मध्ये वावाहयेत् पञ्च चक्रादीन्यायुधान्यपि ॥  
 इन्द्रियाणि तथा पञ्च बुद्धिं प्राणं तथा मनः ।  
 न्यसेद्देवानि सर्वाणि कलशेषु चतुर्ध्वपि ॥  
 सर्वापि दुःखस्तरेन्मर्त्यश्चाधिव्याधिभयादपि ।  
 रक्षन्तु सर्वदा मां तु बुद्धिप्राणं मनश्च न ॥  
 अवन्तु सर्वदापद्भयो मङ्गलानि दिशन्तु नः ।  
 इति मन्त्रेण चाभ्यर्च्य समिद्धे जातवेदसि ॥

पडभिर्मन्त्रैस्तु जुहुयात् संस्कृते तु यथा विधि ।  
तिलेनाक्षतयुक्तेन त्रिमध्वक्तेन संयतः ॥

### मन्त्राः

अनामयाय पूर्णाय विमलायाच्युताय च ।  
मृत्यवे कालरूपायेत्येते मन्त्रास्तथा च षट् ॥  
अथैवायुधमन्त्रेण प्राणेन करणैरपि ।  
हुत्वा तु करणायेति (पुरुष) तच्छेषेण कलित्यजेत् ॥  
अथासने स्थितं साध्य कृत्वाचार्यस्तदग्रतः ।  
अभिषेकं तत कुर्यात् पर्यसा तज्जलेन च ॥  
कुटुम्बिने दरिद्राय निष्कमावञ्च द्वादकं ।  
तिलान्नलवणादीनि दद्याद्विप्रशताय च ॥  
पूर्णकुम्भास्ततो वास्मै हरिद्राचूर्णसंयुतान् ।  
बीजपूर्णस्तु कलशान् लवणेन प्रपूरितान् ॥  
चतुरश्रतुरो दद्याद्योषिद्भ्यः परमायुषे ।  
गुरवे च वरं दत्त्वा कृत्वा ब्राह्मणतर्पणं ॥  
उपवासविधानेन दिनशेषं नयेत्सुधी ।  
अनन्तरे च दिवसे कुर्याद्भगवदर्चनं ॥  
बान्धवैः सह भुञ्जीत नियमांश्च विसर्जयेत् ।  
एवं पर्वणि यः कुर्याच्चिरजीवो भवेच्च स ॥  
सर्वव्याधिसमुत्थाने सर्वदुःखोदये सति ।  
स्नानं पर्वणि यः कुर्यात्तच्छ्रान्तिः सोऽश्नुते पराम् ॥

इति गरुडपुराणोक्तमायुर्व्रतम् ।

pp 869-76 श्वेतद्वीपे सुखासीनं देवदेवं जगद्गुरुं ।  
ch. 31 वासुदेवं जगन्नाथं स्थितिसहारकारकं ॥  
प्रणिपत्य महादेवं चराचरगुरुं हरिम् ।  
शरीरारोग्यमैश्वर्यं कामदेवसमः पतिः ॥

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विष्णुस्वाच —

कथयामि न सन्देहो ब्रतानामुत्तमं व्रतं ।  
प्रचुम्नायापि नाख्यातं पुत्रप्रीत्या व्रतं त्विदं ॥

- p. 876 संक्रान्तिर्वा महाभागे कुहुर्वा चाष्टमी तिथि ।  
 पर्वस्वेतेषु दातव्या काञ्चनाख्या पुरी शुभा ॥  
 रौप्या ह्यस्या अधोभूमि. शिखर काञ्चनं तथा ।  
 स्तम्भार रत्नमया कार्या दशौरससमन्विता ।  
 प्राकारं कारयेद्वै रौप्यं वैष्टमथापि वा ॥  
 त्वया काञ्चनपुर्याख्यं व्रतमेतत् कृतं पुरा ।  
 व्रतप्रसादाद्भर्ताह् लब्धस्त्रैलोक्यपूजित ॥

इति गरुडपुराणोक्त काञ्चनपुरीव्रत ।

### Gaṅgāvākyaṁ by Viśvāsadevī

Ed. by J. B. Chaudhuri, Contribution of  
 Women to Sanskrit Literature,  
 Vol IV. Calcutta 1940

- p. 144 तथा च गारुडे—

न नष्टाभिरफेनाभिरदुष्टाभिश्च धर्मतः ।  
 शौचेप्सुः सर्वदाचामेदासीन प्रागुदङ्मुखः ॥

[Bhaviṣya purāṇa, Uttara, Ch 123, V. .

- p. 145. गारुडे—

अङ्गुष्ठ-मूलान्तरतो रेखाया ब्राह्ममुच्यते ।  
 अन्तरङ्गुष्ठ वेशिन्योः पितृणां तीर्थमुत्तमम् ॥  
 कनिष्ठा-मूलतः पञ्चात् प्राजापत्यं प्रचक्षते ।  
 अङ्गुल्यग्रे स्मृतं दैव तदेवार्थं प्रकीर्तितम् ॥  
 मूले दैवतमार्थं स्थादाग्नेयं मध्यतः स्मृतम् ।  
 तदेव सौमिक तीर्थमेतज्ज्ञात्वा न मुह्यति ॥

- p. 146 तथा गारुडे—

संष्ट्याङ्गुष्ठ-मूलेन मुखं वै समुपस्पृशेत् ।  
 अङ्गुष्ठानामिकाभ्यान्तु स्पृशेन्नेत्रद्वयं ततः ॥  
 तर्जन्यङ्गुष्ठयोगे च स्पृशेन्नासा-पुट-द्वयम् ।  
 तर्जन्यङ्गुष्ठ-योगेन श्रवणे समुपस्पृशेत् ॥

सर्वासामग्रयोगेन हृदयन्तु तलेन वै ।  
संस्पृशेच्च शिरस्तद्वत् अङ्गुष्ठेनाथवा द्वयम् ॥  
संस्पृष्टे हृदये चास्य प्रीयन्ते सर्व-देवताः ।  
मूर्ध्नि संस्पर्शनादेक. पीत. स पुरुषो भवेत् ॥

Gobhiliya Smṛti 1. 2 7-8.

p 165 गारुड-भविष्ययो .— cf.GP.I.217.38

पुण्ये वा जन्मनक्षत्रे व्यतीपाते तु वैश्वतौ ।  
अमावास्यां नदी-स्नानं हरत्याजन्मदुष्कृतम् ॥

Tiṭhitattva. p. 433. I. 5.

p. 170 daśaharāśnāna

नक्षत्र-मात्रे योगेऽपि, गरुडपुराणे-दर्शनात् ।

p. 173 गारुडे—

य इच्छेद्विपुलान् भोगांश्चन्द्र-सूर्य-ग्रहोपमान् ।

प्रातः स्नायी भवेन्नित्यं द्वौ मासौ माघफाल्गुनौ ॥GP I. 217.125

p 174 गङ्गां योऽत्रावगाहन्ते माघे मासि नराधिप ।

चतुर्युग सहस्राणि न पतन्ति सुरालयात् ॥

p. 175 दिने दिने सदस्त्रन्तु सुवर्गानां विशांपते ।

तेन दत्तं हि गङ्गायां यो माघे स्नाति मानवः ॥

p. 176 गारुडे—

चन्द्रसूर्यग्रहे चैव योऽवगाहेत जाह्नवीम् ।

स स्नात सर्वतीर्थेषु किमर्थमयते महीम् ॥

गारुडे—

p. 177 सूर्यग्रहः सूर्यवारे सोमे सोमग्रहस्तथा ।

चूडामणिरयं योगस्तत्रानन्तफलं लभेत् ॥

p. 194 स्कान्दे गारुडे च—

स्नानं दानं तपो होम स्वाध्यायः पितृतर्पणम् ।

वृथा तस्य मद्यायज्ञा नीलवासो बिभर्ति यः ॥

p. 312 तथा च गरुड-शङ्खी—

नित्यं नैमित्तिकं चैव क्रियाङ्गं मलकर्षणम् ।

तीर्थाभावे तु कर्तव्यमुष्णोदकंपरोदकैः ॥ G P. 217.117.



**Madanapārijāta** of Madanapāla  
(Bib Ind. 1893)

Stabaka 3 धात्रीकतेन यत्पुण्यं जयन्त्याः ससुषोषणे ।  
p. 302 Ś1 18 खगेन्द्र स लभेन्मर्त्यस्तुलसीपूजनेन तत् ॥  
यथा कथञ्चिदाहृत्य कुसुमैः पूजयेद्धरिम् ।  
नाकपृष्ठमवाप्नोति नात्र कार्या विचारणा ॥

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69 असामर्थ्ये तयोस्ताभ्यां व्रतभङ्गो न जायते ॥  
92 चन्द्रसूर्यग्रहे चैव योऽवगाहेत जाह्नवीम् ।  
स स्नात सर्वतीर्थेषु किमर्थमटते महीम् ॥  
175 इन्द्राय सुराधिपतये सवाहनपरिवारायुधाय नम इत्यादि ।  
314 प्रपद्येऽहं सदा देवं सर्वकामप्रसिद्धये ।  
315 भाद्रे कृष्णत्रयोदश्यां युगादौ श्राद्धकृत् ।  
गङ्गायां पिण्डदानेन समं फलमवाप्नुयात् ॥  
322 एवमभ्यर्च्य देवेशं कृत्वा पुष्पाञ्जलि वदेत् ।  
504 यथेयं पापनाशाय प्रोक्ता चैकादशी शुभा ।  
508 त्रयोदश्यां शिवं पश्य प्रकुर्यान्नियमं धृती ।  
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509 इति क्षमाप्य स्तुत्वा च नत्वा च बहुश' शिवम् ।  
विसर्जयेत् परेशुश्च शिवभक्तानथ द्विजान् ॥  
भोजयित्वा प्रयत्नेन पारणं स्वयमाचरेत् ॥  
एवमेतद्व्रतं पुण्यं कृत्वा द्वादशवार्षिकम् ।  
512-13 पुरा कैलासशिखरे सर्वरत्नविभूषिते ।  
सुखोषिता शैलमुता देवी पप्रच्छ शङ्करम् ॥  
कर्मणा केन भगवन् व्रतेन तपसापि वा ।  
धर्मार्थकाममोक्षाणां हेतुत्वं परितुष्यसि ॥  
शरांश्चापं स बिभ्राणो वने बिभ्राणो सर्वतः ।  
तडागात्तोयमानीय तस्य बिल्वस्य मूलतः ।  
एवमेतद्व्रतं देवि मम प्रीतिकरं परम् ॥  
यज्ञदानतपांस्यस्य कलां नार्हन्ति षोडशीम् ।  
एतद्व्रतप्रभावेण गाणपत्यमवाप्नुयात् ॥

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p. 113 प्रारम्भे कर्मणां विष्णुं पुण्डरीकं स्मरेद्धरिम् ।

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p. 439 स्थौल्यालयस्यविषधनञ्च कटूद्दीपनपाचनम् ।

p. 440 मुद्गः कषायो मधुरः कफपित्तामजिह्वधुः ।  
प्राही शीतः पटुः पाके चक्षुष्यो नातिवातलः ।  
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p. 441 तिलः कषायो ... केशयोऽनिलापहः ॥  
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पटोले कफपित्तासृक् ... विनाशनम् ॥  
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p. 442 वार्ताक्षरेषा ... नाशिनी च ॥  
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 jayanti  
 p. 477 „ तिथ्यन्ते वा उत्सवान्ते वा व्रती कुर्वीत पारणम् ॥

**Brahmasūtrabhāṣya of Ānandatīrtha**

Sarvamūla edn.

p. 1b l. 4 उक्तं च गारुडे—

अथातः शब्दपूर्वाणि सूत्राणि निखिलान्यपि ।  
प्रारंभते नित्यैव तत्किमत्र नियामक ॥

p. 4b ll 1-2 अप्रसिद्धेरवाच्यं तद्वाच्यं सर्वागमोक्तिः ।  
अतर्क्यं तर्क्यमज्ञेयं ज्ञेयमेव परं स्मृतमिति गारुडे ॥

p. 9b l 7 उक्तं च गारुडे—

सर्वज्ञालपन्नभेदात् सर्वशक्त्यल्पशक्तिः ।  
स्वातन्त्र्यपारतन्त्र्याभ्यां सभोगो नेशजीवयोरिति ॥

p.43a ll 8-10 गारुडे च—

अध्यायान्ते द्विरुक्तिः स्याद्वेदे वा वैदिकेऽपि वा ।  
विचारो यत्र सज्जेत पूर्वोक्तस्यावधारणे ।  
अनुक्तानां प्रमाणानां स्वीकारश्च कृतो भवेत् ।  
विनिन्द्य चेतारामार्गान् संपूर्णफलतां तथेति ॥

p.50a ll.9-10 स्थूल सूक्ष्मविशेषोऽत्र न क्वचित्परमेश्वरे ।  
सर्वत्रैक प्रकारोऽसौ सर्वरूपेष्वजो यतः ॥ इति गारुडे ।

p. 72b ll.8-9 स य एवं विदेवं मन्वानं एवं पश्यन्नात्मानमभि-  
संपद्यैतेनात्मना यथाकामं सर्वान्कामाननुभव-  
तीति सौपर्ण श्रुतेः ।

p. 73b ll.3-4 स वा एष एतस्मान्मत्याद्विमुक्तश्चिन्मात्री भव-  
त्यथ तेनैव रूपेणाभिपश्यत्यभि शृणोत्यभि-  
मनुतेऽभिविजानाति तामाहुर्मुक्तिरिति सौपर्ण  
श्रुतौ ।

pp. 74b-75a गारुडे च—

ll. 10 ff आत्मेत्येव परं देवमुपास्यहरिमव्यय ।  
केचिदत्रैव मुच्यन्ते नोत्क्रामन्ति कदाचन ।  
अत्रैव च स्थितिस्तेषामन्तरिक्षे तु केचन ।  
केचित्स्वर्गे महर्लोके जने तपसि चापरे ।  
केचित्सत्ये महाज्ञानागच्छन्ति क्षीरसागरं ।  
तत्रापि क्रमयोगेन ज्ञानाधिक्यात्समीपगा ।

समालोक्यं च सरूपत्वं सामीप्यं योग एव च ।  
 इमामारभ्य सर्वत्र यावत्सुक्षीरसागरे ।  
 पुरुषोऽनन्तशयन श्रीमान्नारायणाभिधः ।  
 मानुषा वर्णभेदेन तथैवाश्रमभेदतः ।  
 क्षितिपा मनुष्य-गन्धर्वा देवाश्च पितरश्चिरा ।  
 आत्मानजाः कर्मजाश्च तात्त्विकाश्च शचीपतिः ।  
 रुद्रो ब्रह्मेति क्रमशस्तेषु चैवोत्तरोत्तरा ।  
 नित्यानन्दे च भोगे च ज्ञानैश्वर्यगुणेषु च ।  
 सर्वे शतगुणोद्दिक्ता पूर्वस्मादुत्तरोत्तरं ।  
 पूज्यन्ते चावरेस्ते तु सर्वपूज्यश्चतुर्मुखः ।  
 स्वजगद्व्यापृतिस्तेषां पूर्ववत्समुदीरिता ।  
 सद्युज परमात्मानं प्रविश्य बहिर्गता ।  
 चिद्रूपान्प्राकृतांश्चापि विना भोगांस्तु कांश्चन ।  
 भुञ्जते मुक्तिरेवं ते विस्पष्टं समुदाहृतेति ।

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- p. 788b उक्तं च गारुडे—  
 अर्थोऽयं ब्रह्मसूत्राणां भारतार्थविनिर्णय ।  
 गायत्री भाष्यरूपोऽसौ वेदार्थपरिबुद्धितः ।  
 पुराणानां साररूपः साक्षाद्भगवतोदितः ।  
 द्वादशस्कन्धसंयुक्तः शतविच्छेदसंयुतः ।  
 ग्रन्थोऽष्टादशसाहस्रः श्रीमद्भागवताभिध इति ।
- p. 789a गारुडे च—  
 धर्मार्थिकाममोक्षाणामेकमेवपदं यत ।  
 अवरोधोद्बोद्धोऽस्य पृथग्वक्ष्ये नतानहं इति ।
- p. 803a भूतानि द्रव्यनामानि ज्ञानं ज्ञानेन्द्रियाण्यपि ।  
 क्रियां कर्मेन्द्रियाण्याहुस्तन्मूलत्वादहं त्रिधा ॥ इति गारुडे ।
- p. 804a देहेन्द्रियादि भेदेन निर्भेदोऽपि हरि स्वयं ।  
 भण्यते केवलैश्वर्यादनाद्यानन्दचिद्धन ॥ इति गारुडे ।
- p. 808a मुक्तैः स्वपार्षदेः पूर्वैर्ब्रह्माद्यैश्चैव सयुतं ।  
 ब्रह्मा ददर्श तपसा भगवन्तं हरि प्रभुं ॥ इति गारुडे ।

- p. 811b ज्ञात्वा कतिपर्यैर्वर्षैः पूर्वमेव जनार्दन ।  
मौसलं ज्ञानसन्तत्या उद्धव बदरीं नयत् ।  
सज्ञानं तत्र विस्तीर्य पुनर्द्वारवतीं ययौ ।  
पूर्वमेवोपदिष्टोऽपि हरिणा ज्ञानमुद्धवः ।  
स्वर्गरोहणकाले तु पुनः पद्मच्छ केशवं ।  
पुनः श्रुत्वा बदर्यां तु वर्षत्रयमुवास ह ।  
ज्ञान संस्थाप्य पञ्चाच्च स्वेच्छया स्वर्गतं प्रभु । इति गारुडे ।  
अनुप्रविश्य ब्रह्माण प्राणं दशविधं तथा ।  
इन्द्रियाणीन्द्रियाथोश्च वर्गाश्चैवासृजद्धरिः ॥ इति गारुडे ।
- p. 832b सुपर्णशेषप्राणेश ब्रह्मविष्णून् गिरं श्रियं ।  
ऋते नमन्ति नो रुद्रं क एव पुरुषार्थं भागिति गारुडे ।
- p. 834a केचिद्धेदं विनिन्दति ह्यातुरज्ञानवृत्तयः ।  
निराकुर्वन्त्यथो मग्दा भेदस्य परमार्थतां ॥  
ये तु तत्त्वविदो मुख्या भेदं ब्रह्मान्यवस्तुनो ।  
परमार्थमिति ज्ञात्वा नित्यं विष्णुमुपासत ॥ इति गारुडे ।
- p. 836a भिन्नस्वरूपमभिद स्वरूपं तु द्विधा हरे ।  
भिन्नस्वरूपं ब्रह्माद्या मत्स्याद्यभिदमुच्यत ॥ इति गारुडे ।
- pp. 836b-  
837a पापरूपी पृथग्जातो निषादो वेनदेहत ।  
यस्मात्तस्मात्पृथोः पुत्राद्वजो वेनो दिवं ययौ ॥ इति गारुडे ।
- p. 837b देवा शक्ताश्च मोहाय दर्शयेयुरशक्तवत् ।  
ऋषीणां चैव राज्ञां च न हिते देवता समः ॥  
आज्ञा वा हरे क्वापि कार्यतो वा कचित्कचित् । इति गारुडे ।
- p. 839a  
p. 845a~b तत्कालस्थितभक्तेषु मानुषेष्टृषभात्मजः ।  
वरोऽपि धिक्कृतो राज्ञा सुहृदो वैष्णवेष्वापि ॥ इति गारुडे । -
- p. 854b हिरण्यकशिपुर्भूतममन्यमृतौ हरि ।  
अतो भयानको जातस्तत्र राजानमेव च ।  
मात्वा राजैवसजात कृष्णं चक्रादिलक्ष्मणैः ।  
मृतिकाले हरि चैव मत्वा भक्त्यैव केवलं ।  
द्वास्थवं हरिमाविश्य प्रापैव मनुजोऽपि तु ॥ इति गारुडे ।
- p. 865b अतिभिन्नस्वरूपौ तौ जीवेशावेकदेहगौ ।  
देहाभिमानित्वेकोऽत्र न मानी मानद् परः ॥ इति गारुडे ।

- p. 862a दुर्वासाश्च स्वयं रुद्रस्तथाप्यन्यारयमुक्तवान् ।  
तस्याप्यनुग्रहार्थाय दर्पनाशार्थमेव च ॥ इति गारुडे ।
- p. 866a अमुराश्च तमो घोरं यदि तत्रैव मध्यमा ।  
मध्यमां गतिमेवापुरेकदेहगता अपि ॥ इति गारुडे ।
- p. 871a तस्मात्तीर्थानि देवाश्च नित्यं विद्वत्सुसंस्थिता । इति गारुडे ।
- p. 878a अगण्य पदाक्रम्य वैष्णवं नित्यं ययुः । इति गारुडे ।
- p. 883a नमत् समोऽधिको वापि कश्चिदस्ति द्विजोत्तमे । इति गारुडे ।

### Sarvadarśanasangraha—C. Prasthānabheda

by Madhusūdana Sarasvatī

Ānandāśrama Sanskrit Series 51.

पूर्णप्रज्ञदर्शन

pp. 58-59 गारुडे—

अथात शब्दपूर्वाणि सूत्राणि निखिलान्यपि ।  
प्रारभेत नियत्यैव तत्किमत्र नियामकम् ॥  
कश्चार्थस्तु तयोर्विद्वान्कथमुत्तमता तयो ।  
एतदाख्याहि मे ब्रह्मन्यथा ज्ञास्यामि तत्स्वतः ॥  
एवमुक्तो नारदेन ब्रह्मा प्रोवाच सत्तम ।  
आतन्तर्याधिकारे च मङ्गलार्थे तथैव च ॥  
अथ शब्दस्त्वतः शब्दो हेत्वर्थे समुदीरितः ॥

### Haṭhayogapradīpikā—C. Jyotsnā of Brahmānanda, Adyar edn. 1933 pt. II.

p. 167 गरुडपुराणे—

तथा यत्तेत मतिमान्यथा स्यान्निर्वृत्तिः परा ।  
योगेन लभ्यते सा तु न चान्येन तु केनचित् ॥  
भवतापेन तप्तानां योगो हि परमौषधम् ।  
परावरप्रसक्ता धीर्यस्य निर्वेदसंभवा ॥  
स च योगाग्निना दग्धसमस्तक्लेशसञ्चय ।  
निर्वाण परमं नित्यं प्राप्नोत्येव न संशय ॥  
संप्राप्तयोगसिद्धिस्तु पूर्णो यस्वात्मदर्शनात् ।  
न किञ्चिद् दृश्यते कार्यं तेनैव सकलं कृतम् ॥

आत्माराम सदा पृण सुखमात्यतिक गत ।  
 अतस्तस्यापि निर्वेद परा॑ दमयस्य च ॥  
 तपसा भावितात्मानो योगिन सयतेद्विधा ।  
 प्रतरति महात्मानो योगेनैव महाणवम् ॥

p 175 तदुक्त गरुडपुराणे—

योगाभ्यासो नृणा यथा नास्ति ज मा तराहत ।  
 योगस्य प्राप्तये तेषा शूद्रवैश्यादिकक्रम ॥  
 स्त्रीत्वाच्छूद्रत्वमभ्येति ततो वैश्यत्वमाप्नुयात् ।  
 ततश्च क्षत्रियो विप्र कृपाहीनस्ततो भवेत् ॥  
 अनूचान स्मृतो य वा कम यासी तत परम् ।  
 ततो ज्ञानित्वमभ्येति योगी मुक्ति क्रमालभेत् ॥

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## APPENDIX 4

### LIST OF VEDIC MANTRAS REFERRED TO IN GP

Abbreviations used as given in Bloomfield's Vedic concordance

RV	—	Rgveda
SV	—	Sāmaveda
AV	—	Atharvaveda
VS	—	Vājasaneyī-saṁhitā (Mādhyandīniya)
VSK	—	Vājasaneyīsaṁhitā
TS	—	Taittirīyasaṁhitā
MS	—	Maitrayaṇīsaṁhitā
KS	—	Kāthakasamhitā
KSA	—	Kāthakasamhitā—Aśvamedhagrantha
Ar S	—	Āraṇyaka Saṁhitā
agna āyāhi	I 48 12, 48 78	RV 6.16 10a, SV 1 1a, 2.10a, VS 11 46, TS 2.5.7 3,4, 8 1,2, 4.1 4 3c, 5 1 5 8, 5.6.1 MS 2 7 4c, 79 8, 3 1 6, 8 1; 4 10 2a, 145.1, KS. 16 4c; 19 5, 20.14a, 26 1.
agnim ile	I 48 11, 48.77	RV 1.1 1a, Ar S. 3 4a, TS 4 3 13 3a, MS. 4 10 5a:155 1, KS.2 14a
agnim samsupti	I 48 15	
agnir jyoti	I 48 36	SV 2.1181, VS 3 9, MS 1 6.10 102.11, 1 8 1 115.2, 1 8 5. 121.1, 2 7 16-99 4, KS.40 6
agnir mūrdhā	I.48 19, 48.37, 101.7	RV 8 44.16a, SV.1 27a, 2 882a, VS. 3 12a, 13 14a, 15 20a, TS 1 5 5.1a, 7.1, 4 4 4 1a, MS 1.5 1a.55.8; 1.5. 5-73 7,8; 1 7 4, 113 4, KS 6.9a; 7 4, 9.2.
agniśca	I.209.4	TA 10.24.1, Mahān U 14 3
agniśca me	I.36.4	VS 18 22; TS 4 7 9 1; 5 4.8 4, KS 18 11.

aghamarsaṇa	I 205 138, 206 21	RV 10 190 (rtam ca satyam
sūkta		cābhiddhāt)
athai va (vā)-	I 48 5f, 48 74	
(ṇā)	215 13 (taught by	
	Vyāsa to Sumantu)	
atharvaśiras	I 48 56	
annāt pariśuto	I 101 8	VS 19 75a, MS 3.11 6a.149 1,
īasam		KS 38 1a, TB 2 6 2 2a
apanaḥ	I 106 3	RV 1 97 1a, 1c-8c, AV 4 33 1a,
saśucadagham		1c-8c, VS 35 6c, 21a,
apām rasah	I 206 17	
ayam gauh	I 206 22	cf ayam gosu RV 6 44.24c
avabhrtanīcam	I 206 14	avabhṛta nīcumpuṇa (nīcan.
		kuṇa, nīcunkuṇa) VS 3 48a,
		8 27a, 20 18a, TS 1.4 45.2a,
		6 6 3 4, MS 1 3 39a, 45.11;
		4 8 5 113 2, KS 4.13a, 29 3,
		38 5a,
asmīn vrkṣa itah	I 48 19	
ākṛṣṇena	I 101 7	( <sup>0</sup> ajasa vartamānah) RV 1 35.
		2a, VS 33 43a, 34.31a, TS.3 4.
		11 2a, MS 4 12 6a 196 16.
āca tvā	I 48 20	(ā ca tvām-eta vṛṣaṇā vahātah)
		RV 3.43 4a
ātīla	I 48 78	
āpah punantu	I 36 4, 209 4	
āpo asmān	I.206 8, 206 9	( <sup>0</sup> mātarah śundhayantu) RV
		10 17 10a, AV 6 51.2a, VS
		4 2a, TS 1 21 1a, KS.2 1a,
		MS 1.2 1a 10 1, 3 6 2.61,7
āpo jyotīrasah	I.209 4	TA.10.15 1, 28 1, TAA.10.68
āpo tvantumasi	I.206 13.	
āpo devāh	I 206 16. 206 17	
āpo nauṣadhi	I. 206 12, 206 14	
āpo mā tasmā-	I. 206.27	VS. 6 17e
denasah		
āpo havismatīh	I. 206.16	

āpo hsthā	I 37 5, 206 16, 209 7	RV 10 9.1a, AV 1 5.1a, SV. 2 1187a, VS 11 50a, 36 14a, TS 4.1 5 1a, 5 6 1 4a, 7 4 19 4a, MS 2 7 5a 79 16, 3 1 6. 8 10, 4 9 27a 139 3, KS 16 4a, 19 5, 35 3a
āpyāyasa	I 48 16, 48 43	RV 1 91 16a, 9 31 4a, VS 12 112a, TS 3 2 5 3a 4 2 7 4a, MS 2 7 14a: 96 6, KS. 16 14a
āyātu varadā devī	I 209 4, 209 5	TA 10 26 1a, TAA 10 34a
īdam āpa piavahatā (a)	I 206 26	RV 1 23 22a, 10 9 8a, AV 7 89 3a, VS 6 17a, VSK 6 5 5a
īdam apo havismatī	I 206 16	
īdam viṣṇu- vicākrame	I 206 7, 206 8	RV 1 22 17a, AV. 7 26 4a, SV 1 222a, 2 1019a, VS 5 15a, TS. 1 2 13 1a, MS 1 2 9a. 18 17, 1 8 9 130 12, 4 1 12a. 16 4, 4 12 1 169 3, KS 2 10a
īmam devī	I 101 7	( <sup>c</sup> asapatnam) (VSK. 11 3 2 6 2) VS 9 40, 10 18
īmam mantra	I 48 47	
īmam me varuṇa	I. 206 12-14	RV 1 25 19a, SV 2 935a, VS 21 1a, TS 2 1 11 6a, MS 4 10 2a, 146 8, 4 14 17a 246 1, KS 4 16a
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# APPENDIX 6

## INDEX OF THE NAMES OF HERBS AND DISEASES OCCURRING IN THE MEDICAL CHAPTERS OF THE GARUḌA PURĀṆA

amśumat'	Hedysarum Gangeticum	I 202.2
akṣa (vibhī- taka)	Terminalia Belerica	I. 169.49, 171 25; 173.30, 192 33, 202 25, 202 71
akṣipiluka	?	I. 202 48
akṣiśūla	eye sore	I 177 63 (remedy for)
agaru	Dysoxylum Malabaricum or Aquiloria Agallocha?	I 174.6, 178 6, 185 28.
agnimāndya	dyspepsia	I. 171.34, 183 7
agnivīḍaṅga	?	I. 167 58.
agnirmantha	clerodendron phlomoides or premna integri- folia?	I. 173.22, 177 44; 192 4, 192.35.
agnivīśarpa	a kind of dry itch	I 163.13
aukoṭa(tha)	Alangium Lamarcku	I 172 22, 185 25; 191 13
āja	goat	<i>ghee</i> 169.32 (as curative), <i>urine</i> 177 4, 174 21, 184 10 (as curative), 185.32 ( , , ), 185.35. <i>milk</i> 176 1 (as remedy for bald- ness), 183 18 (as remedy for enlargement of spleen) 185.31.
ajāṣi (jīeraka)	cuminum cuminum	I 172.2, 184 4, 202 19.
āṭa(āṭa)ru(rū)- ṣaka	Ailantus excelsa	I 170 26, 174 2, 177.8, 182 27; 184 3, 192.33, 202 52
ataṣi	Linum Usitatissi- mum.	I. 164.23, 169 9, 172.33, 182.4, 188 7.

APPENDIX 6—NAMES OF HERBS AND DISEASES IN GP. 109

atisāra	dysentery	I 147 27, 157 1 (6 kinds of ), 157 2-3 (how caused), 157 5 (symptoms of ), 157 8, (symp- toms of a type of ), 157 9 ( ,, ), 157 10 ( ,, ), 157 12 ( ,, ), 157 13, 157 14, 170 13-14 (remedy for), 170 15 ( ,, ), 170 16 ( ,, ), 172 16 ( ,, ), 183 3, 185 24, 185 25, 192 3.
ativiṣa	Aconitum Heterophyllum	I. 170 12, 172 16
adrisāra	iron	I 202.66
ananta	Gardenia floribunda	I 183 7
anāha	a kind of abscess	I. 160 58, 170 51 (curative for),
anupāna	a drink taken with or after medicine	I 169 1, 169 63, (quenching thirst and fatigue), 169 64
antaka	a synonym of fever ( jvara )	I 147 1, I. 202.44,
andha	blindness	I 171 57 (curative for night blindness), 185 35 ( ,, ), 187 8
anyeyuh	a type of fever	I. 147 43, 147 55 (periodicity of occurrence).
ap.	water	I 147.3 (the fever manifest in),
apatantraka	a kind of rheumatism	I. 166 19 (symptoms of)
aparājita (gokarṇa, visṇukrānta) apasmāra	clitoria ternatea, linn or c spectabilis epilepsy	I 177.65, 177 66, 178 7, 178, 15, 184.34, 185 10, 185 27, 188 9, 189 1, 190 1, 190 15 I. 170 35 (remedy for); 170.37 ( ,, ), 177 46 ( ,, ); 183 8 ( ,, ), 192. 10 ( ,, ), 193 5 ( ,, )
apāna	one of the five life-winds in the body	I 156 14.
apāmārga (aghata, khara- mañjarī)	Achyranthes aspera, linn.	I 172 10, 174.21, 176 15, 177.9, 177.61, 183.6, 184 14, 185.23, 188 1, 189 5, 190.18, 190.19, 192.36, 202.51.

abja	lotus	I 170.58 (remedy for a kind of urinary disease)
abhayā(pathyā) (haritaki)	Terminalia chebula	I 171 24, 172 7, 172 14, 172 23, 172 24, 174 2, 177 31, 177 62; 183 9, 184.2, 192 33, 192 34, 192.36, 193 11, 193 12, 202 25
abhighāta	attack beating	I 147 24 (fever caused by)
abhicāra	magic spell	I 147 24 (fever caused by)
abhitāpa	fever manifest in horse	I. 147 3
abhinyāsa	a kind of fever	I 147 12-17 (symptoms of)
abhisāṅga	contagion	I. 147.24 (fever caused by)
amrtā	Terminalia chebula ?	I 170 42, 170 55, 171 31, 171 36, 171 38, 171 55, 172 43, 184 17, 202 6, 202 33, 202 48, 202.85.
amla	acidity	I. 168 43 (remedy for), 171.31, 171 33, 171 34
amlalopikā	Oxalis corniculata	I 170 20, 173 7
amlavetasa	Rheum Emodi	I 173 7, 202 44
ayas	iron	I 202 23, 202 51, 202 66
ariṣṭa	Xanthium	I 170 76, 171 24, 171 36,
	Strumavium	183 11, 202 16, 202.34, 202.84
arupa	Phyllanthus Rhamnoides (aruni ?)	I 172 16
arūsaka	Adhatoda Vasika	I 202.45
simhaparṣi		
arocaka	loss of appetite	I. 153 1-3 (diagnosis of), 153 9- 10 (,,), 149 2, 170 43 (remedy for)
arka (alarka, mandāra, sūryapatra)	Calotropis Gigantea	I 171 18, 171 30, 171 43, 172.5, 174 17, 177 81, 179 4, 185.29; 189 3, 189 4, 191 5, 191.15, 192 27, 202 29.
askanda	?	I 172 11 (remedy for)
arjuna	Lagestroemia flos-Piganae	I 170 27, 177 83, 180 10, 190. 23, 192 47, 202 8, 202 36
ardita	a kind of rheumatism	I 166.35 (diagnosis of) (also called ekāṅga).

arbuda	swelling, tumour	I 170 68 (prescription for), 179 11
arśas	piles	I 156 1-3 (diagnosis of different kinds of), 156 7 (case of con- genital piles), 156 9 (6 kinds of), 156 15, 156 22, 156 54 (curable types of), 156 56, 156. 58, 170 19 (remedy for), 170 21 (,,), 170 39 (,,), 171 4 (,,), 171 58 (,,), 172 3 (,,), 177 17 (,,), 177 18 (,,), 183 17 (,,); 184 2 (,,), 184 10 (,,), 186 10 (,,), 186.11 (,,), 186 12 (,,), 192 25 (, )
alaka	curls on forehead	I 168 49 (remedy for) , 171 40 (treatment for)
alaktaka	red lac	I 177 17, 185.31
alaksmīvara	?	I 193 5 (remedy for).
alajī	a kind of urinary disease or infla- mmation of the eye ?	I 159 12, 159 27 (symptoms of)
alarka	fever manifest in a dog	I 147 3.
alāvu (nī)	bottle-gourd ?	I 169 19 (obtained from kaluga)
avapīḍa	causing sneezing	I 172 30 (one of the five methods in treatment)
aśana	synonym of fever	I 147.1
aśmabhī	coleus Scutellari- oides	I 202.34
aśvakarṇaka	a tree	I 202 40
aśvagandhā	withania coagulans	I.170 37, 172 8, 172 25, 176 15, 177 47, 178 27, 182 5, 183 9, 185 19, 190 3, 192 4, 193.1, 201 29
aśvattha	figus Religiosa	I 171 12, 202 7, 202 44
aśvadamīstra	Tribulus lanugi- nosus	I 170.14 (use of).
aśyamāra	see karavīra	I 202.60



asṛj	blood	I 170 75 (prescription which causes flow of), 171 65,
asthi	bones	171 68, 182 27, 192 46, I 170. 15, 171 42, 177 50 I 171 11 (slip of, remedy for), 177 50 (fracture of, remedy for).
ākṣepaka (na)	a kind of rheumatism	I 166 16 (symptoms of), 173 18 (remedy for)
ākhuparṇikā	salvinia cucullata	I 202 43
ājya	clarified butter	I, 171 2 171 22, 171 55, 172 12, 172.21; 172.22, 172.24, 172 28, 175 5; 177 37, 177 52, 182 25, 184 8, 184 11, 184 18, 184 19, 184 37, 186 1, 186 15, 187 8, 190 8, 191 18, 191 20, 192 36, 192.37, 201 18, 201 21
ādhaka (kī)	Cajanus indicus	I 169 9, 172 8; 174.5, 174 6, 192.43, 202 74, 202 75
ātanka	a synonym of disease (vyādhi)	I 146 2
ātinaguptā	Mucuna	I. 173 3, 202 6
(kapikacchukā)	purriens	
ābādha	a synonym of disease (vyādhi)	I 146 2
āmaṇḍa	castor oil plant	I 202 3
āmayah	a synonym of disease (vyādhi)	I 146 2, 146 5 (indicated by malaise), 171 3 (remedy for),
āmaya	costus speciosus	I 172 18, 202 77
āmālaka (kī)	emblica	I 167 60, 169 22, 169 59, 169.60,
(Āmrāphala)	officinalis	170 61, 171 24, 171.66-7, 172 35, 173 6, 175 9-10, 176 4-5, 177 2, 177 12, 177 67, 181.10, 185.36, 190 9, 190 29, 192.22, 193.11, 193.12, 202 25, 202 44
āmiṣā	flesh	I 169 62 (effect of eating).
āmra	mangifera indica	I 169 26, 170 27, 170 33, 171 42, 171 46, 173.6, 176.4, 176 5, 176 9; 177.58, 192.48

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amrātaka (pittavraksa)	spondias mangifera	I. 172 35, 173 6, 173 19
āyatana	a synonym of diagnosis (nidāna)	I 146.4
āragvadha	cassia fistula	I 170 47, 171 17, 171 21, 173 25, 202 43,
āranāla	gruel made from the fermented boiled rice	I 171 21
ārdraka	zingiber cassumunar	I 169 30, 171 47, 174 20, 177 49, 182 23, 183 18
ārseyī	?	I 202 6
āla	yellow arsenic, orpiment	I 202 64
ikṣu	saccharum officinatum	I. 159 14 (causes prameha) (urinary disease) 159 20 (,,), 169 50 (as remedy for plethora), 170 21 (as a remedy for piles), 173 3.
iksvāku	Cucurbita Lagenaria	I 172 36; 202 57
ingudī	Terminalia catappa	I 169 11
iḍagaja (?)	?	I 202.56
indivara	blue lotus Nym- phaca Stellata Cyanca	I 202 4, 202 39
indramada	the name of fever manifest in a cloud.	I 147.3.
indrayava(vā) (kuṭaja kalinga vatsikā, girimallikā)	Hollarhena Antidystentrica	I. 170 11, 172.17, 172.37, 173 14, 202 16
indravāruṇikā (ṇī) (citraphala)	Citrullus colocynthis	I 174 21; 184 17, 184 32, 190 2, 202 50.
īśakaśī	?	I. 202 62.

utpala (kuṣṭha, kasmīraja kāsṭha, puskara)	Saussurea Lappa	I 170.11, 170 62, 171 65; 173 24, 174 5, 179 5
udakameha	a kind of urinary disease	I 159 19 (symptoms of)
Udara	stomach	I 161 1 (diseases pertaining to), 161 3 (8 kinds of diseases affecting), 161 10 (effect of excess of water in), 193 10 (a cūṇḍa which activates the fire in)
Udāvarṭta	a disease of the bowels (iliac passion)	I. 170.50 (remedy for)
Udīcya	a kind of perfume ?	I. 172 18, 202 21.
Udumbara (audumbara)	figus Glomerata	I 173 24, 184 15, 192.47; 202 65
unmāda	insanity	I 170 36 (remedy for); 193 5 (remedy for), 193 15 (unmatta, for) ?
upakuṇḍikā (kṛṣṇa, aranya-jiraka)	Nigella Sativa	I 172.2, 202 19
upadamaśa(ka)	venereal disease	I 171 5 (remedy for), 171 6 ( , ), 171 7 ( , ), 171.8 ( , )
upanumbā	?	I. 177 2 (as a remedy for blindness)
upaśaya	an essential category in respect of a disease	I 146.3, 146 8, 147 5
upastha	holy basil ?	I 202 36
urubūka	uruvuka ? Ricinus Communis	I 172 9, 202 3
Urvāru(ka)	a kind of cucumber Cucumis Usitatissimus.	I. 169 19, 173 2

Uśīra (vīṇaṇa, āmra- nāla)	Andropogon Muricatus	I 173 23; 175.4, 175.7, 175 13, 177 35, 202.31.
ūru	thigh	I 170 41 (remedy for stiffness in), 166 48
ūja	?	I 202 40
ūrdhva	a kind of cough	I 150 3
ūrdhvagadā	a headache?	I 171 62 (remedy for), 171 63
ūṣaṇa (gajapippali- mūla)	Piper Chaba	I 168 43, 202 12.
ūṣara	name of fever manifest in the earth.	I. 147 3
rksa	bear	I 177 75 (whose milk is used in a preparation for external application for diseases)
r̥sī	name of leprosy caused by the humours—wind and biles	I 164 8
r̥ṣyajihva	a name of a kind of leprosy resem- bling a deer	I 164.19
ekāṅga	a kind of rheumatism	I 166 35 (also called ardita and kaksaruja)
eḍa	cassia tora or Alata	I 171 19 (as a remedy for a kind of leprosy)
eraṇḍa (ka) (vatarī, gan- dharva hasta, pañcāṅgula)	ricinus communis	I 169 13, 170.42, 170 45, 170.46, 170 66, 170 67, 170 69, 170 74, 171 61, 171 62, 172 40, 173 22, 174 14, 175.6; 176 10. 177 14 (white variety), 178 26; 190 19, 192.5; 201 9, 202 3
ela (truti, kapita, varṇi, karaṅgi, tri- puṭa, tṛtisū- kṣma)	elettaria carda- momum	I 174.6, 176 3; 176 4; 177 21, 177 24, 185.13, 202.17, 202 68 ( <sup>o</sup> patraka).

akāhika (jvara)	quotidian fever	I 139 7 (remedy for)
osadhī, ausa- dha, ausadhī	herb	I 146 7, 147 3 (fever manifest in), 147 26, 147 27 (symptoms of fever caused by inhalation of the fumes of ), 173 30, 177 38 (the quantity to be consumed of the decoction of).
audumbāra	a kind of leprosy	I 164 7, 164 15-17 (symptoms of)
audbhūda	one of the five salts (rock salt)	I 170 18
kakudbhadra	?	I 202 41
kakubha (raktārjuna)	terminalia arjuna	I 202 8
kakeruka	a type of parasite (worm in stomach)	I 165 13
kakkola (lavangalatā)	luvunga scandens	I 192 20
kakṣaruja	a type of rheumatism	I 166.38 (also called <i>ekāṅga</i> )
kaṅgu (kā)	setaria Italica	I. 188 4, 202 70
kaca, keśa	hair	I. 169 49 (prescription for disease of), 171.42 (prescription to blacken); 176 1 (prescription for the growth of), 176 5 (prescription which strengthens), 176 7 (prescription which blackens) 176 9 (,,)
kacchapikā	a kind of carbuncles (prameha)	I 159 12, 159 26 (symptoms of)
kacchu	itch, scab	I 171.29 (remedy for)
kacchurā (sati)	curcuma zedoaria	I 173 21
kajjaia	sulphuret of mercury.	I 178 9

kañjuka (kañjikā ? brāhmaṇayaṣ- ṭikā)	siphonanthus Indica ?	I 183 14
katankaterī cf dāruharidraka	coscinum Fenestratum	I 202 32.
katuka (kā) (kī) same as next	picrorrhiza kurrooa	I. 170 47, 173 13, 174 16, 177 22, 192 28, 192 31, 202 20, 202 44.
katu (ka) rohiṇī	,,	I 175 11, 177 35, 183.5, 202 20.
kāṭutaila śvetasarisa	brassica alba ?	I 176 17 (used for the growth of the male organ), 177 9, 177 53, 179 9, 201 18
kāṭutraya	compound of ginger, black and long-peeper	I 202 13
kaṭuloharaja	?	I 193 8
kaṭphala (lā)	myrica nagi	I 202 24, 202 53
kathilayā ?	cf kaṭhilla (ka) —momordica charantia	I 202 3
kaṇā	piper longum ?	I. 170 29, 170 54, 172 23, 172 27, 202 11.
kaṇṭaka	euphorbia antiquorum ?	I 173 11, 202.46
kaṇṭakārī (rika) (rikā)	solanum jacquinii.	I. 170 13, 170.30, 170 44, 174 3, 174 13, 175 7, 175.12, 177 34, 178 24, 192 4, 192 34, 192 44, 193 11, 202.5
kaṇṭakī	cf. previous	I 202 83
kaṇḍu (ū)	scratching in the throat	I 147.9 (as a symptom of a type of fever), 149 2 (caused by various coughs) 171 39 (remedy for), 171 41 (,,), 171.54 (,,), 173 13 (,,), 173.17 (,,), 191 24 (,,), 192.23 (,,), 193.7 (,,).

kataka	strychnos potatorum	I 202.38
kadamba	stephegyne parviflora, korth	I 192 47 (used in ointment for wounds).
kadali	plantain Musa Sapientum kuntze	I 171.47 (the use of its juice), 173 24, 179 8, 181.7, 184 1, 190 7, 190 8, 190 19, 192 17
kanaka	datura Alba, nees, or D nilhummatu	I 184 17 (the use of seed of), 190 24 (powder is used in combination for prickly heat)
kandara (Śṛṅgavera)	zingiber officinale, Roscoe	I 202 38
kapikacchukā kapittha (ka)	Mucuna Pruriens feronia Elephantum, Correa	I 192 5, 202 6 I 169.25 (the effect of the fruit in its different states), 172 35, 173.6, 179 5.
kapila	Benzoin or Mallotus philli- ppineusis, Muell ?	I 202 7
kapotana	grey ore of antimony	I.202 8
kapha	one of the humours in the body (phlegm)	I 147 4 (effect of), 147 22, 147 37, 147 38, 147 56, 147 76, 148.9-10, 148.11, 148 13, 149 6, 149.8-9, 149 16, 150 3, 150 6, 152 17, 153 8, 154.14, 154. 15, 154 19, 155 10, 155.21, 156 22, 158 5, 158 7, 158 38 -39, 15 .1, 159 9, 159.13, 159. 15, 159 16, 159 36, 159 37, 160 8, 160 25, 160 26, 160.39, 160 45, 168 6-7, 168.18, 168 46; 171 35, 172 36, 172 38, 173 4, 173.13 (remedy for), 173 22, 173 27, 173 33, 175 13, 201 18, 201.22.
kabari	?	I 202 41
kamala	nelumbium speciosum, willd	I 202.39.

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kampīlaka ?		I 170.78
karaka	punica Granatum	I 202 45
karañjaka,	pongamia	I 170 76, 171 8, 171 16, 171 17,
karañjā, karañjī	glabra, vent	171 18, I 171 28, 176 4, 177.7,
(=naktamāla)	or Galedupa	177 35, 178 9, 190 10, 191 15,
	indica	191 23, 193 3, 202 26, 202 80
karamardaka	capparis corundas	I 172 35, 173 6
(krsnaphala)	or carissa carandas, linn	
karavīra (ka)	nerium odorum,	I 171 16, 173 15, 176 8, 178
(aśvamāraka,	soland	11, 183 15, 186 7, 191 5,
pratīlāsa,		192 27, 202 60
raktapuspa,		
śvetapuspa)		
karāla	black tulasi ?	I 202 42
karīra	capparis aphylla,	I 156 38 (certain types of piles
	roth or cspinosa	resemble), 156 45, 168 45,
		173 14
karkaṭa (ti)	crab ? muricia	I 177 29 (°pāda), 177 30
	cochin chinensis	(°pāda), 177 35, 186 3 (°mūla)
karkaṭasruṅṅī	Phus succedanea	I.202,29
	linn , R	
	acuminata	
karkandhu	(Jujube fruit)	I 156.29 (piles resembling),
	zizyphus sotonia	172 41
karkota (ka)	sugar cane or	I. 169.17, 173 16
	bilva ?	
karcūra	a kind of fragrant	I. 170 57 (cūrna)
	tree	
karṇa	ear, pain in	I 171 47 (remedy for), 171.48
		(,,), 171 49 (,,), 176 12 (,,),
		176 13 (,,), 176 14 (,,), 179.3,
		179 9, 188 1, 192 12, 192 14,
		192 17, 192 18, 192 44.
kardama	a kind of dry	I 163 21
	spreading itch	



karpūra	camphora officinarum, Bauh or cinnamo- mum camphora- ness	I 177.57, 180 2, 192 20.
karbura	? of variagated colour ?	I 202 52.
kalanāśā	?	I 202 56
kalama	rice sown in May- June and ripens in December-January	I 169 2.
kalast	same as brhati ? Hemionitis cordifolia	I 202 2
kalāpa	peacock's tail	I 202.70
kalāya	pisum arvense	I 169 8 (qualities of)
kalāyakhraṇja	a type of rheumatism	I 166 44 (symptoms of)
kalitvaca	bark of kalinda (bibhitaka) Terminalia belerica, Roxb	I 171 13
kalka	viscous sediments of oily substances as remedy for different diseases	I 170 37, 170 39, 170 62, 170 67, 170 78, 171 8, 171 11, 171 28, 171 57, 174.5
kaśeru (ka)	scirpus grossus, lin	I 173 2 (is sweet)
kaṣāya	a decoction, as remedy for different diseases	I 148 10, 148 11, 171.14, 173 20, 175 11, 177 22,
kastūri (mrganābhi, mrgamada)	moschus moschiferus	I 192 21

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kākajañghā	līfa aigūata or L. hirta	I 177 28, 177 39, 177 42, 177 60, 178 8, 185 19, 185 37, 190 23, 190 25, 202 42
kākajihvā	?	I 178 3
kākapa	a type of leprosy	I 164 28-29 (description of).
kākamācī cf meṣaśiṅgī	gymnema sylvestre, R Br ?	I 169 13
kākādani	capparis spinosa, linn	I 202 59
kākoli	gymnema balsamicum	I 202 29.
kākṣī	a kind of fragrant earth	I 202 63
kācī	an eye-disease	I. 185 33 (remedy for), 192 41
kāñjika (kā), kāñjī	sour gruel	I 171 42, 171 61, 172 61, 173.7, 176 9, 176 10, 177.8, 177.10, 177.23, 177 42, 184 31, 184 33, 187.6, 190 28, 191 6, 192.43, 201 10, 202 67,
kāṇḍatiktaka	a tree (marathi kaḍecirāita)	I 202.85
kāntā	cardomom or priyangu creeper?	I.202 79.
kāpāla	a type of leprosy	I 164 7, 164.13-14 (symptoms of), 171 41 (remedy for).
kāmālā	jaundice	I 162 18, 170.23 (remedy for), 177 16 (,,), 177.17 (,,), 183 3 (,,), 184.30 (,,), 189 10 (,,); 190 26 (,,); 192 3 (,,)
kāmpilla (ka)	a tree	I 202.33, 202.49.
kāravī	cardiospermum halicacabum, linn	I 202 19
kāravellaka	momordica charantia, linn	I.169 17, 173 15, 184 19.
kāruṇā	citrus medica, linn	I 202.3.
(mātulunga ?) kārpāsa	gossypium herba- ceum, linn	I.171.67 (the root of which is used as remedy), 172.13 (,,).

kāladugdhikā	?	I 202 49
kārameha	a kind of urinary disease	I 159 24 (symptom of)
kālindi	water melon ?	I 202, 46
kālī	a plant ?	I, 202 6
kāliyaka	yellow sandal	I, 202 38
kāśī	?	I, 202 62.
kāśīśa	?	I 202, 62
kāśmarī (gambharī śrīparṇī)	gmelina arborea, linn.	I 202 64
kāśmravāhika	?	I 202 22
kāsa	cough	I 147 4, 147 10; 147 11; 149.1 (five kinds of); 149 6, 149.8, 149 16, 149.19, 149 21; 150.7, 153.6, 160.57; 169.11, 169.56, 170.43 (remedy for), 170.44 ( , ), 175 12, 181.2, 181 3, 181.4, 184 12, 190 30; 193 11.
kimsūkāh	butea superba, roxb	I 201.38 (as remedy for eleph- ant diseases).
kṛtī (tṭī) ma	a kind of leprosy	I 164 8, 164 20 (symptoms of), 171 21 (remedy for)
kīrāta tiktaka (kaṭuki)	gentiana kurroo, royle G chirayita, roxb	I, 202.85
kulāsa	psoriasis	I, 164.36, 164 40
kulihī	?	I 202 44
kukkuta	cock	I 193 14 (excreta and urine of, used as remedy)
kukkura	dog	I 147.3 (fever manifest in), 191 19 (remedy for poison due to).
kuṅkuma	crocus sativus, linn or c saffron	I, 177.31, 177.33, 178.8; 178 19, 178.20, 178 21, 182.18; 185.9, 191.15 (as an antidote for poison); 192 20 (as a reme- dy); 202.22.

kuñjara	elephant	I 192 11 (remedy for disease in).
kuñjarā	<i>Bigonia suaveolens</i> , L	I 202 27
kuṭaja	<i>Holarrhena antidysentrica</i> , wall	I. 172 10 (as a remedy), 183 1, 185 26, 202 15
kuṭannata	a fragrant gross cyperus rotundus	I. 202 23.
kuṭṭabhedaka	?	I 202 34
kuntī	<i>Boswellia thurifera</i> , L	I 202 47
kubja	hunch-back	I 174 10 (remedy for)
kumbhaka	<i>myrica sapida</i>	I. 202 41
kumbhakāmala	a type of jaundice	I 162 18
kuraṇḍa	hydrocele	I 186 5 (remedy for)
kulaṇḍā	sour griel ?	I 202 37
kulaṭī	?	I 202 64
kulattha	<i>Dolichos uniflorus</i> or <i>D biflorus</i>	I 169 6, 169 60, 170 75, 171 31, 173 22, 201 22
kulīra	crab	I 182 9 (cūrṇa used as a remedy)
kuvalaya	water-lily esp blue variety.	I 202 39
kuśa	<i>poa-cynosuroides</i> , Retz	I 171 68 (used as a remedy), 172 9, 184 31
kuṣṭha	leprosy	I 164 3, 164 4 (defined); 164 6 (seven kinds of the external type of); 164 7-8 (caused by three humours). 164 10, 164 13 (marks of); 164 14 (symptoms of a kind of), 164 15, 164.17, 164.19 (symptoms of carma <sup>o</sup> ), 164.30 (when incurable), 164.32 (symptoms of it when it is on the skin alone), 164 36 (other diseases having the same origin

		as), 170 39 (remedy for), 170 40, 171 13, 171 15; 171 16; 171.17, 171 18, 171 22, 171 23, 171 24, 171.25, 171.27 171 28, 171 30, 171.39, 171 41, 172 17, 172 34, 173 13, 174 10, 183 19, 184 11, 190.9, 190 10, 190 12, 190 14, 190.15, 193 7 201 14, 201.25,
kuṣṭha (ka)	saussurea	I. 170 36, 171 19, 171 30,
(utpala, kṣāṣṭha, auriculata or		172.14, 172 17, 173.12, 173 21,
puskara)	costus speciosus	173 24, 174 6, 174.9, 174 10 176 3, 176.10, 176.11, 176 15, 177.21, 178.1, 178 8, 178 21, 178 23, 179.6, 181.2, 182 3, 182.22, 182.23, 183.10, 183 15, 184 1, 185 13, 190 3 (2 kinds of), 190 4, 192 9, 192 15, 192 21, 192 23, 192.26 (the 2 kinds of), 192 36, 193 1, 193 6, 202.77.
kusuma	cf michalea	I. 177 15 (as a remedy)
(campaka ?)	champaca, linn	
kusumbha,	carthamus	I 169 14, 172 33, 191.15
kausumbha	tinctorius, linn.	
(kamalottra)		
kuṭaja		I 172 16 (as a remedy for dysentery), 172 36 (uses of)
ku(ku)ṣmāṇḍa	Benincasa	I 169 18, 170 35; 171.33, 173
(ka)	cerifera, savi	3, 190 20, 191 9
kṛkalāsa	lizard	I. 188 7 (whose blood is used as a remedy for abscess)
	?	I 170 56 (remedy for).
kṛcchra	pain	I 173 14 (uses of)
kṛtamāla		I 171 23 (prescription to kill), 172 34 (,,); 173.4 (things which multiply); 173 13, (things which destroy), 173.27 (,,), 176 13 (,,), see also krimi
kṛmi	worm, insect	

kr̥ṣṇavetra (vetasa ?)	calamus rotang, L	I 171 28 (as a remedy).
kr̥ṣṇā	name of several plants.	I.170 45, 170 49, 171 23, 172 2, 202 5
kr̥ṣṇārjaka = kr̥ṣṇamallikā (tulasī)	ocimum sanctum, L.	I 202 42
kīṣṇopakuñjī = kr̥ṣṇajiraka	Nigella sativa, L, N indica	I 202 11
ketaka (kī) (dhūlipuspikā)	Pandanus odaratissimus wild	I 72 2 (plants growing on the coast of Sīmhala), 171 59 (as a remedy for all eye effections), 185.36, 192 40, 184 36, (as a remedy for diseases of spleen), 192 48 (as a remedy for long standing wounds).
keśa	hair	see kaca.
keśamustī	melia Bukayun, L	I 202.43
keśara (kesara)	rottleria tinctoria, mimusops elengi, or mesua ferrea.	I 169.21, 174 6, 177 20, 180 1, 192 48
keśarāja (rājī)	eclipta prostrata, L, wedelia calendulacea, ln.	I 202 55, 187 6 (makes one long-lived).
kokilākṣa (iksugandha)	hygrophila, spinosa, T Anders artanema sesamoides ?	I 189 11 (the root of the white variety as a remedy for consu- mption)
kotha	warts	I 147.16 (as a symptom of a kind of fever), 171.58 (remedy for).
kodrava	Paspalum scrobiculatum, linn	I.156 45 (bad effects of), 188 4 (as a remedy), 191.10 (,,), 202.70
koradūsā	same as the previous	I.169 3 (uses of), 173.33 (,,), 202.70.

kola (ka)	zizyphus jujuba, mill & lamk, Z laccifera, Z anoplia.	I.172.35, 184.30, 190.29, 190 30, 202.69 (five kinds of), 202 84.
koṣṭakī	luffa acutangula, roxb.; luffa echinata, roxb , luffa graveolens, roxb.; luffa pentandra, roxb	I 202 58
koṣṭha	bowels	I.172 38
kauntī	cf kuntī	I.202 16.
krūmi	worm, insect	I 165.1-3 (2 divisions of, external and internal- 4 sub divisions of the external variety) (20 types of) description of various kinds of); 192.14 (in the ear, remedy for), 192.18
kroṣṭukaśīrsa	a swelling between knee joint and thigh, in rheumatism causing pains.	(,,). I.166 49 (description of)
Kroṣṭupūcchā (pūcchikā)	Hemionitis cordifolia, L	I. 202.2
Kleda (na), kledī	discharge from a sore	I 179.5 (remedy for), 173.8 (preparation which causes), 173 10 (things which causes).
Kleśa	anguish	I 173 29 (remedy for).
Kloma	lungs	I 177 52 (prescription for the purification of).
Kvātha	decoction of several things	I 170 12, 170 42; 170.45, 170 58, 170 65; 170.74, 171.6, 171.8; 171 26, 171 28, 171.32; 171.36; 171 38; 171.43, 171.55, 171.57; 172 12, 173.30, 175.2, 175.3; 175.6, 175.7; 175.9,

		175 11, 175.14, 175 15, 175.17; 177 36, 177.37, 177 38, 177 45, 177.46; 182.6, 182 26, 183.6, 185 21, 192 6, 192.31, 192.42, 201.13, 201 25.
<b>Kṣāta</b>	one of the five coughs	I 149.1.
<b>Kṣaya</b>	consumption	I 149.1, 152 2, 152 3, 170.28 (remedy for), 173.29, (,,), 182.9, (,,), 189.11, (,,).
<b>Kṣava</b>	sneezing	I. 147.27 (caused by the odour of herbs)
<b>Kṣāra</b>	corrosive or acid or saline substance	I 171 40 (as a remedy for warts), 171.58 (remedy for piles), 173 27 (remedy for excessive phlegm), 174.20 (remedy for inflammation in glands of the neck), 179 6, 184.36, 186 11, 192 13, 192.15, 192.19, 193 8, 202 61 (called as yavāgraja)
<b>Kṣīra</b>	milk	I. 169.40 (of cow and buffalo), 169 41 (of white goat), (of women), 170.27, 170 37, 170.51; 170 53, 170 62, 170.64; 171.10, 171.22, 171.50, 171.54; 172.29, 172 31; 173.1 (quality of); 174 6, 174 8; 175 17; 177 10, 177 37, 177.40, 177 51 (of goat), 178.25, 180 7, 182.7; 182.8, 182 9, 182 27; 183.2; 185 36, 187 2, 187 8, (of a buffalo), 189 11 (of goat); 189.12 (,,); 190.17; 191.18; 191 20; 192 7; 201 28
<b>Kṣīrī</b>	name of several plants like Mimusops kauki, L.	I 202.45



Kṣīrīśa	?	I 171 43.
Ksudra (ka)	a kind of cough	I 150 3, 150.6
ksudrasaḥ	Phaseolus trilobus, car	I. 202.7.
ksudrā	a type of hiccough	I. 151.2, 151.4 (cause of).
ksaudra (cf kusuma)	michalia campaka.	I 170 26, 170 56, 170.58, 171 22, 171 25, 171.31, 171.45, 171 52, 171 65, 171 68, 172.14, 172.21; 172.29, 178 27; 181.1, 181 2, 181.6, 182.27, 192.41, 202.66
ksauma (umā)	linum usitatissimum, L	I 169.48 (oil from which, is used as a remedy).
khañja	a kind of rheumatism	I 166 43, 201.25 (in horses, remedy for).
khañjaṣṭha	wag-tail	I 178 5 (the use of flesh of), 184.6
khaṇḍa	candied sugar	I. 174.16.
khadira, khādira	Acacia catechu	I 170 32, 171.6; 171.8, 171 25, 171.26, 171.27, 171.36, 171.38, 174.15, 177.12, 190.92, 201.12, 202.38.
khadyotaka	a kind of worm	I 184 23.
khara	ass	I. 182.2 (urine used), 190.12.
khari	?	I 202.51
kharijūra (ka)	phoenix sylvestris, Roxb.	I 169 29 (as a remedy), 173.2 (quality of);
kharijūra	a scorpion	I. 191.16 (remedy for poison of)
khalvāṭa, nirīomatā	baldness	I. 176 1 (remedy for); 185 35 (,,), 187.9 (,,)
khuḍḍaka = khujjaka ?	Lipeocercis sarrata, L. ?	I 202.59
gaja	elephant	I 147 3 (the fever manifest in); 201.33 on the diseases of), 201.34.

APPENDIX 6—NAMES OF HERBS AND DISEASES IN G P 129

gajapippalī =gajakispā	scindapsus officinalis, schott	I 202 13.
gajabhakṣyā	the gum of olibanum tree	I 202 24
gajākuṣṭha		I 171 19 (as a remedy for a kind of leprosy)
gaṇikā	same as next	I. 174 17 (use of )
gaṇikārikā =gaṇikā	premna spinosa	I 168.46 (use of the roots of )
gaṇḍamāla	inflammation of the glands of the neck	I 170 68 (sternutatory remedy for), 174 22 (an oily remedy for), 184 35 (remedy for); 186 5 (ointment for), 190.1 (remedy for), 192 10 ( , , )
gaṇḍīrika	tithymalus ankiquorum	I 170 68 (as a remedy), 171 30
gandha (ka) see also next	sulphur	I 176 6 (used in taila to remove louse). 202 65, 202 79
gandhapāsāṇa (=gandhaka)	sulphur	I 188 6 (cūrṇa, as a remedy for abscess), 202 65.
gambhārī gāmbhārī	gmelina arborea	I 168 46 (whose root is used as medicine), 173 2 (quality of ); 190 17 the use of dried root)
gambhīrā	a kind of hiccup	I 151 2, 151 11 (to be treated with highly potential drugs).
gara	poison	I 190 13 (ointment for), 191 13 (remedy for)
gaḍabharoga	a skin disease	I 171 41 (remedy for)
gardabhāṇḍa	Thespesia popul- neoides	I.202 8.
garbha	pregnancy	I 178 24 (herbs which aid the formation of), 178 25 ( , , )
gala	throat, neck	I 177.27 (remedy for the diseases of ).

garagapala	goitre	I.170 69 (ointment for), 173 5 (remedy for); 186 5 (,,)
galasundi	swelling of the glands of the neck	I.177.25 (medicine for).
gavāksī (sa)	cucumis maderaspatanus etc.	I 202.48
gavādanī (= aśpotā gokarna)	clitoria ternatea linn	I 202 48
gāṅgeṇulī	a grain (suśruta) or uraria lagopoides, Dc	I 202.50
gūḥkarṇī	clitoria ternatea or Alhagi maurorum	I 202.48
gīṁ alhka	wrightia antidysenterica	I 202 15
gugḡulu	bdellium (amyrus agallochum)	I 170 41 as a remedy, 170.77, 171 2, 171.4, 171 6, 171 12, 173 12, 177 84, 178 6, 183 7; 184 4, 188 12, 190 29; 201.6; 201 20, 201.22, 202.78
gūṇṇī	berry of Abrus preatorius	I 156 43 (growth of piles resembling), 171 41 (use of fruit of), 176.2 (use of cūrṇa of), 176 3 (use of fruit of), 177 15 (the root of), 177 28 (the root of); 184.9 (the root of white variety of); 184 33 (use of cūrṇa of), 189 14 (use of the root of the white variety of)
gūṇṇī	pill	I 170.49 (of certain herbs as remedy); 171 4 (,,), 171 58(,,) 180 8 (,,), 182 13 (,,)
gūḍī	molasses from the sugar cane.	I 159 14 (as a cause of urinary disease); 169 52 (properties of), 169 53 (,,), 169 55 (,,);

169 61 (effects of), 170 22 (,,),  
 170 29 (,,), 170 39 (use of),  
 170 43 (,,), 170 49 (,,), 170  
 54(,,), 170 65(,,), 171 15 (mixed  
 with rice, use of), 171.33 (as a  
 remedy), 171 31 (,,), 171 50  
 (,,), 171 63 (,,), 172 23 (,,),  
 173 5 used as an ointment),  
 173 25 (used as a remedy),  
 174 16 (,,), 176 8 (as an  
 ointment), 178 6 (used in a  
 dhūpa). 182 2 (the property of  
 oil), 182 5 (use of), 183 4 (,,),  
 183.7 (,,), 184 19 (,,), 184 36  
 (as a remedy for disease of  
 spleen), 184 37 (as a remedy for  
 pains), 185 19 (effect of), 185.  
 26 (as a remedy for diarrhoea),  
 186 13 (use of), 190 8 (removes  
 insects in the stomach), 191 9  
 (as a remedy for poison), 191 20  
 (,,), 192 3 (use of), 202 35

guḍūci

cocculus  
 cordifolius

I 167 58 (as a remedy) 167 59  
 (,,), 170 9 (,,), 170 20 (,,),  
 170.30 (,,), 170 39 (,,), 170.  
 40 (,,), 170 44 (,,), 171.6  
 (,,), 171 17 (,,), 171.28 (use  
 in combination to live 100  
 years), 171.66 (as a remedy),  
 172.26 (,,), 172.27 (,,), 173  
 15 (,,), 174.2 (used in the  
 preparation of brāhmī ghṛta),  
 174 4 (as a remedy); 174 13  
 (,,), 175.3 (,,), 175 6 (,,),  
 175 8 (,,), 175 10 (,,), 175.  
 12 (,,); 175.15 (,,), 177 34  
 (,,), 183.11 (,,), 186.1 (as a  
 remedy for urinary disease),  
 190.32 (as a remedy), 192 5

		( , ), 192.33 (used in the preparation of brāhmi ghṭa 192.36 (effect of), 201.27 (a remedy for horses), 201.28 202.85.
guṇḍā	Scirpus kysoor, Roxb.	I 202.49
guṇḍikā	flour	I.161.6 (benefits of takings),
gulma	a chronic enlargement of the spleen	I 160.1 (diagnosis of), 160.7 (nature of growth of), 160.3 (neglected abscess becomes), 160.38, 160.40 (description of), 160.43 ( , ), 160.46-17 (symptoms of a type of), 160.48 (an incurable variety of, affects women), 160.53 (sometimes resembles pregnancy); 160.54 (symptoms of), 160.60 (symptoms of imminent); 168.42 (indication and remedy for); 170.17 (remedy for); 170.52 ( , ); 172.3 ( , ); 182.26 ( , ), 189.3 (remedy for pain due to), 192.25 (remedy for); 193.10 (cūrṇa for).
guha	Hemionitis cordifolia	I. 202.2.
gṛdhranakhī	Asteracantha longifolia	I 202.59.
gṛdhrasī	pain in the heels, toes and throat in rheumatism	I 166.51.
gṛdhrādānā	?	I. 202.59
gṛhadhūma	name of a plant	I 171.44 (as a remedy for dental affections);
dhundhu-māra	(suśruta ivf)	I 171.53 (use of) 177.19 ( , );
garika	kaolinum or silicate of alumina and oxide of iron	191.22 ( , )

go	cow	<i>ājya</i> (clarified Butter) I 170.35 (as a remedy for apasmāra), 185 21 (as a remedy), 186 11 (for piles)
		<i>ghṛta</i> (ghee) I 177 19 (used as remover of pain), 189 9 (to remove poison), 191 14 (used in pain due to scorpion bite), see also <i>ghṛta</i>
		<i>ksīra</i> (milk) ( <i>payah</i> ) I 172 15, 174 22 (as a remedy for ganḍa-mālā), 178 24, 189 3 (for pain due to enlargement of spleen), 190 29, 201 26 (to be given to lean horse) see also <i>dugḍha</i> . <i>jala</i> see below <i>mūtra</i>
		<i>takra</i> (curd) I 169 45 (removes the derangement in 3 humours)
		<i>danta</i> (tooth) I 178 3
		<i>navanīta</i> (butter) 177 57 (for filling wounds)
		<i>purīsa</i> (dung) I 176 12 (used for ear ache), 177 39 (for remittant fever).
		<i>mūtra</i> (urine) I 170.41 (for rheumatism), 170 48, 170 65, 171 16 (as ointment); 171.31, 172 39, 176 6 (to remove louse), 179 10, 183 17 (for piles); 183 19 (for leprosy), 190 1 (for inflammation of neck); 190.10 (for leprosy), 190 12 (,,), 190 13 (for scab), 190.20 (for well-being of the limbs), 192 28 (for scab), 193 4 (for apasmāra), 193 8, 193.14 (for fevers), 201.25 (for diseases of horses), 201 32.

		<i>rasa</i> (curd, buttermilk) I 159 14 (harms of using in excess),
goksura (ka)	Tribulus lanuginosus	I 168 47 (use of), 170 42 (,,), 170 46 (,,), 172 9 (,,), 173 2 (quality of), 177 36 (use of), 177 44 (,,), 184 29 (use of the root of), 189.2 (use of the root of). 192.43 (use of), 202 4
godhūma	wheat ( <i>Triticum</i> <i>sativum</i> ), also the name of a medi- cinal plant.	I 169.4 (use of), 173 1 (qua- lity of), 182 4 (use of its cūṇa to make one beautiful).
gopavallī =gopā, muruva ?	Sansevieria Rox- burghiana, Schult	I 202.31.
gopī=gopa	a particular class of plants	I 202 31
goraksa=rsabha	a kind of medici- nal plant	I 186 3 (use of the root of)
gora(o)cana(nā)	a yellow orpiment prepared from the bile of cattle	I 180 4 (use of), 182.15 (,,), 185 9 (,,), 185 11 (,,), 185 12 (,,), 188 11 (,,), 192 21 (,,)
gośīrṣa	a kind of sandal- wood, or droṇa- puspi	I 202.28
gostanukā	cow's dug ? , a kind of red grape ?	I 202 30.
gohālika	name of a plant	I 186 1 (use of root of)
granthanāḍī	swelling and hardening of the blood vessels of next	I. 173 27 <sup>8</sup> (remedy for)
granthī(ka)	name of several plants and bul- bous roots.	I 179.7 (use of), 192 16 (use of); 202 12.

APPENDIX 6—NAMES OF HERBS AND DISEASES IN G P. 135

?	swelling and hardening of the vessels of the body	I 188 8 (remedy for)
granthivisarpa	a type of dry spreading itch	I 163 16
graha		see under jvara
grahaṇī	diarrhoea	I 157 1 (symptoms of), 157 16 (causes of), 157 26, 157.27 (one of 8 dreadful diseases difficult to cure), 170 17 (remedy for), 183 1 (,,), 185 25 (,,), 185 26 (,,).
grīvā	neck	I 171 45 (remedy for pain in) 190 2 (,,)
grīṣma	summer	I. 182 1 (curd not recommend- ed in), 190 24 (herbal remedy for troubles due to), 201 27 (prescription for horses to be given in)
ghaṇṭika =ghaṇṭaka	Bignonia suaveoleus	I 202 34.
ghanastana	cf ghanasvana =Amarantus polygamus	I 202 57
gharm	heat	I 190.25 (remedy for troubles due to)
ghṛta	ghee, preparation of with several medicinal plants etc	I. 169 16, 169 46, 170 40, 170 44, 170 50, 170 52, 170 53, 170 62, 170 65, 171 8, 171 35, 171 54, 171 57, 171 60, 172.3, 172 5, 172 8, 172.25, 172.29, 173 1, 173 26, 173 31, 174.1, 174 2, 174 9, 174.16; 177 29, 177.51, 177 54, 177 58, 178 26, 181.1; 181 2, 182.3, 182 4, 182 15, 182 23, 184.3, 184 13;



		188 1, 189 9, 191.7, 191 12; 192 25, 192 31, 192 33, 193 9, 201 6; 201 26.
ghṛitakumārī ( <sup>o</sup> kumārīkā)	Aloe indica	I. 191 24 (leaf of, as a remedy for itching)
ghoṭā	cf ghoṭa = a kind of reed	I 202 82.
ghoṭī	cf above	I 202 82
ghoṣā (=karkata- śrugi monier williams)	Anethum sowa.	I 177 17 (fruit of; used as remedy for jaundice), 186 10 (as remedy for piles).
lakṣmāṇa (ka)	cassia tora	I 176 10 (seed of, as remedy for headache), 202 56.
lakṣmāṇa	a kind of serpent	I 177 15 (ointment for)
lakṣu	eye	I. 177 1 (remedy for disease of), 177.8 (,,), 177.14 (,,), 181 1 (,,), 187 7 (,,)
lakṣu	name of the castor-oil plant	I 169 14 (quality of).
lakṣu	chick-pea (cicer arietinum)	I 156 45 (quality of), 169 7 (,,).
laturjāta	an aggregate of four substances	I 202 68
latusthaka	quartan fever	I 147 43, 147 57 (cause of); 147 59 (,,), 147 61 (when becomes incurable)
lāṇa	sirium myrti- folium	I 171 56 (use of), 172 18 (,,), 173.23 (,,), 174.5 (,,); 174.9 (,,), 175 4 (as a remedy for all jvaras), 175 10 (,,); 175.13 (,,), 177 15 (as an ointment),
	Caesalpina Sappan	177 33 (the red variety; use of); 177 75 (use of), 178.19, 179 1 (red variety, used for teeth), 182 23 (as an ointment)

		for poison), 183 6 (as a remedy for rheumatism), 183 11 (use of the red variety), 184 24, 185 13, 185 32, (as an ointment for eye diseases), 192 20 (used in oil), 192 26 (used for removing poison), 202 28 (white and red varieties)
carma (Kustha)	a type of Leprosy called	I 164 19 (symptoms of See below carmaikakustha)
carmakasā	Mimosa alstergens	I 202 47
carmakīla	wart (skin excre-scence)	I 156 56 (caused by piles, description of), 171 40 (use of instruments for)
carma	?	I 202 47
carmaikakustha	a type of leprosy caused by wind and phlegm )	I 164 8
cavyā (Cavana)	Piper chaba	I 170 52 (as a remedy); 170 61 (,,), 202 69
cavyācāraṇa	cf previous	I 169 11 (as a remedy)
cāṅgerī	wood-sorrel	I 169 13 (quality of)
cakitsā	ther apeutics	I 168 24 (four sections of),
citra	a kind of grass ?	I 183 5 (as a remedy for rheu-matism), see next
citraka	Phembago Zeylanica	I 169 11 (as a remedy for cough), 170 52, 170 62, 171 45, 171 50 (for cold), 172 2 (for different diseases), 172 6, 174 4 (for different diseases), 174 13 (,,), 174 17 (in taila for pains), 174.19 (in taila for all diseases), 175 9 (for all fevers), 177.66; 181 4 (use of the root of); 183 5 (for rheumatism), 186 8 (as an ointment for rheumatism);

		186 14 (effect of taking it with water), 189 10 (the red variety, as a remedy for jaundice), 192 1 (for different diseases), 192 24 (,), 192 45 (used in taila), 201 9 (used for healing the wounds of horses), 201 11 (use of the cūrṇa of), 202 69
Girabīlvaka	Pongamia glabra	I 202 80
cillaka	a kind of pot herb	I 173 19 (effect of decoction of)
cullaka	a five-place ?	I 191.11 (the 3 varieties of, the uses of).
coca	the bark of cinnamon	I 202 20
coraka	Trigonella corniculata	I 202 21
chatra	Andropogon schoenanthus	I 202 41
chatrāki	Agaricus campestris ?	I 202 41
chardana, chardi	causing vomition, vomiting	I 147 4 (as an effect of deranged <i>kapha</i> ), 170 32 (remedy for) 170 33 (,,), 170 34, 172 17 (,,), 183 10 (,,), 183 11 (,,), 190 32 (,,)
chāga	goat	(payah milk) I 172 15 (for children), 177 14 (for certain eye disease) 177 33 (for getting an attractive face), 177 51, 183 6, 183 8 (for apasmāra), 186 4 (for certain diseases), 187.10 (in an ointment for eyes).  <i>mūtra</i> (urine) I 177 15 (for certain eye disease) 177 82, 181.9.

APPENDIX 6—NAMES OF HERBS AND DISEASES IN G.P. 139

chinna	one of the 5 kinds of cough	I. 150.3
chinnaruḥā	Clerodendrum phlomoides.	I 202 33, 202.84.
chinṇā	?	I 202 84
jathara		see udara
jatharī		see plīha,
jambhīra	citrus limonum	I 156.45 (aggravates the wind in piles), 169 20 (controls phlegm and wind), 171 46 (effect of decoction of ), 172 35 (quality of )
jambu(bū)	Engenia jambo- lana	I 169 26 (the quality of the fruit of ), 170 27 (used when there is discharge of blood), 170.33 (used in decoction for vomitting), 173 19 (effect of decoction of ), 183 14 (the fruit of , used in dhūpa for all fevers), 190 23 (the use of leaf of ), 192 47 (the 2 varieties of , used in taila for long standing wounds)
jayantī(tikā)	Sesbania aegyp- tiaca	I 170 11 (as a remedy), 173 16 (the quench the thirst in fever), 177 66 (use of the root of white kind of ), 183 6 (used in decoction), 202.81
jayā	same as previous or Abutilon avicennae ?	I 202 81
jarā (jarjara)	old age	I 149,20-21 (the diseases of ), 174.11 (remedy for the diseas of)
jala, toya	water	I. 169 67 (of a mountain sprin), 169 62, 172 36 (use of ) 173 31 (use of hot), 175.11,

		175 13 (use of hot), 177 59 used in the preparation of ointment), 177 61, 186.9 (to stop bleeding), 190 20 (for the well-being of the limbs), 190 27 (as remedy for cold), 191 13 (for the removal of poison), 191 21 (for the removal of pain), 192 25 (in the treatment of piles), 192 39 (use of boiled),
jāḷajambū	a kind of jambū ( <i>Eugenia jambolana</i> )	I 202 11.
javā = japā	china rose ( <i>Hibiscus rosa sineus</i> )	I 172 6 (the flower is used with water by women)
jāḷī (dhātakī)	Wood <i>fordia floribunda</i>	I 169 32 (to remove bad effects of <i>kapha</i> and <i>pitṭa</i> ), 171 65 (to remove certain pain in women)
jāṭi(tī)	<i>Myristica fragrans</i>	171 49 (used in disease of ear), 172 2 (for different diseases), 173.16 (quality of), 173 25 (use of), 177 20 (the chewing of), 177 25 (use of <i>cūrṇa</i> of), 184 30 (use of root of), 190.30 (for cough), 192.20 (its use in <i>taila</i> ), 192 31 (used in ointment)
jāṭī	<i>jasminum grandiflorum</i>	I 171 59 (for eye disease), 177 2 (,,), 185 31 (,,)
jāṭhūgulakā	"	I 179 1 (as an ointment for teeth)
jārakā	digestive	I. 172.29 (medical preparation known as)
jāraṇa	digestor	I. 173.7 (preparation known as).

jāla	omentum ?	I 171 41 (a remedy for garda-bharoga—a skin disease)
jālinī	a certain boils appearing in the prameha disease	I 159 12, 159 27 (symptoms of)
jungīṇī(nī) (ajaśṛngī)	Odina wodier	I 177 18 (root used as remedy for piles), 190 2 (asa, used as remedy for pain in arm and neck)
jihvā	tongue	I 182.14 (remedy for removing burning sensation in)
jihvikā	a kind of fever ?	I 177 26 (remedy for)
jīmūta	Luffa foetida or a similar plant	I. 172 36 (use of), 202 59.
jīraka	Panicum miliaceum	I 170 61 (use of), 177 54 (,,), 192.24 (as remedy for different diseases), 193 1 (use of the cūrṇa of), 202.19
jīvaka	one of the principal drugs of astavarga Terminalia tomentosa or Coccinia grandis	I 202 52
jīvaśāka (=mesaka)	a kind of portulaca plant	I. 202 52
jñānamāna	?	I. 202.80
jyotis	fever manifest in herbs (osadhi)	I 147 3
jyotismatī	Premna spinosa	I 172 6 (use of petal (dala) of), 172 31 (use of the taila of the root of), 173 16 (various qualities of) 174 9 (use of), 174 18 (used in a taila), 177 30 (use of the fruit of),
jvara	fever	I 146 2 (as a synonym of vyādhi), 146 10 (the basis for the 8 fold classification of), 147 1 (symptoms of), 147 7 (marks of a kind of), 147 8

(,,), 147 11 (symptoms of a kind of), 147 19 (,,), 147 25 (caused by fatigue by stages), 147 28 (symptoms a kind of), 147 30 (the dreadful type of), 147 32 (two broad-divisions of), 147 35 (when contrary symptoms are manifest in), 147 39 (curable or incurable depending on the dosas), 147 40 (form of a type of), 147 45 (nature of), 147 46, 147 49 (duration of), 147 67 (description of a kind of), 147 73 (which becomes incurable), 147 75 (called Hārīdrka), 147 76 (description of nocturnal), 147 77 (description of *paurva rūtrika*<sup>o</sup> (relating to previous night), 147 81 (symptoms of a type of), 147 82 (marks of control of), 170 1 (8 kinds of), 170.2 (remedy for), 170 3 (,,), 170 5 (,,), 170.7 (,,), 170 8 (,,), 170 9 (,,), 170 10 (,,), 170 11 (,,), 170 12 (,,), 170 24 (,,), 171 32 (,,), 171 36 (,,), 171 51 (influence of fasting on), 172 16 (remedy for), 172 18, 172 24 (preparation to be used when fever comes down), 173 17 (remedy for); 173 20 (the decoction which used in excess causes), 175 2 (fasting as first step in the treatment of), 175 3 (decoction for), 175 4 (,,), 175 7 (,,); 175 8 (,,); 175 9 (,,), 175 10 (,,), 175.11 (,,), 175 13 (due

		to <i>kapha</i> and <i>vāta</i> , hot water to be given for thirsty in), 175 14 (decoction for), 175 15 (,,), 175 17 (,,), 177 37 (,,), 177 39 (,,), 177 40 (,,), 177 43 (remedy to remove burning sensation in a kind of fever), 180 10 (inceuse for <i>dākinī</i> ), 183 11 (as a remedy in fever), 183 13 (incantation remedy for), 183 14 (inceuse for), 184 9 (incantation for), 185 34 (remedy for all types of), 188 11 (ointment for a kind of), 188 12 (inceuse for), 189 5, 189 6 (remedy for a kind of), 190 31, 193 12 (remedy for), 193.15 (inceuse for), 197 54.
jhasā	Urtica lago- podoides	I 202 4.
ḍundubha	a kind of snake	I 191 6 (remedy for the removal of poison due to)
takṛa	butter milk	1 169 44 (use of), 170 19 (its use in piles), 173 7 (use of), 177 49 (,,), 184 29, 184.30, 184 31, 184.36, 185 24, 188 8, 190 14, 192 13, 193 6, 201.10
tagara	Tabernaemontana coronaria	I 171 16 (use of), 171 17, 174 9, 176 15, 177 12, 177 49, 180 1, 182 14, 183 2, 191 17, 192 21, 202 20; 202 56.
ta(tā)ḍāga	a pond	I 169 36 (quality of the waters of)
tanḍula	rice (use of the waters of)	I 169 54, 170 54; 171 67, 171 68, 172 20, 177 3, 177 32, 181 5, 182 28, 185 24, 185 25, 185 27, 186 5, 188 9, 190 6, 190 32, 191 7, 191 8
tanḍuliya(ka)	Amaranthus polygonoides	I 169 15 (to remove poison), 171 68 (use of the root of),



		172.21, 177 2 184 29 (use of root of ), 191 7 (,,), 202 57
tandra(ā)	fatigue exhaustion	I 147 6 (an effect of fever), 147 10 (one of the symptoms of fever due to deranged ślesma and vāyu), 147 11 (in fever due to deranged ślesma and pitta), 147 17, 147 23
tamaka	a kind of cough (asthma)	I. 150 3, 150 11
tarkāri	Sesbania aegyptiaca	I 169 11 (controls cough)
tāpya	mineral substance obtained from Tāpū	I 202 63
tāmbūla	betel, arecanut etc [Piper betle leaf etc]	I. 177 23 (remedy for sore-mouth due to), 191 12 (,,), 177 63 (as a remedy), 178 1 (as charm), 178 2 (,,), 178 15 (,,), 181.1 (as a remedy for eye-sore).
tāla	Borassus flabelliformis	I 173 3 (quality of )
tikta (ka), tiktī	a kind of taste (bitter)	I 173 17 (things which are) 175 6 (use of), 177 22 (use of vegetable of the quality of),
tiktaghṛta	ghee prepared with bitter herbs	I 171 33 (use of)
tiktatumbī	a bitter gourd (Lagenaria vulgaris)	I 202 57.
tiktavallikā	Sansevieria Roxburghiana	I 202.18
tiktā	name of a medicinal plant See Monier Williams	I 171 32 (use of decoction of), 175 17 (,,), 202 20, 202 83
tiktākṣī	?	I 202.48,

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tiktālāvu	<i>cf tiktā tumbī</i>	I 202 57
tintidīphala	fruit of Tamarindus indica	I. 169.23 (quality of), 173 6 (use of)
tinduka	Diospyros embryopteris	I 169 27 (use of), 173 19 (,,), 192 47 (,,)
timira	partial blindness	I 147 10 (as a symptom of a type of fever), 171 56 (remedy for), 171.57 (,,), 171 58 (,,), 171 62 (,,), 177 3 (,,), 177 4 (,,), 177 6 (,,), 177 7 (,,), 177 11 (,,), 177 15 (,,), 185 33 (,,), 192 41 (,,)
tīla	Sesamum indicum	I 169 47 (use of the oil of) 170 21 (use of), 171.22 (,,), 172 26 (,,), 176 16 (,,), 177 2 (use of flowers of, in the treat- ment of disease of eyes), 177 55 (use of oil of), 177 56 (use of), 177 61 (use of oil of), 177 73 (use of), 178 21 (use of oil of), 182 5 (use of), 182 16 (,,), 184 7 (use of oil of), 184 15 (,,), 185 3 (merits of using the black variety in homa), 185 4 (merits of using in homa), 185 29 (use of oil of), 185 31 (,,), 186 1 (use of), 186 12 (use of the black variety of), 190.22 (use of), 191 23 (,,), 201 7, 201 10
tīlaka	symplocos racemosa ?	I 171 40 177 66 (used as a churn), 178.7 (,,), 178.19 (,,), 182.19 (,,); 185 9 (,,), 185 10 (,,), 185 11 (,,), 185 12 (,,)
tugāskṣīr	tabāshīr (bamboo manna)	I 202 30.

tunda' aḥā	momordica	I 202 81
	monadelphica	
'aṇḍi	a kind of gourd?	I 202 81
turaḍaḥ turaḍi	the gourd	I 172 4 (fruit of, use of) 181.8
	lagenaria vulgaris	
'tiyala	a kind of fever	I 147 13, 147 56 (nerves
	tertian)	affected by), 170 6 (remedy
		for), 170 7 (, ),
tana	thrust	I 147 11 (as a symptom of a
		kind of fever), 147 16 (,,),
		147 23 (,,), 170 43 (remedy
		for), 173 31 (, ), 183 11 (, )
tajati	sansaviera	I 202 18
	Roxburghiana?	
tala	oil	I 169 62, 173 25, 173 28, 173
		31, 174 1, 174 12, 174 18,
		174 19, 174 23, 176.6, 176 11,
		177 19, 177 33; 177 42, 177 75,
		179 8, 182 10, 184 21, 187 9,
		191 16, 192.6, 192 7, 192 9,
		192 11, 192 12, 192 13, 192 14,
		192 22, 192 30, 192 42, 192 46,
		192 48, 193 7, 201.14, 201 18,
		201 32.
tamra	coloquintida and	I 169 19 (effect of)
	other cucumbers	
talaiṇa (ka)	the three spices	I 171 59, 172 2c, 177 7, 182 26
	(black and long	185 27, 185 31, 193 1; 193 4
	pepper and dry	
	ginger)	
trikāṇṇaka	Asteracantha	I 170 55 (used as a remedy)
trikāṇṇa	longifolia	
trijāṇṇaka	the 3 spices	I 202 68
	(mace, cardomons	
	and cinnamon)	
traputa (ti)	a kind of pulse	I 202 47, 202 70
	'lathyrus sativus)	
	or eleteria	
	cardamomum	

*triphala	the 3 myriobolans I	167 57 (as a remedy for all diseases), 167 58 (use of, 167 60)
	(fruits of terminalia chebula, T <sup>o</sup>	170 24, 170 33, 170 34, 170 41
	Bellerika, and	170 47, 170 48, 170 52, 170
	phyllanthus	57, 170 58, 170 72, 170 77,
	Emblica	171 2, 171 4, 171 7, 171 8,
		171 12, 171 22, 171 23, 171 28,
		171 31, 171 32, 171 37, 171 38,
		171 42, 171 44, 171 45, 171 54,
		171 56, 171 57, 171 58, 171 59,
		172 26, 172 27, 172 10, 173 14,
		174 4, 174 14, 175 3, 175 11,
		175 17 (?), 176 8, 176 9,
		177 7, 177 83, 181 3, 182 23,
		183 5, 184 4, 184 11, 184 14,
		185 20, 185 28, 185 31, 185 34,
		186 9, 187 7, 190 11, 190 31,
		192 2, 192 39, 193 3, 193 13,
		201 12, 201 18, 201 25, 201 33,
		202 26
tribrt	cf trivṛt?	I 170 24 (as a remedy)
tribhangī	?	I 202 47
trivṛt	Ipomoea	I 170 49 (as a remedy, 192-
	Turpethum	26, 193.8, 202 47
trisugandhi	the 3 spices (mace, I	202 68
(=°jāta)	cardamoms and	
	cinnamon	
tryāhika	fever	I 189 13 (charm for cure of)
tryūṣaṇa	see trikaṭu	I. 170 21 (effect of), 170 52
(=trikaṭu)		(use of), 182 25, 192 24,
		192 40, 192 43, 202 13
tvac	bark;	I. 170 74 (decoction of), 170 78
	cinnamon.	(use of), 171 30, 183 1, 185 13
		(use of the leaf of), 185 26,
		202 20, 202 68
damśa (ka)	a common fly	I 191 5 (remedy for the bite
		of), 191.9 (,,)
daṇḍāpatānaka	a type of rheumatism	I 166 40

dadru	a kind of leprosy	I 164 9, 164 10, 164 24 (symptoms of), 171 19 (ointment for), 171 20, 190 11, 190 13, 192 29
dadhi	curd	I 169 12 (quality of), 171 57, 171 65 172 21, 173 7, 182 1, 182 22, 182 25, 184 4, 186 1, 187.5, 188 4 (of buffalo, use of), 193 8, 201 10
danta	tooth	I 171 45 (remedy for ache of), 173 8, 177 20 (remedy to strengthen), 177 22 (remedy for wounds of), 177 28 (remedy to remove the infection of), 177 29 (remedy which prevents the shaking of), 177 31, 179 1, 179 2, 181 10, 184 31, 185.37; 189 2, 191 21, 192 19, 201.35.
danti (tikā)	croton polyandrum	I 171 14 (use of fruit of) 186 8 (use of), 202.32
daṇḍura	frog	I 191.19 (remedy for the poison due to).
daśamūla (lī)	the ten roots [trikaṇṭaka, both kinds of brhati, prthak-parṇī, vidāri-gandhā, bilva, agnimantha, tuṇ-tuka, pāṭalā kāśmarī]	I 170 42 (use of the decoction of) 171 64 (,,), 172 12 (,,), 173 22 (use of), 174 15 (,,).
daṭṭaka	"	I 202 83
dāḍīma	punica granatum	I 169 20 (effect of), 169.59 (,,), 172.35 (use of), 173 6 (,,); 176 17 (,,), 177 17 (use of the flower of), 202 45
dāru (deva dāru ?)	Pinus deodara (Cedrus deodara)	I. 170.42 (use of decoction of), 170.58 (,,), 171 53 (in oint-

		ment), 179 6, 192.15, 202.77. see <i>dāivī</i> and <i>devadārūka</i> .
<i>dāivunīśā</i>	a species of <i>curcuma</i>	I 202 32
<i>dāivī</i>	<i>Curcuma Aromatica</i> or <i>Xanthorrhiza</i>	I 170 58 (use of decoction of), 170 72 (effect of), 170 78 (,,), 171 52 (use in ointment)
<i>dāha</i>	burning sensation	I 147 24 (fever caused by), 147 27 (caused by inhalation of poison), 147 28 (a symptom of a fever), 147.31 (precedes a fever), 177 36 (remedy for), 183 11 (,,), 173 13 (things whose excess use cause)
<i>dāhaśūla</i>	internal heat ?	I 170 47 (remedy for)
<i>digbhrama</i>	perplexity	I 147 31 (precedes a fever)
<i>dīpana</i>	digestive, stimulating	I 168 20, 168 21, 168 46 (the roots of 5 herbs which are), 170 44, 170 61, 173 13, 173 17
<i>dīpyaka</i>	a species of plant	I 202 18
<i>dīrghavṛnta</i>	<i>Colosanthos Indica</i>	I 202 26
<i>duḥ sparśa</i> (= <i>durālabhā</i> )	<i>Alhagi Maurorum</i>	I 202 54
<i>dugdha</i>	milk	I 172 12, 177 29, 177 39, 184 18, 185 19, 187 3, 190 25, 191 9, 191 11, 201 20
<i>durālabhā</i> ( <i>duḥsparśa</i> )	<i>Alhagi Maurorum</i>	I 175 4 (decoction of), 175 5, (use of), 178 21 (,,), 202 54
<i>durgandha</i>	bad smell	I 192 23 (remedy for)
<i>dusta</i>	synonym of disease ( <i>vyādhi</i> )	I 146 2
<i>dūrvā</i>	<i>Panicum Dactylon</i>	I 164 23 (a kind of <i>kuṣṭha</i> resembles), 170 78 (use of), 171 29 (,,), 172 6 (,,), 172 17 (,,), 173 23 (,,), 177 17 (,,), 184 17 (used in charm), 190 13 (use of); 190 23 (,,), 190.32 (,,), 201 23 (use of, in the treatment of horses)

devakāṣṭha	Pinus Devadāru	I 170 2 (use of), 202 77 or some other wood
devatāḍaka	Lipeocercis Serjata	I 202.59
devadāru (ka)	Pinus Devadāru	I 173.12 (use of), 174 8 175 11, 176 11, 180 2, 183 2 183 6 (used in decoction), 185 35 (use of cūrṇa of), 191 22, 192 8, 192 26, 193 3 193 6, 202 77
doṣa	disorder of the humours	I 146 5 (the disease remains lodged with the characteristic), 147 8 (the advance of which after 8 days as characteristic of a fever)
dravanti	Anthemicum Juberosum	I 173 15 (use of)
grākṣā	vine (Vitis vinifera)	I 173 2 (quality of), 169 29 (effect of), 193 11 (as a remedy), 193 12 (,,), 193 13 (,,), 202 30
drāvaya	distillation	I, 202 43
drumatvac	tree bark or bark of Erythrina Indica.	I. 171 30 (use of)
divyavāṣṭi = (yā m madhu)	liquorice ? (Glycyrrhiza glabra)	I 186 5 (the root of which is used as remedy for swelling in neck).
dhanakṛt	?	I 202 41
dhanva (ka), dhanyāka	Coriandrum Sativum	I. 169 32 (as a remedy), 170 2, 170 14, 170 52, 171 35; 175 8, 175 9, 177 19; 177.21, 183 11, 192 24, 193 6
dhanvavāsa (vavāsa)	Alhagi Mauro- rum cf Fagonia Arabica	I 202 54
dhanvi dhātaki	?	I 202 8
	Grislea Tomen-	I 179 5 (used in oil), 181.10

	tosa	(use of the flower of), 182 7 (use of), 184 15 (,,), 202 27.
dhātu	an essential ingredient of the body	I 173 28 (remedy for the decline of), 174 7
dhātukāśī= ( <sup>0</sup> kāśīsa)	red-sulphate of iron	I. 202 62
dhātrī	Emblīca officinalis	I 170 31 (use of the black variety of), 170 45 (,,), 170 55, 170 58, 171 20, 171.25, 171.26, 171 31, 171 52, 172 7, 172 13, 172 24, 172 26, 202 25
dhānya	grain	I 159 14 (newly harvested, as a cause of <i>prameha</i> )
dhāmanī	Hemionitis Cordifolia	I 202 5
dhāmārgavah	Luffa foetida or a similar plant	I 172 37 (use of), 202.58
dhustūra (ka)	thorn apple (Datura Alba, Nus, or D nilhum-matu)	I 170 69 (use of), 177 19 (use of), 180.9 (,,), 184 20 (use of the flower of), 184.21 (use of the plant of), 191.20
dhūpa	an incense	I 177 84 (use of), 178 20 (of a flower, as a charm), 180 10, 184 6 184 22, 185 14 (as a charm), 193 15 (as a remedy.)
dhūma	smoke	I 190 30 (of certain herbs, the inhalation as a remedy)
dhīṣṭa	?	I 202 10, 202 41.
naktamāla (=karañja)	see karañja	I 202 80
nakhī	Unguis Odoratus	I 192 21 (use of)
nata (=tagara)	See tagara	I. 202.20
nadī	river	I. 169 36 (qualities of the waters of).
nadikāntī (nadikāntā ?)	Eugenia Jambolana ?	I 202 42
nandivṛkṣa (=tagara)	see tagara	I 202 9 (qualities of ),



nayana	eye	I 177 6 (ointment for)
naladamśana	?	I 202 77
navanīta	butter	I 169 43 (use of), 177 56 (of a buffalo, use of), 178 23 (,,), 180 7 (,,), 182 2 (,,); 182 8 (,,), 182.22, 184 2, 186.12, 187 11 190 3 (of a buffalo, use of), 190 4, 190 16 of a buffalo, use of)
nasya	sternutatory	I 172 30 (one of the five kinds of treatment), 170 4 (use of), 177 18 (,,), 177.56 (,,), 177 65
nāgakeśara (or nāga)	Mesua Roxburghi or M ferrea	I 178 1 (used as a charm), 202 22, 202 68
nāgapuspa	name of several plants <i>cf</i> nāgakeśara	I 180 1 (use of incense of)
nāgabala	uraria Lagopodi- oides	I 175 12 (use of cūrṇa of), 185 19 (use of), 190.4 (,,), 202 4, 202 50
nāgara (11)	dry ginger (zingi- ber officinale)	I 170 2 (use of), 170 11 (,,), 170 12 (,,), 170 22 (,,), 170 32 (,,), 170 42 (,,), 170 53 (,,), 170 55 (,,), 172 39; 175 12 (,,), 192 13 (,,), 192 15 (,,), 202 69
nāgataṅga	Citrus Aurantium	I 169 20 (quality of the fruit of), 172 35 (effect of).
nāgeśvara	<i>cf.</i> nāgakeśara	I 176 11 (use of), 185.13 (used in incense as a charm), 191 22 (use of)
nāḍi (ḍī)	a fistulous sore ?	I 171 1 (remedy for), 171 2 (,,), 171 3, 171 23, 188.3, 188 4
nāḍica	colocasia artiquorum	I.169 14 (quality of)
nāḍeyī	?	I 202 11 (another name of Jalajambū)
nābhi	navel	I 172.10 (an ointment for), 172.15 (remedy for swelling)

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		of), 182 27 (an ointment for), 193 10 (remedy for pain in)
nārikela	cocoanut (cocos nucifera)	I 169 28 (quality of), 173 3, ( , ), 189 12 (use of the flower of)
nārī	women	I.160 33 (effect of deranged vāta (wind) in), 170 60 (remedy for certain diseases of), 172 10 (remedy for easy child-birth for), 177 66 (a charm for), 180 8 (prescription for making them strong), 182 27 (an ointment for easy child birth for), 189 3 (remedy for certain disease of)
nālika nidāna	lotus flower ? symptoms	I 169 11 (as a remedy), I 146 1, 146 3 (of a disease, the five constituents of ), 146 4 (synonym of), 146 13 (descrip- tion of), 147 5, 148 1 (of <i>raktapitta</i> ), 150 1 (of <i>śvāsaroga</i> ), 151 1 (of <i>hikkāroga</i> ), 152 1 (of <i>yaksmaroga</i> ), 153 1 (of <i>arocaka</i> ), 154 1 (of <i>hrdroga</i> ), 155 1 (of <i>madatya</i> ), 156.1 (of <i>arśas</i> ), 157.1 (of <i>atisāra</i> and <i>grahanī</i> ); 158 1 (of <i>mūtrāghāta</i> ), 159 1 (of <i>prameha</i> ), 160 1 (of <i>vidradhi</i> ), 161 1 (of <i>udararoga</i> ); 162.1 (of <i>pāndusūtha</i> ), 163 1 (of <i>visarpādī</i> ), 166 1 (of <i>vātavyādhi</i> ); 167 1 (of <i>vātarakta</i> )
nīdigdhikā	small cardomoms (solanum Jacquin)	I.170 56 (use of the juice ( <i>rasa</i> ) of), 202.5
nīdrā	sleep	I.147 12 (in day, as a symptom of a kind of fever), 147 13 (always or not at all as a symptom), 147.28 (loss of sleep

		as a symptom of particular fever), 177 41 ( <i>anasya</i> which induces), 177 42 (,,)
nimba	Azadirachta Indica	I 167 59 (use of leaf of), 170 47 (use of), 170 71 (use of leaf of), 171 6 (used as a remedy), 171 8, 171 13, 171 28, 171 31 (used in decoction), 171 46, 171 54, 171 59, 172 33, 173 16, 174 4, 174 13, 175 8, 175 11, 175 15, 177 4 (use of the leaf of), 177 63 (use of the root of), 177 65 (use of the leaf of), 178 8 (use of leaf as a charm), 178 19 (use of, as a charm), 178 22 (use of the smoke of stick of), 179 9 (use of the leaf of), 183 19 (use of the leaf of), 185 31 (use of the leaf of), 188 10 (use of the leaf of), 190 9 (,,), 191 21 (use of the decoction of the bark of), 192 31 (use of the leaf of), 193 4 (use of), 193 6 (,,), 201 6 (use of leaf of), 201 10 (,,), 201 11 (,,), 201 12 (,,), 201 38 (,,), 202 84
niraha	enema not of only kind	I 172 42 (on the administration of)
nirupadi	Vitex Negundo	I 169 11 (use of, 169 59 (,,), 170 28 (,,), 170 68 (on the use of the root of), 170 76, 171 3, 174 4, 174 13, 184 9; 184 35; 202 37, 202 81
nirloṇatā	baldness	I 185 35 See <i>khalvāta</i> .
nīṣa	Curcuma longa	I 170 58 (use of), 171 19 (,,), 172 17 (,,), 172 21 (,,); 174 20,

		the 2 kinds of), 192 31 (use of).
niskvātha	decoction	I 172 22 See also kvātha
nisyandana	an oil to drip	I 174.18 (use of).
taila	down	
nīra	water	I 177 13, 193 13 (effect of hot)
nīla	Indian fig tree ?	I 171 65 (use of), 202 37, 202 50 (nīlavarpa) See nīli
nīlameha	a kind of urinary disease	I. 159 24 (symptoms of)
nīlavallī	Vanda Roxburi-	I 202 33
	ghu	
nīlikā	fever manifest in	I 147 3.
	water	
nīli (likā)	Indigo plant	I 170 38, 171 41, 176 8, 176 9, 177 11, 177 15, 177 28 (use of decoction of), 191 8 (use of the root of)
nīlotpala	blue lotus	I. 178 6 (use of the incense of), 178 15 (as a charm), 181 5 (as a remedy), 202 39
nīvāra	rice grown without cultivation	I. 169 3 (use of)
netra	eye	I 147 19 (cause of redness in), 171 53 (external application for the diseases of), 171 55 (decoction for the diseases of), 171 58 (remedy for the diseases of), 171 60 (,,), 177.12 (ointment for the diseases of), 177.12 (remedy for all diseases of), 177 13 (,,), 179 11 (,,), 202.62 (,,).
naipālī	fruit of wild date tree ?	I 202.64.
nyagrodha (vaṭa)	Ficus Indica	I. 170.72 (use of), 202 7.
pakṣāghāta	a kind of rheumatism	I 166.37.

pañkapaṣpati	² paṅka, paṣpaṭ I 202.63 (a kind of fragrant earth ²)
pañcakarma	the five kinds of I 172 30. treatment in medicine
pañcakola	the 5 spices (long I. 170 21 (use of), 202 69 pepper, its root, Piper chaba, plumbago and dry ginger)
pañcamūla (lī)	bilva and others I 171 50, 175.14 (use of decoction of). (the five roots)
patala	cataract, a film I 177 4 (remedy for), 177 15 over the eyes (,,), 185 33 (,,), 185 35 (,,); 189.1 (,,), 192.41
patola (lī)	Trichosanthes I 169 17 (use of), 171 6 (,,), Dioeca 171 13 (,,), 171 28 (,,), 171.32 (,,), 171.38 (,,), 171.41. (,,), 171.46 (,,), 173 24 (,,); 175 8 (use of leaf of); 175.11 (use of); 175.17 (,,), 179 11 (,,), 192.31 (use of leaf of), 192.39 (use of ) 193 6 (,,); 201.11 (,,), 201.12; 202.84.
patraśūka	² I. 202 45
patrāṅga	Caesalpinia I. 179 1 (use of ) Sappan (red sanders)
patrī	any thin leaf or I 202.24 plate of metal or gold ²
pathya	wholesome diet I 169 33, 172 33 (things which are), 202.25.
padma (ka)	lotus I 169 15 (use of the leaf of), 173 24 (quality of ), 174.5 (,,); 181 5 (,,), 183 11 (,,), 192 22
panasa	Artocarpus I 169.28 (quality of ). Integrifolia

payah	milk	I 170 65 (use of), 170 66 (,,), 171 60 (,,), 172 25 (,,), 172 33 (,,), 181 1 (,,), 181 10 (,,), 184 13 (,,), 184 29 (,,), 192 37 (,,), 192 38 (,,); 193 8, 201 '8 (use of, in the treatment of horses)
parināma (ārti, śūla)	pain due to indigestion, colic	I 170 48 (remedy for), 182 6 (,,), 185 20 (,,).
parkaṭī	Ficus Infectoria	I. 202 8
parnī (leaf of palāśa ?)	Butea Frondosa	I 192 5 (use of decoction of), 192 8 (used in oil), 202 36
parpata (ti) ka (kā)	a red colouring Oldenlandia	I 170 11 (use of), 170 13 (,,), 171 31 (,,), 171 36 (,,), 175 4 (,,), 175 5 (,,), 175 9 (,,), 175 13 (,,), 175 15 (,,); 192 39
palaukasa (sā)	name of various plants (Aster- cantha Longi- folia etc)	I 202.23, 202.78
palāṇḍu	an onion (Allium Cepa)	I 193 1 (use of).
palāśa	Butea Frondosa	I 170 69 (use of), 171 56 (use of the roots of), 177 15 (use of), 178 27 (use of seeds of), 186 11 (use of), 187 1 (use of the leaf of), 187.11 (use of the seeds of); 189 5 (use of the roots of), 192 7 (use of)
pallava (ka)	twigs	I 171 46 (from the five trees; use of), 172 5 (,,)
pavana	wind (one of the 3 humours in the body)	I 147 9 (effect of the deranged), 147.25; 147 34; 150.3, 150.6; 151 4, 156.49, 160.16, 160.30.
pākala	the fever mani- fest in the elephant.	I 147.3
pācana(ka)	digestive medicine	I 170.2, 173.7, 173 10.
pātala	Bignonia Suaveolens	I 168 46 (use of the root of) 192.4.

pāthā	Clypea Heina- ndifolia	I 170 11 (use of), 171.44 (,,), 172 10 (,,), 175 17 (,,), 177.59 (use of root of); 183.2 (use of ), 189 19 (use of root of), 193.12 (use of )
pāṇḍu	jaundice	I 162 14 (symptoms of), 162 8, 162.18, 162.19, 162 28, 170 23 (remedy for), 171 67 (,,), 184 29 (,,), 186 4 (,,), 190 26 (,,), 192 3 (,,).
pāda	foot	I 177 51 (an ointment for, to remove heat).
pādadaḥa	burning sensa- tion in the feet	I 166.53 (as an indication of a rheumatic disease).
pādhaisa	a kind of rheu- matism (numb- ness of the foot)	I 166 52.
pāpmā	synonym of <i>vyādhī</i> synonym of <i>jvara</i>	I. 146 2 I. 147 1
pāmā	scab (a kind of mild-leprosy)	I 164 9, 164 27 (symptom of), 171 3 (remedy for), 171 29 (,,), 183 15 (,,), 190 13 (,,); 190.16 (,,), 192 29 (,,), 193 7
pārada	quick-silver	I 202 65
pārāvata	a pigeon	I 185 24 (use of the eyes of) 185 16 (use of the excreta of)
pāribhadraka	Erythrina Fulgens	I 192.4 (use of)
pārulyāmūlaka	?	I 171 47 (use of)
pārtha	Terminalia Arjuna	I. 202 8
pārśvaśūla	pain in the side (pleurisy)	I. 192 10 (remedy for)
pālankī	Beta Benga lensis.	I 169 16 (use of), 173 19 (,,).
pāṣāṇabhedaka ( <sup>c</sup> bhedaka)	Plectranthus scutellarioides	I. 170 54 (use of), 176 6 (,,) 202.34

picuka	Vangueria spinosa	I 202 71
piñjāṭa	the mucus or excretion of the eyes	I 177 6 (remedy for the con- trol of), 177 10
pidaka	carbuncle (small boil, pimple)	I 159 12 (10 kinds of), 159 31 (cause for certain kinds of),
pitta	biles, one of the humours	I 146 17 (causes for the derangement of), 147 9, 147 11 (symptoms of fever due to), 147 16, 147 21 (a kind of fever caused by the derange- ment of), 147 22-23, 147 29, 147 37, 147 8, 147 56 (head- ache caused by), 147 76, 147 78, 147 79, 148 2 (the reason for the derangement of), 148 9, 149 1, 149 7 (effect of) 152 5, 152 16, 154 4 (symptom of disease of the heart due to deranged) 154 03 (,,), 154 8, 169 14 (things, the consump- tion of which cause), 172 36 (,,), 155 10 (as a cause of dise- ase), 155 13 (,), 155 21, 156 9, 156 22, 156 27 (description of piles due to deranged), 156 34 (symptoms of piles due to) 156 57, 157 22, 158 5, 158 7, 158 13, 158 35, 158 37 158 38, 159 1 (6 kinds of <i>parmcha</i> caused by), 159 10 (symptoms of <i>mcha</i> caused by), 159 16, 159 31, 159 37, 160 8 (symp- toms of abscess due to), 160 44 (, ,), 160 11, 160 12, 160 25, 160 51, 168 4-5 (causes for the enragement of), 163 18, 168 33; 170 74 (remedy for),



		171 66 ( , , ), 172.38 ( , , ), 173 26, 173.31, 177 36 (remedy for fever caused by), 177 45 ( , , ), 183 11 ( , , ) 184 37, 190 17, 201 8, 201.18, 201 21, 201 26
pippalī = tikṣnatandūla)	piper longum	I 169 11 (effect of), 169 30 ( , , ), 170.20 (as a remedy), 170 24 ( , , ), 170.32 ( , , ), 170 50 ( , , ), 170 63 ( , , ), 170 65 ( , , ), 171 33 (use of); 171.34 ( , , ), 171 36 ( , , ), 171.58 ( , , ), 171 63 ( , , ), 172 29, 173.23 (effect of), 174 6 (use of), 175 9 ( , , ), 175 15 (use of the roots of), 176.15 (use of), 177 2 ( , , ), 177 12 ( , , ), 177 24 ( , , ), 177 34, 177 37, 177.46, 177 67; 179 9, 181 3 (use of), 181 4 ( , , ), 182 4, 182 22 (use of), 183 2 (use of), 183.16 ( , , ), 183 17 ( , , ), 184.2 ( , , ), 184 12 ( , , ), 184 34 ( , , ), 185 36 (use of), 186 14 ( , , ); 188 11 ( , , ), 190 3 ( , , ), 190.28 ( , , ), 190 31 ( , , ), 192 2 (use of the root of), 192 24 (use of), 192 35 ( , , ), 192 47, 193 11 (use of), 193.13 (effect of), 201 11, 202.12, 202.69.
pitakāṣṭha		I 202 38
pīṭasīla		I 202 35
pīṭukā		I 202 32
pinasa	cold	I 152 13 (as a symptom of) pulmonary consumption), 171 50 (remedy for), 181.3 ( , , ), 185.34 ( , , ), 190 2 ( , , ) I 202 81
piluparāt		I 202 81
pīvar	Desmodium Gangeticum ?	I 202 4

? puṭa (samjñā)	fold ?	I. 202 70.
pundarīka	ā kind of leprosy	I 164 9, 164 26 (symptoms of)
putrīṇī	one of the 10 kinds of pīameha (carbuncle)	I 159 12, 159 29 (symptoms of), 159 30 difficult to endure).
punarnavā	Boerhavia Procumbens	I 167 59 (use of), 170 46 (,,), 170 65 (,,), 173 16 (,,), 173 21 (,,), 174 4 (,,), 184 12 (,,), 184 17 (,,), 190 6 (use of the root of white variety of), 191 1 (,,), 192 5 (use of), 192 9 (,,), 192 43 (,,), 193 11 (,,), 202 3
pura	?	I 202.23, 202 78
purīṣa	excrement	I 177 70 (used as an evil charm), 190 21 (of a buffalo, use of).
puskara	Nelumbium speciosum (blue lotus)	I 173 2 (quality of the seed of), 175 12 (use of), 202 54 (the root of).
puspa	flower	I 171 61 (use of a variety of), 178 20 (use of in cause of), 182.19 (used as charm), 185 17 (any five of red colour, used as charm), 202 66 ( <i>°rasa</i> )
	a disease of the eye	I 177 4 (remedy for), 185 33 (,,).
puspakāśīṣa (kaśīṣa)	green or black sulphate of iron	I. 202.62
puspagarbha	in women	I 178 27 (remedy for)
pūga	arecanut (Areca Catechu).	I 171 56 (use of); 186 7 (,,), 192 20 (,,)
pūtika	Basella Rubra	I 202 80
pūrvārūpa	incubative stage (symptom of occurring disease)	1. 146 3 (one of the five essential categories in respect of disease).
prśnīparṇī (°parīṇikā)	Hemionitis Cordifolia	I 168 47 (use of the root of), 170 11 (use of), 170 13 (,,)
prsthāśūla	pain in the back	I 185 21 (remedy for)

pratūmaisa	one of the <i>pañcakarma</i> in āyurveda (a kind of powder used as sternutatory ?)	I 172.30.
pratisyāya	catarrh	I. 171 51 (subdued by fasting)
pratyakpuspi	Achyranthes Aspera	I. 202 51
pratyaya	a synonym of <i>nidāna</i>	I. 146 4
prapunnādalā	Cassia Toria or Cavir Alata	I 171 20 (use of the seed of).
prameha	urinary disease	I 158 4, 159 1 (symptoms of), 159 12, 159 15, 159 32, 172 3-4 (remedy for), 186 1 (.,.)
pralepaka	a kind of hectic or slow fever	I 147 73 (symptoms of).
pravapana	one of the <i>pañcakarman</i> in āyurveda (scattering)	I 172 30
prasara (11) nī	Paederia Foetida	I 174 13 (use of the <i>rasa</i> of), 192 4 (use of)
prahāra	a cut, a wound	I 177 57 (remedy for), 177 61 (remedy for pain due to), 188 1 (remedy for)
prākṛta	a type of fever	I 147 33, 147 36 (description of)
prāguṇa	genesis of a disease (previous symptom of)	I 146 4 (marked by the symptoms of a disease)
prāci	?	I 202 42.
pryaṅgu (०kṛ) (=kaṅku)	Panicum Italicum	I 169 3 (use of); 178 1 (used in charm), 178 19 (.,.), 179.5 (use of), 180 1 (.,.), 185 17 (used in charm), 192 21 (use of), 193 4 (.,.), 202 70, 202.79

priyāla (°ka),	the tree	I 169 27 (quality of), 172 35
priyāla	Buchanania	(,,), 173 3 (,,), 170 27 (use of)
	Latifolia	
pliha	spleen	I 148 4, 170 62 (remedy for disease of), 170 64 (,,), 183 16 (,,), 183.18 (,,), 184 36 (,,), 190 5 (,,), 192 3 (,,), 192 46 (,,), 193 10 (remedy for pain in)
phalatrika		See triphalā
phalini		See priyaṅgu.
phalguka	Ficus Opposite- folia	I 180.6 (use of)
phāṇita	molasses (inspis- sated juice of sugarcane)	I 169 51 (effect of)
badara (rī)	Zizyphus Jujuba	I 169 27 (effect of), 170 27 (use of), 172 4 (use of the leaf of), 173 23 (use of), 177 9 (use of the root of), 190 30 (use of in decoction), 192 48 (used in decoction), 193 13 (use of)
bādhira	deaf	I 174 10 (remedy for), see also bādhirya
barhin	peacock	I 193 14 (use of the excrement etc. of)
balā	Crataeva Rox- burghu	I 170.11 (use of), 170 14 (,,), 170 46 (,,), 173 2 (quality of), 173 21 (the use of two kinds of); 174 4 (the use of), 174 5 (,,), 174 8 (,,), 184 33 (,,), 190 29 (use of the root of), 192 5 (used in decoction), 192 8 (use of), 192.21 (,,), 202.42.
bahupatra	name of many plants.	I. 202 44
bahuvāra	Cordia Myxa	I. 202.40.

bākucī	Cyamopsis	I 184 31 (use of the root of).
	Psoraleoides	
bādhirva	deafness	I 192 14 (remedy for), 192.18 (,,), 192 45 (,,), 201 22 (of horses, remedy for)
bāla, bālaka,	name of many	I 173 23 (use of); 174 14 (,,),
bāla	plants	174.17 (, ), 177.21 (,,), 180 11 (,,, 188 3 (use of the root of), 202 10 (fruit of)
bāhu	arm	I 190 2 (remedy for pain in)
bāhuka	a kind of rheumatism	I 166 41 (cause of)
bāhustambha	numbness in the arm	I 176 16 (remedy for) See also bhujaṣambha.
bāhyavāṇa	a kind of rheumatism	I 166 48 (also called <i>arus-tambha</i> , remedy for)
bīḍāla	cat	I 178.9 (use of the blood of), 193 14 (use of the excrement of)
bibhītaka,	?	I 178 4 (use of the root of),
baubhītaka		185 33 (use of), 190.28 (,,), 193 12, 202 25.
bulva(ka)	Aegle Marmelos	I. 168 46 (use of the root of), 169.12 (effect of), 169 27 (,,); 170 11 (,,), 175 14 (use of), 177 11 (use of), 177.74 (,,), 180 1 (,,), 184.12 (,,), 186 12 (use of the fruit of), 190 32 (use of the root of), 192 4 (use of), 202 73 (fruit of), 205.48 (use of)
būḍa	bījaka ?	I 202 35
būḍapūṣa	Citrus Medica	I. 169 24 (effect of), 176.8 (use of)
(-māṇuḍa)ga		
būḍhava	nourishing food	I 169 62 (to be used with flesh).
būḥaṭ	Solanum	I 167 59 (use of); 168.47 (use of the root of), 170.2 (use of the 2 kinds of), 170 46 (,,), 174.4 (use of), 176 15 (,,),
	Indicum	

		176 17 (use of the fruit of), 177 35 (use of), 177 40 (use of the fruit of), 177 48 (use of the root of), 192.4 (use of), 202 5
bīhatphalā	Luffa Graveolens	I 202 10
	See kostakī	
bīhannimba	cf mahānimba	I 202 18.
baibhitaka		See bībhitaka
bodha	Cardiospermum	I 202 82.
(=jyotismatī?)	Halicacabum?	
brahmadandī	Echinops echina- tus	I 173 22 (quality of), 178 1 (used in chām), 178 12 (,,), 178 13 (use of), 182 20 (used in chām), 182 26 (use of decoc- tion of), 184 11 (use of the root of)
brahmayastī,	Clerodendrum	I 188 5 (use of the fruit of),
brāhmaṇa-	Siphonantus	202 17
yaṣṭikā	or Ligusticum Ajowan	
brahmasuvar- calā	Helianthus or Clerodendrum Siphonantus	I 174 1 (its use in the prepara- tion of brāhmīghṛta)
brāhmī (mika)	name of various plants (e g Cle- rodendrum Si- phonantus, Ruta Graveolens) or Hydrocotyle Asiatica	I 170 36 (use of), 172.14 (,,), 174 1 (,,), 174 3 (°ghṛta), 174 14 (use of), 192 34 (°ghṛta), 193 2 (use of); 202 5
bhagandara	a fistula in the arms or puden- dum	I. 171.2 (remedy for, 171 23 (,,), 174 18 (,,), 184 4 (,,), 186 8 (,,)
bhagastambha		I 180 12 (ointment which causes)
bhagna	fractured	I. 171.9 (treatment for), 171 10 (food and drink for), 171.12 (remedy for)

bhidra	name of various plants	I 179 10 (use of).
bhadrādāru	Pinus Deodora	I 202 31 See Dāru etc
bhailāka	Semecarpus Anacardium	I 177 56 (use of) See below bhailāta
bhailāta (ka)	Semecarpus anacardium	I 158 14 (stone in bladder resembling fruit and seed of), 171 22 (use of), 171 27 (,,), 177 46 (,,), 177 83 (,,); 180 10 (use of the flower of); 182 9 (use of), 202 9.
bhavodbhava	a type of <i>halla</i>	I. 151 2, 151 3 (cause of)
bhārgī	clerodendrum Siphonantus	I 170 31 (use of), 202 17.
bhīru (=śatāvārī ?)	Asparagus Racemosus ?	I. 202 4
bhūṅgavarma	?	I 188 10
bhūjastambha	numbness (para- lysis) of the arm	I 171 63 (remedy for). See also bāhustambha
bhūmiba	Gentiana chirata	I 170 11 (use of), 170 12 (,,), 171 6 (,,), 171 8 (,,), 171 31 (used in decoction), 171 36 (,,), 192 39 (use of), 202 85.
bhūlatā	?	I 180 12 (use of the cūrpa of).
bhṛṅga, bhṛṅga- rāga, bhṛṅga- rāja (ka)	Eclipta prost- rata or E Erecta or wadhwa calen- dulacea	I 167 60 (use of), 171.41 (,,), 171 42 (,) 171 58 (,,), 171 60. (,,), 172 26 (,,), 172.28 (,,), 172 43 (,,), 174 14 (,,), 176 2 (,,), 176 8 (,,), 176.9 (,,), 177 7 (,,), 178.14 (use of the root of), 182 15 (use of), 183 15 (use of the leaf of), 185.10 (used as a charm), 187 13 (use of the root of), 202 55.
bhrama	giddiness	I 147 10 (a symptom of a fever), 147 27 (cause of), 147 28 (a symptom of fever), 173 13 (things the excess use of which cause)

bhramanti	?	I 202 43
makuṣṭhaka	a kind of kidney bean or rice (Phaseolus Aconitifolius)	I 169 7 (properties of)
makevuka	a type of parasiti- cal worm	I 165 13
maksikā	fly	I 177 84 (incense which drives), 180 11 (use of the fumes of, to drive away mosquitos), 191 17 (ointment for the poison due to)
mafjan, majjā	pith of plants	I, 171 42 (of mango, use of), 176 9 (,,), 173 2 (quality of), 176 5 (use of)
	marrow of bones and flesh	I 173 25 (prescription for the growth of),
mañjisthā (sthikā)	a kind of climbing plant used for dyeing (Rubia Munjista)	I 159 2 (the meha resembling the colour of), 174 5 (use of), 177 31 (,,), 177 33 (,,), 179 5 (,,), 185 18 (,,), 191 22 (,,), 192 31 (,,), 192 44 (,,), 193.3 (,,),
	a kind of meha	I 159 2 (so called, on account of its resemblance with the mañjistha plant)
maṇḍīmantha	rock salt (from Sindhu)	I 202 60
maṇḍa	scum	I 169 54 (of fried rice, pro- perties of), 184.4 (use of),
maṇḍaka	a kind of baked flour	I 169 63 (properties of)
maṇḍala	a kind of leprosy	I 164 8 (cause of), 164 17 (symptom of).
maṇḍūkaparnī (=brāhmī)	Hydrocotyle Asiatīca or H Rotundifolia	I 172 25 (use of the juice of); 173 15 (use of)
mand ra	rust of iron	I 170 48 (use of)
matsya	fish	I 177.75 (use of the flesh of a variety of).



matsvaṇḍi	inspissated juice of the sugar-cane	I 202 67
matsvapittaka (Katurōhinī ?)	<i>cf</i> Helleborus Niger	I. 180 5 (used as a charm).
mada	inebriety	I 147 23 (caused in certain type of fever), 155 5, 155 7, 155 9, 155 29, 155 33, 191.12 (remedy for)
madana	Randia Dume- torum	I 172 37 (use of), 180 9 (,,), 202 82
madāṭṭyava	any distemper due to in- toxication	I 155 1 (symptom of), 155 10 (also caused by derangement of the three humours)
madya	intoxicating drink	I. 155 2 (properties of), 155 3 (,,), 155 4 (,,), 155 5, 155 14, 155 17, 155 22, 155.34; 169 53 (properties of), 191 12 (remedy to wean one from using)
madhu	honey	I. 169 11 (use of), 169 49 (properties of), 170.24 (as a remedy), 170.47, 170 48, 170 61, 170 71, 170 74, 171 7, 171.11, 171 14, 171.32; 171 34, 171 55, 171 60, 171 66; 171 67, 172 17, 172 23, 172 24, 172 27, 172 28, 172 31, 172 39, 173 1, 174 16, 175 8, 175 10; 175 15, 176 15, 177 1, 177.3, 177 21, 177 24, 177 28, 177 32, 177.33, 177 37, 177 41; 177 52, 177 65 ( <sup>0</sup> sāra), 177 67, 177 73, 178.5, 178.12, 178 23, 178 24, 179.7, 179.11, 180 2, 180 5, 181.3, 181.4, 182 8, 182 20, 182 25, 182 28, 183 4, 183 6, 184 18, 184 19; 184 33, 185.16, 185 20, 185 28, 185 33; 185.34, 186;1, 187 4, 188 11, 190 14, 190 26 (of yaṣṭi); 190 31, 190 32

		191 10, 191 17, 192 16, 192 35, 193.2, 201 21, 202 66
	sweetness	202 18 (things which have the property of) See also māksika
madhuka (kā), madhūka (=yastī madhuka)	Glycyrrhiza Glabra	I 169 29 (properties of), 170 73 (use of), 171 43 (use of the fruit of), 171 65 (use of) 172 14 (use of), 173 3 (properties of) 174 5 (use of), 177 40, (,,), 179 5 (,,), 181 5 (,,), 184 14 (,,), 192.31 (used in decoction), 192 48 (,,), 202 27, 205 40 (use of)
madhumeha	diabetes	I 159 5-8
madhura	sweetness	I 173 1 (things which have the quality of), 170 60 (the effect of drinking water which is)
madh urikā	Foeniculum vulgare or Anethum foeniculum	I 202.53
madhuśravā	Bassia Latfolia ?	I. 202 5.
manaśśilā	red arsenic (Aisenu disul- phidum)	I 171 15 (use of), 171 18 (,,), 171 59 (,,), 171 9 (,,), 176 6 (,,), 177 4 (,,), 177 5 (,,), 181 2 (,,), 181 9 (,,), 182 10 (,,), 182 24 (,,), 184 14 (,,), 185 9 (used in charm), 185 29 (use of), 185 31 (,,), 190 29 (,,), 190.30 (,,), 191 15 (,,), 192 26 (,,), 192 41 (,,), 202 64
manastālaka	?	I 202 64
mayūdraka	blue vitriol (Cupric sulphate)	I 202.51
maṇi (rī) ca	Piper Nigrum	I. 169 30 (property of), 169 31 (use of), 170.21 (property of), 170.29 (use of), 170 13 (,,),

		170 45 (,,), 171.15 (,,), 171 57 (,,), 176 15 (,,), 177 4 (,,), 177 41 (,,), 179 9 (,,), 182 14 (,,), 182 22 (,,); 183 1 (,,), 183 2 (,,), 183 3 (,,), 185 26 (,,), 185.29 (,,), 188 10 (,,), 188 11 (,,), 190 16 (,,), 192 1 (,,), 192 26 (,,), 202 12
marut		see māruta
maikati	?	I 202 6
maśaka	mosquito	I. 171 39 (fumes driving), 177 84 (,,), 180 11 (,,).
masūra	Lense Esculenta or Ervum Lens or Cicer Lens	I. 169 8 (properties of).
masūrikā	one of the 10 kinds of diabetes	I 159.12, 159 28
masūi	see masūra	I 202.46
mastaka	head	I 176 10 (remedy for the disease of)
mastu(ka)	sour cream	I 169 42 (use of), 172 11 (,,).
mahatī	one of the 5 types of Hikkā	I 151 2
mahākāla	Trichosanthes Palmata	I 191.6 (use of the root of), 202 57.
mahāghoṣā	Boswellia Thurifera	I. 202.29
mahājambū	a species of plant	I 202 10
mahān	one of the five types of cough	I 150 3
mahānimba	Ailantus excelsa	I. 202 18
mahāpātra	?	I 202 45
mahāmūṇḍitika	a kind of Spha- eranthus ?	I 172 18 (use of decoction of) See also mūṇḍitika
mahārksa	Bombax Malabaricum	I 202 35
mahāśyāmā	Ichnocarpus Frutescens ?	I. 202 46.

mahāsahā	Glycine Labialis ?	I 202 7
mahāsugan- dhikā	Piper Chaba ?	I. 178.10 (use of the root of)
mahisa	buffalo	I 193 14 (use of the smoke from the dung and urine of)
mahiṣaksa	a kind of bde- llium	I. 202.23, 202 78
mahausadha	(an efficacious medicinal plant) Zingiber Offici- nale	I 179 6 (those which are), 202.12 (,,).
māmsa	flesh	I 159 14 (as a cause of <i>prameha</i> ), 177 50 (use of), 177 75 (,,), 178 5 (of <i>khañjarita</i> use of), 201 21 (use of), 201 26 (,,)
	the fleshy part of	I 171 10 (of black-gram, use of)
mān sī = kak- kotī ?	Nardostachys —Jatamansī	I 174 8 (use of), 176.3 (,,), 180 1 (,,), 180 6 (,,), 184 14 (,,), 192 9 (,,), 192 26 (,,), 201 15 (,,), 202 77
māksika	honey	I 171 23 (use of), 182 3 (,,), 202 63 See also madhu
māgadhika, māgadhī	Piper Longum	I 169 29 (use of), 202 11
māñjīstha mātuluṅga	a kind of <i>meha</i> Citrus Medica	I 159 2 (symptoms of) I 169 21 (use of), 172 17 (,,), 173 6 (,,), 177 24 (use of the petal of), 177 64 (use of the seed of), 178 25 (,,), 178 26 (,,), 179 8 (use of the juice of), 184 37 (use of the resin of), 192 17 (use of the juice of), 201 15. (,,).
māruta (marut)	wind-one of the 3 humours in the the body.	I 147 29 (effect of), 147 37 (fever due to), 148 13, 150 6, 151 3 (hiccough caused by),

		154 13 (heart disease caused by, symptoms of ), 154 14, 155 15 (symptom of madātyaya caused by), 155 20 (,,), 156.17, 158 37, 159 16 (prameha caused by), 161.11, 166 19, 166 52 (pāda-harsa caused by), 167 18, 167 39, 171 62 (remedy for pain due to), 173 27 (remedy for deranged)
mārjāra	a cat	I 177 82 (use of flesh of ), 180 9 (use of the excrement of ), 186 9 (use of the bones of)
mālatī	Jasminum Grandiflorum and also other plants	I 171 46 (used in decoction), 172 5 (use of the flower of ), 176 14 (,,), 185 18 (,,), 186 4 (use of the roots of ),
mālūra	the bilva tree (Aegle Marmelos or Fesomia Elephantum).	I 182 11 (use of the juice of )
māṣa, māṣaka	black gram (Phaseolus Radiatus)	I 169 5 (properties of ), 169.21 (,,), 171.10 (use of ), 176 15 (,,), 182.4 (,,), 185 19 (,,), 192.42 (used in decoction).
māsapaṇṇī	glycine debilis	I.202 7
mīṣī	Anethum sowa	I.202 53
(śatapušpī ?)	and panmorī (peucedanum graveolens	
mīnapitta	?	I 185 11 (used as a charm).
mukha	face	I.171 44 (remedy for the disease of ), 171 46 (the decoction to be held in), 173 20 (remedy for dryness in), 177 20 (remedy for disease of ), 177 21 (remedy for bad smell in), 177.22 (,,), 177.33 (prescription which adds lustre to), 184.26, 184.30

		(remedy for the disease of , 191 21 (remedy for the pain in) 192.19 (remedy for impurity in)
mucukundaka	Pterispermum suberifolium	I 171 61 (use of the flower of)
muṇḍitaka	sphaeranthus hirtus	I 182 14 (use of)
muṇḍirikā	a species of plant	I 170 38 (use of the cūna of)
mudga (gā)	phaseolus mungo	I 156 45 (effect of), 169 5 (use of), 169.60 (,,), 170 64 (,,), 172 13 (,,), 172.33 (,,) 173 19 (used in decoction) 201 21-22 (used for diseases of the horses)
mudgaparṇī	phaseolus trilobus	I 202 7
muṣā	erythrina stricta ?	I.176 3 (use of)
muṣālī (li)	? curculigo	I 174 15 (use of), 182 5 (,,)
(muṣālīka)	orchioroides ?	192 2 (use of)
musta	Cyperus Rotundus	I 170 11 (use of), 170 12 (,, 170 13 (,,), 172 16 (,,), 173 12 (,,), 175 3 (,,), 175 4 (,,) 175 6 (,,), 175 7 (,,), 175 8 (,,), 175 11 (,,), 175 13 (,,), 177 21 (,,), 177 40 (,,), 179.7 (,,), 182 14 (,,), 192.16 (,,), 192 39 (,,), 202 16.
mūtra	urine of a cow	I 169.46 (use of), 171 18 (as a remedy), 171 19 (,,), 183 15 (,,)
	of a ram	I 176.13 (use of), 185 32 (not a goat, use of)
	urine of men	I 170 57 (remedy for obstruc- tion of), 173 18, 179.10 (remedy for pain connected with), 186 2 (remedy for obs- truction of), 186 4 (,,)
mūtrakrocchra	painful discharge of urine	I.170 54 (remedy for) 170 55 (,,), 184 5 (two remedies for)

mūtraksaya	insufficient secretion of urine	I 158 37 (cause of).
mūtragranthi	knot or induration at the neck of the bladder	I 158 31 (description of).
mūtravighāta	obstruction of urine	I 158.34 (cause of)
mūtra'ukra	disease in which urine and semen are ejected together	I 158 33 (described)
mūtraśūla	urinary colic	I 193 10 remedy for)
mūtrasāda	cessation of urine	I 158 39 (cause of)
mūtrāghāta	an urinary disease	I 158 1 (symptoms of); 158 2-4 (twenty kinds of), 170 57 (remedy for).
mūrcchā	fainting	I 147 9 (a symptom of a type of fever), 147 23 (a symptom of a different type of fever), 147 31, 173 17 (remedy for), 177.36 (,,).
mūrvā	Sansevieria Roxburghiana	I 202 18
mūlaka	Raphanus Sativus	I 169 16 (property of), 169 59 (use of), 173 12 (,,), 179 3 (use of juice of), 190 18 (use of the seed of)
mūlarājika	?	I 192-24 (use of)
mūsalikā	?	I 167 59 (used in decoction).
mūśikaparṇī	Salvinia Cucullata	I 202 43
mrgaśṛṅga	Helicteres Isora	I 185.21 (use of).
mṛṇāla	lotus-fibre	I. 202 31
mṛttikā	clay, earth	I. 177 47 (of an ant-hill, use of), 177 53
mṛttikaksāra	cf Sauvarcala	I. 202 63 (from Saurāstra)
mṛtyurāja	synonym of jvara	I 147 1

mūdvikā	bunch of grapes	I 202.30
megha	a kind of grass	I 202 16 (also known as musta)
medas	fat	I 170 61 (remedy to reduce) 173 27 (remedy for disease related to)
medhas	intellect	I 173 26 (prescription which improves)
meṣa	ram	I 176 13 (use of the urine of)
mesaśruṅṭ	Gymnema Sylvestre	I 173 21 (use of), 188 3 (use of the root of)
meḥa	urinary disease	I 159 2 (symptom of a kind of), 159 3 (,,), 159 5-8 (,,), 159 9 (, ), 159 17 (to know whether curable or not), 159 18 (common indication of different types), 159 19 (symptom of a kind of), 159 20 (, ), 159 21 (,,), 159 22 159 23 (,,), 159 24 (,,), 159 33 (,,), 159 34-35 (symptoms of first stage of), 159 37, 170 58 (prescription for all), 171 23 (,,', 185 28 (,,)
mōca ( = kadali)	Musa Sapientum	I 169 28 (use of the fruit of ), 202 51 (the juice of)
morata	Sansevieria Roxburghiana	I 202 81
moha	fainting	I 147 11 (a symptom of a type of fever), 191 10 (remedy for)
mlecchamukha	Cupium	I 202 65
yakṣma	a disease, synonym of vyādhi	I 146 2
yakṣmā	Consumption	I 149 16, 152 1 (symptoms of), 152.2 (,,)



ṣamalā	a type of hikkā (hiccough)	I 151 2, 151.5 (cause of), 151 6-7 (symptoms of)
ṣamānikā, ṣamānī	Ptychotis Ajowan	I 202 18, 169 32 (use of), 174 17 (,), 192 24 (,)
ṣaṣa (ṣā)	Hordeum Vulgare	I 169 4 (properties of), 170 60 (,), 173 2 (,), 176 16 (use of), 177 32 (,) 177 55 (,), 182 5 (,), 184 7 (,), 188 6 (,), 188 10 (,)
ṣavakola		I. 169 60 (use of), 170 75 (,), 173 22 (,)
ṣavakṣāra ṣavāgraja)	an alkali prepar- ed from the ashes of burnt green barley—coins	I 170 50 (use of), 170 56 (,), 171.44 (,), 172 2 (, ), 172.11 (used in decoction), 173.10 (use of), 177 45 (,), 179 1 (,), 179 7 (,); 182 9 (,), 184 5 (,), 186 13 (,), 192.16 (,), 202 61.
ṣavatiktā	a species of plant	I 202 47
ṣavāgu	rice gruel	I 170 76 (use of)
ṣavāgraja (= ṣavakṣāra)		I 202 61.
ṣaṣṭi yastika, ṣaṣṭi, ṣaṣṭi a	Liquorice (Glycyrrhiza Glabra)	I 170 35 (use of); 170 47 (,); 170 48 (,), 170 64 (,), 170 73 (,), 171 32 (,), 172.5 (,), 174 14 (,), 177 21 (,), 177.24 (,), 177 32 (,), 177 33 (,); 177 40 (,), 178 23 (,), 178.24 (,), 179.5 (,), 182 20 (,), 184 33 (,) 190 26 (,), 191 10 (,), 202 27 I 202 58
yāmunī		I. 202 54
yāsa (= yavāsa)	Alhagi Mauro- rum	I. 202 54
ṣaka	louse	I 165.3, 176 6 (prescription, the use of which destroys); 180 11 (,)
ṣasa	soup	I 171 10 (of certain things), (the use of), 172.13 (,).

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yoni	female organ	I 172 1 (disease of), 172 3 (remedy for disease of), 172 4 (remedy to strengthen), (remedy for disease of), 172 5 (,,), 173 29, 178 21 (a charm applied to), 180 12 (,)
rakta	blood	I 148 4, 148 6, 171 13, 182 18 (used as a charm), 182 26 (remedy for obstruction of), 182 28 (in <i>atsāra</i> , remedy for); 186 9 (remedy increasing the flow of), 188 1 (flow, remedy for), 188 5 (remedy for defect in), 192 40 (,,), 201 13 (use of boiled)
raktapitta	plethora, spontaneous haemorrhage from the mouth or nose	I 148 1 (symptoms of), 148 3 (pittarakta), 148 15 (remedy for), 159 33 (a kind of <i>mēha</i> ), 183 9 (remedy for), 190 26 (,,), 190 27 (,,)
rakta meha	the voiding of blood with urine	I 159 3 (symptom of)
raktavikriyā	deterioration of blood	I 181 5 (remedy for).
raktaśālī	<i>Oryza Sativa</i> (red rice)	I. 185 13 (used as a charm).
raktāṅga	the red pollen on the capsules of the <i>Rottleria</i> <i>Tinctoria</i>	I 202 49
rajanī (= gauṇī, niśā)	<i>Curcuma</i> <i>Longa</i>	I 177 7 (use of), 183 19 (use of the 2 varieties of); 184 1 (use of), 193.3 (use of the two varieties of), 202.32
rasāñjana	vitriol of copper or a sort of collyrium prepared from	I 171 60 (use of), 186.6 (,,), 192.41 (,,), 202 50.

	it or from caly of brass or from lead ore	
rasāyana	an elixir and also name of various plants	I 171 25 (use of), 172-13 (use of), 172 22 (,,), 172 23, 179. (use of)
rasana	Allium Ascalonicum	I 171 11 (use of), 201 10 (,,).
rājamāsa	Dolichos Catjang	I. 169 6 (property of).
rājayakṣmā	consumption	I. 149 15 (description of), 152.2 (synonyms of), 152 14 (symptoms of).
rājavallalḥa	a kind of jujube tree	I 174.7 (use of)
rājaviḥṣa (= āragvadha)	Cassia Fistula	I 202 83
rājādana	Alstonia Venenatus ?	I 202 45
rājika (kā)	Sinapis Ramosa	I 169 14 (properties of), 192 24 (use of)
rātriya	a type of fever	I. 147 46
rātrināmikā	?	I 202 32
rātriyaṇḍha	night blindness	I. 171 75 (an ointment for), 177 4 (,,), 185 35 (,,)
rāmatha	Asa Foetida	I 202 19.
rāsnā	Name of various plants	I 170 42 (use of), 171 17 (,,); 192.5 (,,)
rujā	pain (in different parts of the body)	I 147,14, 147 25, 171 54 (remedy for), 172 43 (,,)
rudhuta	blood of different animals and buds	I 177 74 (used in charm), 177 77 (,,), 178 9 (,,), 184 27 (,,), 188 6 (of lizard, use of)
rūksa	astringent	I 169 52 (as a property of guḍa), 173 32 (modification to be made of)

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rūpa	natural state or condition	I 146 3 (an essential category in respect of a disease), 146 5,6 (definition of)
recana	purging, aperient	I.171.13 (as a standard preliminary step in the treatment of <i>kūṣṭha</i> ).
retas	semen	I 189 8 (its use with the root of a plant to make one strong)
roga	synonym of Vyādhī (disease)	(different) I.146 1, 146 1-24 (symptoms of all), 167 61 (remedy for), 170 65 (.), 168-69 (symptoms of), 168.16 (cause of), 169 65 (of eyes, cause of), 170 67 (remedy), 171 1 (,,), 171 44 (,,), 171 45 (.), 171 51 (,,), 172 25 (,,); 172 27 (,,), 172 28 (,,), 173 1 (,,), 174 1 (,,), 174 4 (,,), 174 11 (,,), 174 15 (,,), 174 16 (,,), 174 19 (,,), 177 20 (,,), 177 27 (.), 177 75 (,,), 184 30 (,,), 185 36 (,,), 187 1 (,,); 187 10 (,,), 190 10 (,,), 190 12 (,,), 192 3 (,,), 192 45 (,,), 193 16 (,,), in horses 201.18 (remedy for), 201.23 (,,), 201 25 (,,), 201.28
rogapati	synonym of <i>jvara</i>	I 147 1
rogarāṭ	synonym of <i>ksaya</i>	I 152 2, 152 3, (the reason for its being called so)
rocana	stomachic	I 173 17
rocana	an yellow pigment	I 178 7 (used as a charm, 178.19 (,,), 182 19 (,,) cf. next
rocanikā	cf. previous.	I 202.49
rodana	tears	I 147 26 (as a cause of a fever)
ropapa	healing	I 174 19 (a property of a kind of <i>taila</i>
roma (harṣā, utthāna).	horripilation	I.147 9 (a symptom of a kind of fever); 177.75 (stimulatory causing)

rohita	a kind of fish	I 177.75 (use of the flesh of ),
lakuca	aitocarpus	I 169 24 (property of ), 173.7
	lacucha	(,,)
lakṣana	symptoms, synonym of <i>rūpa</i>	I.146 6, 147 12 (indicating the concerted action of the three deranged humours)
lakṣmanā	smithia geminiiflora	I 172.7 (use of )
laṅgaka	?	I 202 70.
laṅghana	fasting	I 147.42 (to be observed when one has fever), 171 51 (,,), 175 2
laṅṅalul(lā)	Mimosa Pudica	I 177 59 (use of ), 184 8 (,,), 189 8 (use of the root of ), 191.4 (,,), 191 8 (,,).
lavanga	Caryophyllus Aromaticus	I 192 20 (use of the fruit of ).
lavaṇa	salts ( <i>kāca</i> , <i>saindhava</i> , <i>sāmudra</i> , <i>uda</i> and <i>sauvarcala</i> )	I 170.18 (the five kinds of) (use of ), 170.46 (use of ), 170 57 (,,); 171.63 (,,), 173.10 (properties of different kinds of); 173 21 (use of ), 173.26 (,,); 174.16 (,,), 180 5 (use of the variety called <i>kṛṣṇa</i> ); 181 8 (use of ), 183.15 (,,); 184 5 (,,), 185 23 (from the ocean, use of ), 190.12 (use of ); 192 44 (,,), 193 1 (,,), 193 13 (,,), 201 32 (,,)
laṭvina	Allium Sativum	I 171 39 (use of ), 171.47 (,,); 173 12 (,,), 201 14 (,,).
lakka	Cateria Lacca or Coccus Lacca Tachardia Lacca	I 176 4 (use of ), 177 33 (,,); 177 84 (,,), 179 1 (,,), 179.5 (,,); 181 8 (,,), 192 22 (,,)
laṅgalikā, laṅgalī	Methonia Superba	I 172 10 (use of ), 173.12 (,,); 173 25 (,,), 177 76 (use of the root of ), 184 20 (use of ),

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		188 2 (use of the root of), 202 2, 202 13 I. 171 11 (use of)
lājāmbu	rice-gruel, water with parched grain	
lāmajjaka	Andropogon Iwarancusa or A Muricatus	I 202 31
lālaineha	a kind of <i>meha</i>	I 159 23 (symptoms of)
lālāsraṇa	flow of saliva	I 191 12 (remedy for)
likṣā	nit (egg of a louse)	I 165 3 (disease caused by) 176 6 (compound of herbs which destroy)
linga	differentiating features  male organ	I 146 5, 146 6 (when it is called <i>rūpa</i> ), 147 8 (or a fever), 151 12 176 16 (remedy for disease of 176 17 (prescription for the growth of), 180 2 (an ointment to), 190 3 (prescription to be applied to)
lūta	spider	I 191 22 (remedy for poison due to).
leliha	a kind of parasitical worm	I 165 13 (disease caused by)
loṇa	a kind of grass Dioscorea Aculeata ?	I 173 7 (properties of)
lodhra	Symplocos Racemosa	I. 171 45 (use of), 177 31 (,,), 179 5 (,,), 190 23 (,,), 190 24 (,,), 192 47 (,,), 202 16.
loman	hair	I 181 7 (prescription which beautifies), 181 8 (,,), 181 9 (,,), 182 10 (,,)
loha, lohaka lauha	Ferrum	I 171 42 (use of), 171 58 (,,), 172 16 (,,), 172 19 (,,), 172 27

		(,,), 175 16 (,,), 176.8 (,,), 176.9 (,,); 177 31 (,,), 177 67 (,,), 184 29 (,,); 185 20 (,,), 202.23, 202 66
vamśa, (śi)	Bambusa Arundinacea, B apous, B orient- alls, B spinosa	I 170 74 (use of), 172 41 (,,), 202 30
' vakula (bakula)	Mimusops Elengi	I. 169 24 (use of), 173 19 (used in decoction) See Bakula.
vai galocanā	of Solangum Melongena.	I. 202 30
vac	Aconis Calamus.	I 168 39 (use of); 170 36 (,,), 171 13 (,,), 172 2 (,,), 172 14 (,,), 172 19 (,,), 172 37 (,,), 174 1 (,,), 176 11 (,,), 178.1 (,,), 178 8 (,,), 178 12 (,,), 179 6 (,,), 180 1 (,,), 180 6 (,,), 180 9 (,,), 181 2 (,,), 182 14 (,,), 183 2 (,,), 185 36 (,,), 190 3 (,,), 192 8 (,,), 192 15 (,,), 192.32 (,,), 192 35 (,,), 192 37 (,,), 192 38 (,,), 192 40 (,,), 192 43 (,,), 193.1 (,,), 193.3 (,,), 201 7 (,,), 201 11 (,,), 202 15; 202 34.
vajrayaksa vaṅgula	Cactus Opuntia name of various plants.	I. 202 35. I 202 9
vai	Ficus Indica	I 173 9 (use of), 173 23 (,,), 174.15 (,,), 185 24 (,,), 191 21 (,,), 192 47 (,,), 202 7, 205 48 (use of)
vaṭṭā	pill (made of several things)	I 170 51, 171 6, 171 60, 174 15, 177.2; 177.66; 179 10 185 27, 186 10
vatsaka = kuṭāgal	wrightia Antidy- senterica	I 202 15

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vandhyā	barren woman	I 172 8 (remedy for), 184 34 (,), 192 23 (,)
vamathu,	vomitting,	I 147 23, 147 27 (cause of),
vamana, vami	nausea	171 13 (prescribed in all kusthas), 172 37 (remedy for), 172 40 (prescribed in certain diseases)
vayasthā (=Āmalaka ?) (=Harītaki ?)	Emblica Offici- nalis or Termi- nalia Chebula ?	I 202 29
varā	Panicum Miliave ?	I 202 4
varāha	pig	I 193 14 (use of the excrement and urine of)
varuṇaka	Crataeva Rox- burghu.	I 173 16 (use of) <i>cf</i> vāruṇī
varunacchatra	?	I 177 44 (use of)
varunacchada	?	I 191 23 (use of)
vaiṇāyu	?	I 172 14 (use of)
vartula	Pisum Sativum	I 202 71
vardhamānaka	Ricinus Com- munis	I 202 3
varsā	rainy season	I 147 36-37 (fevers in), 172 23, 172 32, 182 1
varṣābhū	Boerhavia Pio- cumbens	I 170 69 (use of), 172 20 (,), 174 14 (,), 202 3
valkala	bark	I. 176 17 (used as a remedy).
valguji	<i>cf.</i> Phaseolus Trilobus	I 173 12 (use of the fruit of)
valmīka	ant-hill	I 177 47 (use of the earth from)
vasanta	spring	I 147 36 (fever in), 147 38 (,), 172 32, 182 1
vasā	the marrow of the flesh	I 173 25 (things recommended for the well-being of), 184 27 (use of), 184 28 (,)
vasāmeha	a kind of meha	I 159.3 (symptoms of).
vasukoṭa	?	I.202.33.



vasti	abdomen	I 147 6 (gets affected by fever), 172 10 (an ointment for; for pregnant woman), 172 41 (remedy for one who reclines having a raised)
vāku (gu) cī (jī)	vernonia	I 202 55, 171 18 (use of) · 171
	anthelmintica	22 (,,), 171 26 (,,), 174 2 (,,), 192 33 (,,)
vājūn	horse	I 147 3 (the fever manifest in).
vājukarṇaka	?	I 202.40
vājugandhā	physalis flexuosa	I 170 55 (use of)
vāta	wind, one of the humours in the body	I. 147 10, 147 22, 147 76, 147 77, 149 1, 152.16, 153 2, 153 6, 153 10, 154.2-3, 154.8, 155 10, 156 9, 156.51, 156 52, 156 57, 157 6, 157 21; 158.5, 158 11, 158 22, 158.24, 158 26, 159 11, 160 28, 160 32, 160 33, 160 37, 160 41, 160 52, 160 58, 166 1, 166 25, 166 39, 166 50, 167 2, 167 4, 167 12, 167.30, 167 34, 168 9, 168 15, 168 32, 172 38
	remedy for diseases caused by	168 37, 168 40, 168 46, 169 4, 169 9, 169 12, 169 15, 168 16, 169 20, 169.21, 169 23, 169 24, 169 26, 169.27, 169 30; 169. 31, 169 32, 169 33, 169.36, 169 40, 169 42, 169 45, 169 46, 169.47, 169 48, 169 51, 169 52, 169.53, 169 55, 169 56, 169 59, 161 61, 170 37, 170 42, 170 46, 170 52, 170 55, 170.65, 171.14, 172 1, 172 34, 172 40; 173 22, 173 26, 173 29, 173.32; 173.33, 174 7, 175 8, 177 14; 177 35, 177.48, 177 50; 184.32, 184 37, 192 11, 192.46, 201.18; 201.26.

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	things which increase	I 169 19, 169 26, 173 8 see also marut above vāyu below
vātarakta	acute gout or rheumatism	I 167 1 (symptom of), 167 46, 170 38 (remedy for); 170.39 (,), 170.40 (,,), 189 12 (,,).
vātala	flatulent	I 160 49, 166 31, 167 3, 168 31, 169 3, 169 7, 169 8, 169 14, 169 34, 169 36, 169 49
vāyu	wind, one of the humours in the body as a cause of some disease	I 149 10, 149 15, 156 14, 156 46, 158.6, 158 23, 158 35-36, 160 12, 160.22, 161 38, 160 39, 160 51, 161 2, 166 7, 166 21, 166 31, 166 36, 166 41, 166.43, 167 19, 167 30, 167 39, 167 54, 168 2-3, 168 15, 168 17,
	remedy for the disease caused by	I 183 7 See also marut and vāta.
vāri	water	I. 169 38 (exposed to Sun, property of), 169 39 (effects of hot water), 170 60 (effects of sweat), 171.27, 175 14, 177 30, 177 32, 177 36, 177 37; 177 45, 177 46; 178 24 (use of hot), 184 32, 185 22, 186 11, 186 14; 188 3, 188 5, 190 15; 191 1, 191 3, 191.5, 191 11, 191.19; 201 18
vāruṇī	spirituous liquor	I 174 21 (use of) cf Varuṇaka.
vārttika (ku)	egg plant	I. 169 17 (use of), 173 15 (,,)
vāsira	(Solanum Melongena)	I 202.33.
vāsaka, vāsā	Lippia Nodiflora	I. 167.60 (use of), 170.27 (,,), 171.13 (,,); 171 28 (,,), 171 31, (,,), 171 32 (,,); 171 36 (,,), 171.38 (,,); 171.66 (,,), 172.2 (,,), 173 15 (,,), 174.4 (,,),

		174 14 (,,), 190.26 (,,), 190.27 (,,), 192 35 (,,), 192 39 (,,); 201 38 (,,), 202 52.
vāstuka	stomachic or Chenopodium Album	I 169.15.
vāśya	an axe ?	I 186 3 (use of), 189 7 (,,), 189 10 (,,)
vāhlika		I 202 22 (obtained from Kashmir).
vikankata	Flacourtia Sapida	I. 202 83
vikāra	synonym of <i>vyādhi</i>	I. 146 2
vicarcikā, vicarci	a kind of kustha	I 164 8, 171 29 (remedy for), 183 15 (,,), 192 29 (,,).
vijirna	digestion	I 147 7 (absence of, as an indication of a fever).
viññāna	discrimination	I 146 3 (one of the five essential categories in respect of a disease).
viṭ	excrement	I 173 11 (remedy for any distress affecting).
viḍam		I 179 7 (use of , , 192 16 (,,), 193 8 (,,)
viḍaṅga	Embelia Ribes	I 169 33 (use of), 169 34 (effects of), 170 18; 170.33 (,,), 170 52 (,,), 171 18 (,,); 171.19 (,,), 171 23 (,,), 172 27 (,,), 172 28 (,,), 172.39 (,,), 176 6 (,,), 177.84 (,,), 179 10 (,,), 180 10 (,,), 182 9 (,,); 183 18 (,,), 184.14 (,,), 188.6 (,,), 190.10 (,,), 192 2 (,,), 197.24 (,,), 197 36 (,,), 192 41 (,,), 201 38 (,,), 202 19 (,,)
viḍālapadaka (bṛāḷa°)	a particular measure of weight.	I 202 71

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° vitusa	unhusked	I. 187 11 (use of)
vidālī	°	I. 202 46.
vidāṅkā,	a type of	I. 159 29 (description of),
vidārī .	<i>meha</i>	159 3
vidārī	Hedysarum	I 159.29 (a kustha resembling
	Gangeticum °	the root of), 172 13 (use of).
vidradhī	a kind of	I. 159 12, 159 30 (symptoms
	<i>prameha</i>	of), 160 1 (,,), 160 3 (des-
		cription of), 160 12, 160 18,
		160.20, 160 21 (symptom of
		the external kind of), 160 54,
		160 55, 170 70 (remedy for),
		188.7 (,,), 190 6 (,,)
vinatā	a type of	I 159.12, 159 26 (symptoms
	<i>prameha</i>	(of).
vīpāka	restlessness	I. 147 6 (an effect of a fever)
vīpādika	a kind of	I 164 8, 164 22 (symptoms of)
	<i>kustha</i>	
vibhītaka	terminalia	I 177 4 (use of)
	belerica	
vireka, virecana	purgative	I 148 9, 171.14, 172.30, 172.
		38, 172 39, 183 4 (a combi-
		nation which is), 183.5, 193 13
		(a combination which is)
vivarṇa,	pale colour	I. 147 10 (a symptom of a
vaivarṇya		fever), 147 25 (,,)
viśāla	Citrullus	I. 175 17 (use of), 192 27 (,,),
	Colo-cynthis	202.50.
	or Cucumis	
	Trigonus.	
viśleṣa	disunion,	I 173.10 (things which cause).
	dislocation	
viśva (vā)	Piper Longum	I. 171 63 (use of), 175.13 (,,),
	or Zingiber	193 3 (,,), 202 12, 202 84.
	Officinale °	
viśvacūta	°	I 170 15 (use of).
viśvabhesaja	Zingiber	I. 179.10 (use of). 201.9 (,)
	Officinale	
viśvācī	a type of	I. 166 42.
	rheumatism.	

viṣa		I 147 26 (as a cause of fever), 147 27 (as a cause of <i>atisāra</i> ), 169 64, 172 20 (remedy for), 172 22 (,,), 182 21 (mantra for the removal of), 182 22 (remedy for), 182 23 (,,), 182 24 (,,), 182 25 (of a scorpion, remedy for), 184 32 (remedy for), 189 7 (,,), 189 9 (,,), 189 14 (,,), 191 5 (,,), 191 7 (,,), 191 8 (,,), 191 9 (,,), 191 16 (,,), 191 17 (,,), 191 19 (,,), 191 20 (,,), 191 21 (pain due to, remedy for), 191 22 (remedy for), 191.23 (,,), 193 5 (,,), 202 6 (,,) <i>as a remedy</i> I. 172.16, 183 19, 192.27, 202 43.
viṣṭambhikā	paralysis	I 182 21 (remedy for)
viṣṭhā	excrement	I 177 82 (of a rat, use of) 180 9 (,,), 184 6 (of a horse use of).
viṣṇukrānta	clitoria ternatea or evolulus alsinoides	I 184 10 (use of), 189 16 (,,).
visarpa, vīsarpa	a dry-spreading itch	I 163 1 (symptoms of), 163.5 (description of a type of), 163. 9 (,,), 163 13 (,,), 163 16 (,,), 163 21 (,,), 171 37 (remedy for), 171.39 (,,)
viṣūcikā (viṣūcikā)	cholera	I 168 39 (cause of); 179.10 (remedy for), 185 27 (,,).
viṣphoṭa	blister	I 147 31 (precedes the fever caused by magical spell), 164 9, 171 36 (remedy for), 171.39 (,,), 192.29 (,,), 192 40 (,,)
vīra (ā)	name of various plants (terminalia arunja, Nerium odorum etc )	I 190 24 (use of), 202.29.

vīsarpa		see visarpa.
vrksaka	wrightia	I 202.15
	Antidyserterica ?	
vrksapādi	?	I 202 46
vīksādani	vanda Roxburghu	I 202.33
vrddhīroga		I.170 67 (remedy for)
vrścika	scorpion	I 182 25 (prescription to remove the poison due to), 191 14 (remedy for pain due to) 191 17 I 189 6 (use of the root of) 202 6 (kā).
vrśya	aphrodisiac	I 169 4 (things which are), 171.22 (,,), 173 8 (,,)
veṇu	bambusa	I 202 71
	arundinacea	
vetas, vetra	calamus Rotang or	I 173 7 (properties of), 173 14 (,,), 202 44
	fasciculatus	
vela	Mangifera	I. 202 57
vaikṛta	Indica ?	I 147 33 (one of the two kinds of fevers), 147 36 (on the nature of fever called).
voḍra	a kind of snake	I 191 6 (remedy which removes the poison due to)
vyāṅgakusthīn	one who has a kind of kustha	I 174 10 (remedy for)
vyāñjana	synonym of <i>rūpa</i> of a disease (distinctive traits)	I. 146 6
vyathā	pain	I. 147 25 (in a fever due to fatigue).
vyāghranakha	tooth of a tiger and also the name of a root	I 202 78.
vyāghrī	Solanum	I 171 62 (use of the root of), 202 78
	Jacquinī	
vyādhi	disease	I. 146 2 (synonyms of ), 146 5 (the description of those which offer no symptoms of

		diagnosis); 146 7, 146 8, 146 12 (way to determine the periodicity of); 186 7 (remedy for)
vyāna	one of the winds in the body	I. 156.56 (carries the phlegm and makes it appear outside the skin as <i>arśas</i> .)
vyosa	the three hot substances (viz. Zingiber officinale, Piper Longum, P Nigrum)	I 170 61 (use of), 171 12 (,,), 171 22 (,,), 171.44 (,,), 172 8 (,,), 172 17 (,,), 173 12 (,,), 173 25 (,,), 173 27 (,,), 174 13 (,,), 181 2 (,,), 201 18 (,,); 202 13
vraṇa	wounds	I. 170 71 (remedies for), 170 72 (,,), 170 73 (,,), 170 76 (,,), 170 77 (,,); 170 78 (,,), 171 51 (,,), 173 18 (,,), 177 56 (,,), 177.60 (,,), 188 1 (,,), 188 2 (,,), 192 48. (,,), 201 7 (two kinds of, in horses), 201.9 in horses, remedy for, 201 10 (,,), 201 14 (,,), 201 26 (,,).
śakrt	an excrement especially of animals	I 192 27 (use of)
śakra	Wrightia Anti-dysenterica or Terminalia Arjuna.	I. 202.15
śaṅkarivartti	an incense called.	I. 179 11 (as a remedy for eye diseases).
śaṅkha	conch-shell	I 176 7 (use of), 177 5 (,,), 181.7 (,,); 181 9 (,,), 181 10 (,,), 182.10 (,,), 192 40 (,,),
śaṅkhanābhi	a kind of shell, a kind of plant	I 171 59 (use of), 177.4 (,,); 185 32 (,,).
śaṅkha puṣpa (pī)	Canscora Decussata.	I 170 36 (use of), 173.16 (,,); 174.1 (,,), 180 6 (,,); 183.8

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		(,,), 183 12 (,,), 192.32 (,,), 192 36 (,,)
śankhinī	same as previous ?	I 173 14 (use of), 202 48
śatī	Curcuma Zedo- aria or Salvia Plebeia	I. 202 52
śapa	hemp (Cannabis Sativa or Crotonaria Juncea)	I 177.63 (use of the root of)
śatapuṣpa (pā, pi)	Anethum Sowa, or A. Graveolens or Peucedanum Graveolens	I 173 25 (use of), 174 8 (,,), 176.11 (,,), 179 6 (,,), 191 18 (,,), 192 8 (,,), 192 15 (,,), 202 53
śatamūli (=śatāvarī)	Asparagus Racemosus	I. 171 62 (use of) See below Śatāvarī.
śatānga	Dalbergia Ougeinensis	I 202 53.
śatāruṣī	a kind of leprosy	I 164 9 (cause of).
śatāvarī (śatamūli)	Asparagus Racemosus	I 167 58 (use of), 167 59 (,,), 172 26 (,,), 172 27 (,,); 172 29 (,,), 172 43 (,,); 173 21 (,,), 173 23 (,,), 174 4 (,,), 174 8 (,,), 174 13 (,,), 178 21 (,,), 192.7, 192.36 (,,), 201.29 (,,); 201 38 (,,)
śanairmeha	a type of meha	I. 159 23 (symptoms of)
śarī	Prosopis Spici- gera or Mimosa Suma	I. 191 21 (use of the bark of), 192.31 (use of the leaf of).
śambūka	a species of plant ?	I. 185 21 (use of the juice of).
śaraṇī	a kind of tree ?	I 202 81.
śarad	the autumn	I 147.36 (fever that comes in), 147 37; 172 32, 182 1; 201 17, 201 27.
śarapuṅkhā	Galega Purpurea	I. 170 71 (use of), 177 59 (,,);



		184 8 (,,), 184 36 (,,).
śarāvika	a kind of prameha	I 159 12, 159 25 (symptoms of)
śarīra	body	I 173 9 (effect of certain things on).
śaikarā	sugar	I 169 53 (effects of), 170 24 (use of), 171.22 (,,), 171 66 (,,), 172 2 (,,), 172 6 (,,), 172 23 (.), 172 29 (,,), 172 39 (,,), 177.67 (,,), 177 73 (.), 181 5 (,,), 181.6 (,,), 182 2 (.), 182 8 (,,), 182.28 (,,), 184.2 (,,), 184 5 (,,), 184 13 (,,), 184 33 (,,), 186 3 (.), 186 4 (,,), 190.26 (,,), 191 9 (,,), 191 12 (,,), 193 12 (,,), 201 18 (,,), 202 67
śallakī sallakī	Boswellia Thurifera (Olibanum)	I 170 27 (use of), 173 19 (,,); 173 21 (,,), 173 23 (,,), 202.24
śaskulī	a large round cake (ground rice, sugar and sepsamum and cooked in oil)	I. 169 61 (properties of).
śaspā	young or sprouting grass	I 202.46
śastra	weapon	I. 177 58 (remedy for wounds inflicted by), 177 59 (,,), 201 9 (,,).
śasva	grain	I 169.10 (properties of different)
śākhotaka	Trophus Aspera	I 178 4 (use of the root as a magic spell)
śarivā	Hemidesmus Indicus or Ichnocarpus Fruescens or a kind of grain	I 192 5 (use of), 192.31 (,,)

śalaparni	Desmodium Gangeticum or Hedysarum G	I. 168 47 (use of the root of), 170 13 (use of), 202 2
śali (taṇḍula)	rice	1. 172 12 (use of), 202 21 ( <sup>o</sup> anna)
śalisastika	paddy growing in 60 days	I 173 1 (property of), 201 19
śālmali	Bombax Malabaricum or B. geptaphylla	1 182 12 (used in a magic spell), 191 3 (,,), 202 51 (the resin from)
śigru (= śobhāṇjana)	Moringu Pterygosperma	I 169 11 (use of), 170 58 (use of the root of), 170 69 (use of), 171 47 (,,), 171 52 (,,), 172 33 (,,), 173 12 (use of the root of), 179 6 (,,), 185 37 (use of the root of), 192 15 (use of), 193 6 (,,), 202 80
śira	head	I 147.9 (aching of, as a symptom of a fever), 147 10 (,,), 147 16; 146 27, 147 28 (aching of, as a symptom of a fever), 171.61 (remedy for pain in), 171 64 (,,), 172 34 (,,); 173 18 (,,), 173 29 (,,), 174 11 (,,), 176 3 (remedy for), 176 6 (ointment to kill louse etc. in), 177 42 (an ointment to; induces sleep), 178 3 (an application to, as a charm), 184 33 (remedy for the diseases of); 184 35 (,,).
śirīṣa (ka)	Acacia Sīrissa	I 172 20 (use of the root of), 177 26 (use of the seed of). 177.83 (use of); 189.10 (use of the root of), 191.18 (use of the seed of); 192 48 (,,) 193.3 (use of), 205.49 (,,)
śilā	red arsenic; camphor,	I. 202.64

śilājatu (ka)	bitumen (asphaltum)	I 170 54 (use of); 185 28 (,,).
śīsira	cold season	I 172 32, 182 1
śīsumāra	propoise (a sea animal)	I. 184 28 (use of) the marrow of)
śī (śī) līhikā	Liquidambar Orientale	I 190 18 (remedy for), 190 19.
śīta	cold	I 147 10 (as a symptom of a fever), 147 11 (, ), 147.12 (, ), 147 15 (,,) 170 74 ( <sup>0</sup> kriyā, cold remedies), 177 43 (use of the water which is), 190 2 (,,), 202 28
śītamēha	a kind of <i>mēha</i>	I 159 23 (symptom of)
śukta	astringent	I 192 16 (use of)
śukṭinakha	?	I 202 78
śukṛamēha	a kind of <i>mēha</i>	I. 159 22 (symptoms of)
śupthī, śupthikā	dry ginger (Zingiber Officinale)	I 167 59 (use of), 169 30 (,,), 170 29 (,,), 170 31 (use of white variety of), 170.45 (,,) 170 42 (use of), 171 49 (use of), 171 54 (,,), 172 16 (,,), 172.23 (,,), 172 27 (,,); 173 7 (,,), 175 4 (,,), 175 5 (,,), 175 6 (,,), 177 2 (,,), 177 24 (,,), 177 34 (,,), 177 40 (,,), 177 44 (,,), 177 62 (,,); 177 67 (,,), 179.6 (,,), 181 6 (,,), 182 6 (,,), 184 34 (,,), 184 37 (,,), 185 22 (,,), 185 26 (,,); 186 13 (,,), 188 6 (,,), 191 17 (,,), 192 1 (,,), 192 12 (,,), 192 13 (,,), 192. 15 (,,), 192 45 (,,); 193 11 (,,), 202 12
śubha	sapindus detergens	I 202.30
śulva	cuprum	I 202 65
śūkara	hog	I. 186 15 (use of the flesh of).

śakaśimbi	cowach ( <i>mucuna</i> <i>pruritus</i> )	I.190 2 (use of)
śūraṇa	a kind of edible root ( <i>tacca aspera</i> )	I 192 1 (use of)
śūla	pain in different parts of the body	I 168 42 (indication and remedy for), 170 42 (,,), 170 46 (,,), 170 47 (,,), 170 55 (,,), 171 2 (,,); 172 9 (,,), 172 11 (,,), 177 35 (,,), 184 35 (,,), 184 37 (,,), 185 21 (,,), 185 22 (,,), 188 10 (,,), 189 3 (,,), 192 10 (,,), 193 10 (,,)
	sharp weapon	I 170 72 (to be used on newly sustained wounds)
śigāla	jackal	I 193 14 (use of the excrement of)
śingavera	zingiber officinale	I 170 13 (use of), 182 22 (,,), 183 1 (,,), 183 6 (,,), 183 7 (,,), 184 4 (,,), 201 11 (,,)
śṛṅgātaka	trapa Bispinosa	I 173 2 (property of)
śṛṅgī	a kind of plant	I 193 11 (use of), 202 29
śephālīkā	vitex negundo	I 177 25 (use of the root of)
śelu	cordia Myxa	I 202 40
śaila	benzoin or storax, bitumen	I 202 50
śaili	see previous	I 177 44 (use of)
śaileya (ka)	see śaila	I 174 8 (use of), 185.13 (used as a charm)
śaivāla	cerasus puddum	I 177 44 (use of).
śoka	grief	I 147 25, 147 26 (as a cause of a type of fever); 147 28 (sym- ptom of a fever due to), 153 3 (as a cause of a type of loss of appetite)
śoṇā	bignonia Indica	I 168 46 (the use of the root of)
sotha	swelling in different parts of the body.	I 162 22, 162 29, 162 30, 162. 40, 163 1; 163 5, 170 43 (remedy for), 170 65 (,,), 171

		54 (,,), 172 15 (,,), 201.25 (,,)
sodhana,	purifying	I.173.10 (prescription which
śodhi		is), 173 13, 173.17 (,,), 174
		19 (,,)
śobhāñjana (ka)	Moringa	I 170 70 (from Sindhu, use
(= śigī u)	Ptery gosperma	of), 177 1 (use of the leaf of),
		177 44 (use of the root), 184 6
		(use of), 188 7 use of the root
		of), 202.80
soṣa	synonym of	I 152 2, 152 3, <i>remedy for</i>
	ksaya	I 177 36, 185 16, 185 34. 193 5
	dryness and also	
	ksaya	
saunḍi	Piper Chaba or	I 202 11
	P Longum	
syāmā ( <sup>0</sup> ka)	Panicum Fru-	I 169 3 (properties of), 170 24
	mentaceum	(use of), 170 60 (,,), 173.33
		(,,), 202 79
syonāka	Bignonia Indica	I 192 4 (use of)
(cf. śoṇā)		
śrama	exhaustion	I 147.25 (as cause of a type
		of fever), 177 36 (remedy for)
śrīparṇi	Gmelina Arborea	I 202 24
śrīpada	elephantiasis	I. 170 70 (remedy for),
		173 5 (,,)
śleṣman	phlegm	I. 146 19 (reasons for the
		enragement of), 146 23,
		147 10 (symptoms of a type
		of fever due to), 147.11 (,,),
		147 37 (,,), 147 78 as cause
		of different diseases.
		I. 147 34, 147 79, 149.1,
		155 13, 156 9, 156 37, 158.8,
		(things which produce)—
		I. 148 10,
		(symptoms of different diseases
		caused by)—
		I. 154 5, 156 37, 156 57,
		157 23; 158.8,

		(remedy for)—I 171 34, 171 62; 172.34, 173 24, 173 27, 173 33, 175 5 (fever due to), 201 8 (for wounds in horses, due to), 201 12 (characteristic features of man in whom ślesma is predo- minant)— I 168 34
ślesmātaka	Cordia Latifolia	I 202 40
śvadamṣṭra (ā)	Asteracantha Longifolia	I 170 14 (use of ), 170 74 (,,), 173 22 (,,), 192 5 (,,), 202 4
śvayathu	swelling	I 192 25 (remedy for) See also śoṭha
śvāsa	breathing	I 147 10 (if weak, it indicates a type of fever), 150 1 (symp- toms of diseases pertaining to), 150 4, 151 1, 152 13 (śvāsa- kāsa, one of the forms of rājayaksmā), 173 5 (śvāsakāsa, remedy for), 181 2 (,,), 181 3 (,,), 181 4 (,,), 184 12 (,,), 185 33 (remedy for), 185 34 (,,)
śvitra	white leprosy	I 164.36, 164 39 (curable or otherwise), 171 26 (remedy for), 192 30 (,,)
śvetā	name of various plants	I 202.15, 202 48.
samsthāna	fixity, synonym of <i>rūpa</i>	I 146 6 (symptom of a disease)
saktuka	barley meal	I. 169 61 (properties of), 177 51 (use of), 201 10 (,,)
satata	a type of fever	I 147 67 (cause of).
satina (ja)	Pisum Arvense	I 171 10 (use of), 202 71
santata	a type of fever	I 147 44 (marks of), 147 45 (cause of)
santāpa	great heat	I 177.43 (ointment for), 177.51 (,,).

sannipata	a kind of fever	I 147 18 (symptoms of), 147 19 (,, , 147 30 (caused by spell, the nature of), 160 9, 175 10 (remedy for)
saptaparna	Alstonia Scholais	I. 174 17 (use of), 192 22 (,,)
saptalā	name of several plants	I 202 47
samangā	bengal madder (name of several plants)	I 202 27
samāna	wind, a humour in the body	I 146 16 (causes for its enrage- ment), 160,49 (causes false pregnancy in woman), 168 18 (things which enrage)
sampāka		I 202 82
samprāpti	location an essential category in respect of a disease	I 146 3, 146 9 (definition of)
sarala(=ksīra)	Pinus Longifolia	I 192 22 (use of), 201 6 (,,)
sarja, sarjaka, sarjikā	Vateria Indica or Vatica Robusta ?	I 171 20 (use of), 173 10 (,,), 177 19 (,,), 177 42 (,,), 177.54 (,,), 177.84 (,,), 179 7 (,,), 180 11 (,,), 184 14 (,,), 192 48 (,,), 202 61 (,,), 202 79
sarpa	serpent	I 172 20 (remedy for the bite of).
sarpis	clarified butter	I 169 45 (use of), 169 46 (merits of that of a goat), 170 48 (use of), 170 73 (,,), 171 10 (,,), 171 37 (,,), 171 50 (,,), 171 64 (,,), 172 14 (,,), 173.25 (,,), 173 26 (,,), 177 57 (,,), 180 5 (used as a charm), 187 4 (use of)
sarṣapa	Brassica Nigra	I 169 13 (bad properties of ), 169.48 (use of), 170.69, 171 18

		(,,), 171 19 (use of the variety obtained from <i>sindhū</i> ), 171 49 (use of ), 172 33 (,,), 174 21 (,,), 176 15 (use of the white variety of ), 177 64 (use of root of the white variety of ), 178 3 (use of the white variety of ), 180 9 (use of ), 180 11 (,,), 183 18 (,,), 184 23 (,,), 185 18 (use of the white variety as a charm), 188 8 (use of ), 198 10 (,,), 190 10 (use of the white variety of ), 190 22 (use of ) 191 23 (,,), 192 12 (,,), 193.6 (, ), 201 6 (,,), 201 14
sarsapikā	a type of prameha	I 159 12
sallakī		see śallakī
savidārikā	a kind of prameha	I 159 12
saśūla	a kind of parasite	I 165.13
² sasarja		I 177 52 (use of the juice of).
sahadevī (ardhaprāsā- dana)	Vernonia Cinerea	I 185 10 (used as a charm)
sātmya	agreeable to natural constitution	I 146 8
sāndrameha	a kind of meha	I 159 20 (symptom of).
sāmudra	the salt obtained from ocean	I 170 18 (use of )
sāra	a kind of iron ?	I 202 31.
sāravaka	?	I 202 10.
sārṣapa		see sarsapa.



simhāsya	Gendarussa Vulgaris or Bauhinia Variegata or Adhatoda Vesika	I 202.52
simhī	name of various plants	I 202 5
sikatāmeha	a kind of <i>meha</i> (gravelly sediment in the urine)	I 159 22 (symptom of)
sikthaka	boiled rice from which the water has been poured off	I 177 19 (use of), 177 54 (,,).
sitacandana	Santalum Album	I 202 28 See also candana.
sitā	sugar	I 171 32 (use of), 202 67
sitātulya	?	I 170 56 (use of)
sitopalā	crystal sugar	I 202 67
sidhma (mā)	a kind of kustha	I. 164 8, 164 21 (symptoms of); 171.21 (remedy for), 184.1 (,,), 190 19 (,,).
sindūra	Plumbi Oxidum Rubrum	I 174 20 (use of), 185 29 (,,), 190 16 (,,).
sindhuvāra (°ka) vitex negundo (nirguṇḍī śephalikā)		I 172.43 (use of), 202.37 (,,), 202 81 (,,).
sihlikā	?	I 190.18 (remedy for).
sīsaka	lead	I 176.7 (use of), 184 20 (,,).
sukumāri	Jasminum sambac or grandiflorum	I 202.48.
sugandha	cf. next	I 178.20 (used as a charm)
sugandhika	?	I. 178 20 (used as a charm) 202 49.
sugandhika	?	I 202.37; 202 53.

sugandhiparṇī (ṇīka)	?	I 202 36, 202 37
sudarśanā	tinospora tomentosa cf t cordifolia	I 177 80 (use of the root of), 189 13 (,,) I 174 17 (use of), 181 9 (,,), 202 35
sudhā	calcu oxidum	I 174 17 (use of), 181 9 (,,), 202 35
sunandaka	aristolochia indica	I 202 41
surangī	?	I 202 56
suradāru	pinus deodara	I.175 7 (use of), 192 44 (,,).
surabhikā	name of various	I 184.32 (use of), 202.24
surabhī	fragrant plants	
surasa	vitex trifolia	I 202 35
(jalanirguṇḍī)		
surā	wine	I 159 14 (as a cause of <i>prameha</i> ),
suvarcalā	rutu graveolens	I 192 32 (use of)
suvarcikā	natron	I 174 17 (use of)
(cf °varjikā)		
sūcaka	a kind of rice ?	I 202 34
sūti (roga)	puerperal sickness	I.173 2 (remedy for)
sūpa	soup	I.159 14 (as a cause of <i>prameha</i> ), 169 58 (use of).
sūryāvasta	gynandropsis pentaptylla or heliotropium indicum	I.171.64 (use of ).
seka	sprinkling water (shower bath)	I.177 14; 177.61, 190.25
saindhava	rocksalt	I 169 32 (use of), 170.18; 170 22 (use of), 170 45 (,,), 170 67 (,,), 170 75, 170 76 (use of), 171.48 (,,), 171 52 (,,), 171 54 (,,); 171 58 (,,), 171.59 (,,); 171.63 (,,); 171.64 (,,), 172.2 (,,); 172.39 (,,); 176.11 (,,), 176.13 (,,); 176 16 (,,), 177 5 (,,); 177.7 (,,); 177 9 (,,), 177. 15 (,); 177.19 (,,), 177 40 (,,), 177.52 (,,), 177 62 (,,), 177 67

		(,,), 179 7 (,,), 180.5 (used as a charm), 181 9 (use of), 182.9',,,; 182 22 (,,), 182.25 (,,), 183 18(,,), 185 16(used as a charm), 185 30 (use of), 185 34 (,,), 186 10 (,,), 186 14 (,,), 188 11 (,,), 190 10 (,,), 190 13 (,,), 190 28 (,,), 191 14 (,,), 191 18 (,,), 192 7, 192 9 (use of) 192 16 (,,), 192 35 (,,), 192 40 (,,), 192 43 (,,), 192 45 (,,), 193 8 (,,), 201.10 (,,), 202.60.
somarāja (jī)	Vernonia Anthelmintica.	I 180 6 (use of), 182.7 (,,), 183 18 (,,), 190 10 (use of the root of), 190 11 (use of the seeds of), 190 14 (use of), 202 55
somavallī	Cocculus Cordi- folius	I 202 55.
somavrkṣa	name of various plants (Acacia Arabica etc.).	I. 202 53.
somā	Sarcostema Vimīṇāldis or Asclepias Acida	I 174 1 (use of).
saugandhika saugandha- parṇika		see sugandhika see sugandha parṇika
sauv arcālā (lā)	sochal salt	I 170 18, (use of)—I 169 33; 170 53, 170.61, 171 65; 179.7, 182 6, 184.37, 185.22, 186.2, 192 16; 192 24
sauvīra (ka)	Zizyphus Vulgaris	I 202 67, 169 54 (properties of, use of —I 171 20, 180.5, 180.11, 187 13, 192.46
sansurāda	a type of parasite	I. 165.13

stana	breast	I. 190 3 (remedy for pain in)
stanya	mother's milk	I 172.3 (prescription to purify) 172 15 'prescription to remove <i>abhāva</i> ).
stambha	numbness (paralysis)	I 147 4 (cause of), 147 6 (as an effect of a fever), 147 11 (a symptom of a fever), 173 20 (remedy for), 180 12 (prescription which causes).
sthūā	Desmodium Gangeticum or Salmalia Mala- barica	I 202 2
sthaulya	stoutness	I 170 59 (prescription which causes), 173.13 (prescription which reduces).
snāyu	muscle	I. 174 11 (remedy for the diseases of), 202.56.
snuhi	Euphorbia Antiquorum	I 202 85, I 170 68 (use of ), 171 48, 177 28, 185.20, 186.10,
sñhana	anointing	I 173 32
srāva	flow of (discharge of', (miscar- riage ?)	I 179.8 (remedy for).
sruk	an implement	I. 202 35
svara	voice	I 190.28 (remedy for defect in).
svarabhedī	?	I 170 32 (use of )
svādhu	sweetness	I. 173 14
svinnā	causing to perspire	I 169 16 (use of ), 169 58 (,,).
sveda	sweat, pers- piration	I. 147 11 (as a symptom of a fever), 147.13 (,,), 172 15 (a course of action which causes), 173 33 (when it is not recommended to be caused)

hamsapādi	Adiantum Capillus— Veneris ?	I 202 5 (use of)
hanustambha	jaw—seizure, lock—jaw	I. 173 18 (remedy for), 173 20 (the things, the excess use of which causes).
hayagandhā	Physalis Flexuosa	I 185.18 (use of)
hayamāraka (=karavīra ?)	Nerium Odorum	I 174 17 (use of).
haritāla	Arsenu Trisulphadum	I. 202 64 (use of). I. 174.20, 177 82, 178 3 (as a charm), 179 1, 181 7, 181 8, 181 9, 182 24, 190 13, 191 15, 192 26
haridrā	Curcuma Longa	I 202 32 use of—I. 171.17, 171 53, 173.14, 173 21, 173.24; 175 11, 177 12, 177 26; 177 64, 178.20 (as a charm), 179.9, 183 14, 183 17; 184 14, 185.27, 185.36, 186 8, 186 10, 190 10, 190.13; 190.19, 190.20, 191 22; 192 26, 193 6, 201 9
haritakī (=abhayā)	Terminalia Chebula	I. 202 35, 169.22 (description of); use of I. 170 22, 170.29, 170.49, 170 50, 171 50, 172 39, 175.9, 177 15, 177 17, 177.54, 179 2, 181 2, 183.4, 183 6, 183 10, 185 13, 185.28, 186.6, 186 14, 190.10, 193 13, 201.31;
harerukā	a kind of pea or pulse	201. 32 I 202.16.
halnī	?	I. 202 13.
halīmaka	a type of <i>pānduroga</i> (jaundice)	I 162.20

hastikarṇa	Colocasia Macrorrhiza <i>cf.</i> Monier William Bokea Frondosa ?	I. 170.69 (use of), 187.1 (,,)
hastudanta	radish ? or tusk of an elephant	I. 176.1 (use of)
hastimeha	a kind of meha	I. 159.5 (symptoms of).
hāridrameha	a kind of meha	I. 159.2 (symptoms of)
hikkā	hiccough	I. 151.1 (symptoms of), 151.2, 151.3, 151.4, 151.5, 151.7 (a type of), 151.9 (,,), 151.13 (effect of), remedy for — 170.31, 172.17, 181.2, 181.4, 184.12, 186.2.
hūgu	Ferula Asa Foetida.	I. 202.19, 202.59 <i>use of</i> —I. 168.43, 169.41, 170.46, 170.70, 170.75, 176.11, 177.45, 179.6, 181.2; 182.6, 184.37, 185.22, 188.10, 192.12, 193.3, 201.7
hūṅgula	red sulphide ash	I. 192.13 (use of)
hijjala (=dhātṛīphala)	Barringtonia Acutangula	I. 188.2 (use of).
hṛccūla	heart pain	<i>remedy for</i> I. 172.11, 177.56 182.21, 185.21
hṛdaya, hṛd	heart	I. 154.1 (symptoms of), 154.6, 154.7 (effect of disease of), 170.53 (remedy for the diseases of), 172.3 (remedy for); 177.37 (,,), 184.37 (remedy for the diseases of).
hṛllāsa	palpitation of heart; also hiccup	see also hikkā I. 147.4 (cause of), 147.7 (an effect of a fever).

let	c u s	I 146 4 as one of the a ga n the diagnos s) 146 7
len akṣi		I 202 49
lemanta	inte e o	I 187 1 (curd co nmend ed n)
lemābha		I 202 22
la nāvat		I 202 15
hr vera		I 202 21

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[ July, 1972

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## पुराणम्—PURANA

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व्यासपूर्णिमाऽङ्कः

[ July 26, 1972

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## व्यासप्रशस्ति

द्वापरा तेषु विश्वात्मा विष्णुर्विश्वभर प्रभु ।  
 व्यासनाम्ना चरत्यस्मिन्नवतीय महीतन ॥  
 एव यस्नाश्च वदाश्च द्वापरे तपरे द्विती ।  
 निर्मितानि पुराणानि अयानि च तत परम ॥  
 स पुनर्द्वापरे चास्मिन् कृष्णद्वपायनारयया ।  
 अरण्यामिव ह्याशी सत्यवत्यामजायत ॥  
 सक्षिप्य स पुनर्वेत्तान चतुर्धा कृतवान् मनः ।  
 यस्तवदतया ताके वद व्यास इति श्रुत ॥

— (शिवपु वायवीय स १ ३४ ३७)

विभज्य वद च तदथजात चक्र परामृश्य पुन पुराणम् ।  
 तदीयमथ च विष्णु चक्र यो भारत तत्र मनो ममास्ताम् ॥

— (As at c Society Catalogue V 3404)

कृष्णद्वपायन व्यास सबभूतहिते रतम् ।  
 वदा जभास्कर व दे शमादिनि नय मनसि ॥

— (शक्राचार्यकृते विष्णुसहस्रनामभाष्य)

## ब्रह्मपाराख्यं शिवस्तोत्रम्\*

(कूर्मपुराणम् १. ३१. ३६-५१)

कपर्दिन त्वा परत. परस्ताद् गोप्तारमेक पुरुष पुराणम् ।  
 ब्रजामि योगीश्वरमीशितारमादित्यमग्नि कपिलाधिरुद्धम् ॥३६॥  
 त्वां ब्रह्मपारं हृदि सन्निविष्टं हिरण्मय योगिनमादिमन्तम् ।  
 ब्रजामि रुद्र शरण दिविस्थं महामुनि ब्रह्ममय पवित्रम् ॥३७॥  
 सहस्रपादाक्षिशिरोऽभियुक्तं सहस्रबाहु तमस परस्तात् ।  
 त्वा ब्रह्मपार प्रणमामि शम्भु हिरण्यगर्भाधिपति त्रिनेत्रम् ॥३८॥  
 यतः प्रसूतिर्जगतो विनाशो येनावृतं सर्वमिदं शिवेन ।  
 तं ब्रह्मपारं भगवन्तमीश प्रणम्य नित्यं शरणं प्रपद्ये ॥३९॥  
 अलिङ्गमालोकविहीनरूपं स्वयंप्रभं चित्पतिमेकरुद्रम् ।  
 तं ब्रह्मपार परमेश्वरं त्वां नमस्करिष्ये न यतोऽन्यदस्ति ॥४०॥  
 यं योगिनस्त्यक्तसवीजयोगा लब्ध्वा समाधि परमार्थभूता ।  
 पश्यन्ति देव प्रणतोऽस्मि नित्यं तं ब्रह्मपारं भवत. स्वरूपम् ॥४१॥

\* The word 'Brahma-pūra' literally means the highest object of the sacred knowledge as contained in the Brahma or Veda. The Śaiva Purāṇas regard Śiva as the *Brahma-pūra*, while according to the Vaiṣṇava Purāṇas Viṣṇu is the *Brahma-pūra*. An eulogy in praise of Śiva or Viṣṇu with the epithets '*Brahma-pūra*', '*Aṣṭāra-pūra*' '*Para-pūra*' etc. is termed as *Brahma-pūra-stava* (or . *stotra*). The Kūrma-Purāṇa, being predominantly a Śaiva-Purāṇa, contains Śiva's *Brahma-pūra-stava* (as given here) uttered by sage Śaṅku-karna, while the Viṣṇu-Purāṇa (I. 15 54-59) contains Viṣṇu's *Brahma-pūra-stava* uttered by sage Kanḍu. Another *Brahma-pūra-stava* of Viṣṇu uttered by sage Nārada is also given in the Vārāha-Purāṇa (3. 10-20).

The Kūrma-Purāṇa gives the above *Brahma-pūra-stava* in connection with the glorification of Śiva's Kapardīśvara-līṅga established near the *Piśūṅga-mocana-tīrtha* in Vārāṇasī. This *stotra* begins with the praise of Śiva in his *Kapardī*-form (wearing braided and knotted hair like a *Kaparda* or cowrie-shell). In fact, Śiva's *Kaparda* (or *Jaṭā*) symbolises the flames of fire and the rays of the sun; the Fire and the Sun being the two of the eight *mūrti*-s (forms) of Śiva (cf. Kūrma-P I. 10.20). The *stotra* praises first the immanent form (Śls. 36-39) and then the transcendent form (Śls. 40ff.) of Śiva.

न यत्र नामादिविशेषकृत्पितृर्न संदृशे तिष्ठति यत्स्वरूपम् ।  
 त ब्रह्मपार प्रणतोऽस्मि नित्य स्वयंभुव त्वां शरणं प्रपद्ये ॥४२  
 यद् वेदवादाभिरता विदेह सन्नह्यविज्ञानमभेदमेकम् ।  
 पश्यन्त्यनेक भवत स्वरूप सन्नह्यपार प्रणतोऽस्मि नित्यम् ॥४३  
 यत प्रधान पुरुष पुराणो विवर्त्तते य प्रणमन्ति देवा ।  
 नमामि त ज्योतिषि सन्निविष्ट काल बृहन्त भवत स्वरूपम् ॥४४  
 व्रजामि नित्य शरणं गुह्येश स्थाणुं प्रपद्ये गिरिश पुरारिम् ।  
 शिवं प्रपद्ये हरमिन्दुमौलि पिनाकिन त्वा शरणं व्रजामि ॥४५

[स्तुत्वैव शङ्कुकर्णोऽसौ भगवन्त कर्पदिनम् ।  
 पपात दण्डवद् भूमौ प्रोच्चरन् प्रणव परम् ॥४६  
 तत्क्षणात् परम लिङ्गं प्रादुर्भूत शिवात्मकम् ।  
 ज्ञानमानन्दमद्वैत कोटिकालाग्निसन्निभम् ॥४७  
 शङ्कुकर्णोऽथ मुक्तात्मा तदात्मा सर्वगोऽमल ।  
 निलिल्ये विमले लिङ्गे तदद्भुतमिवाभवत् ॥४८  
 एतद्रहस्यमाख्यात माहात्म्यं व कर्पदिन ।  
 न कश्चिद् वेत्ति तमसा विद्वानप्यत्र मुह्यति ॥४९  
 य इमा शृणुयान्नित्य कथा पापप्रणाशिनीम् ।  
 भक्त पापविशुद्धात्मा रुद्रसामीप्यमाप्नुयात् ॥५०  
 पठेच्च सतत शुद्धो ब्रह्मपार महास्तवम् ।  
 प्रातर्मध्याह्नसमये स योग प्राप्नुयात् परम् ॥५१]



# TEXTUAL AND HISTORICAL ANALYSIS OF THE PURĀNA-COMMENTARY RELATING TO MAURYA-DYNASTY.

BY

S. N. ROY

[ अस्मिन् निबन्धे विदुषा लेखकेन नानाप्रमाणैः साधितं यद् विष्णुपुराणे प्रातः कौटिल्यद्वारा चन्द्रगुप्तमौर्यस्य राज्याभिषेकसंबन्धिविवरणं टीकाकारैरेव प्रक्षिप्तं न त्वेतद् विवरणं मूलपुराणे आसीत् । टीकाकर्तृभिरेतत् परिवर्तनं तेषां काले प्रचलितपरम्परानुसारं सामाजिक-राजनीतिकावस्थानुसारं च कृतमासीत् । विष्णुपुराणस्य एतद् वर्णनं टीकाकाराणां विशेषतश्चित्सुखस्य सशोधनस्य फलमस्ति । अतो विष्णुपुराणस्याधारेण मौर्याणां शूद्र-मूलकत्वं सिद्धं कर्तुं न शक्यते । विष्णुपुराणस्य तत्-संबन्धिविवरणं तदुपरि मध्यकालीनटीकाकाराणां व्याख्याश्च अस्य निबन्धस्य प्रामुख्यरूपेण विवेच्यमस्ति । अस्मिन् विषये एतद् विवेचनं प्रथममेव प्रतीयते । ]

In view of the accumulated treasury of our knowledge about the history of Maurya and in view of the fact that mostly speaking materials relating to this topic have been subjected to competent analysis at several times<sup>1</sup>, any further attempt at their interpretation can hardly lead to the emergence of fresh conclusions. This remark accord well with the problem relating to the origin of the Mauryan rulers, which is so very well examined by the scholars that out of the known stock of sources, it can not be reopened for the relevant garb of sober history. [Despite this apparent consideration for the old and trodden topic, fresh analysis of the Purāṇic material can well be presented in consequence of its varied forms preserved in the passages of the available texts. Keeping fully into account these essential points, it is proposed here to make scrutiny of the textual features of the Purāṇa-Commentary on the origin of the Mauryas in historical framework of Ancient India].

1. R. K. Mookerji, Chandragupta Maurya and His Times, C. D. Chatterji, Observations on the Bṛhat-kathā in Indian Culture; F. E. Pargiter, The Purāṇa Text of the Dynasties of The Kali Age, pp 26 ff. and p 70, B. D. Upadhyaya, Purāṇa-Vimarsa, pp. 389 and 390.

Well evidenced and much commendable suggestions have often been made that any line relating to Śūdra-origin of the Mauryas does not occur in the Purāṇa-text, the general purport of which is in no way intended for any reference either to the noble or ignoble lineage from which these rulers hailed. Emphasis has also been laid on the broad fact that the original Purāṇic lines concerned with the topic were subjected to an abrupt formation and misinterpreted rendering in the Commentaries of the Purāṇa-text, written comparatively at a much later date.<sup>2</sup> In their own way these suggestions do not admit of any objections and undoubtedly these are pointer to a correct scrutiny of the state of affairs brought out by the Purāṇa-text on one hand and the Purāṇa-Commentary on the other. Despite the soundness and accuracy contained in such remarks, there is, however, one serious consideration to which adequate attention has not been paid by the scholars so far. Ever since the beginning of the studies in the dynastic account of the Purāṇas, no serious effort has been made to clarify as to which extent and due to which particular factor there could exist textual disparity, explanatory inconsistency and contradictions between the early and late informations emerging from the same school of works and converging on the same subject.

The particular Purāṇas on which some noteworthy commentaries were prepared in later times are the Viṣṇu and the Bhāgavata<sup>3</sup>, whereas the commentaries which refer to the lineage of the Mauryan kings either directly or indirectly are those explaining the extracts, viz. 'Kauṭilya eva Candraguptamutpannam rājye' abhiseksyati', of the former text. As the general wording, description and intended sense of these commentaries are significant

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2. R. K. Mookerji, *Ibid*, pp. 9 & 10.

3. No less than seven commentaries were written on the text of Viṣṇu Purāṇa. These are attributed to the following authors. (1) Citsukha, (2) Jagannātha Pāṭhaka, (3) Nṛsiṃha Bhaṭṭa, (4) Ratnagarbha, (5) Viṣṇu Citta, (6) Śrīdharaśvāmīn, (7) Sūryākara Mīśra. To the text of Bhāgavata are appended as eleven commentaries. Among these Citsukhiya and Śrīdhariya figure most prominent. Other nine are ascribed to the following authors

(1) Sudarśana Sūri, (2) Vira Rāghava (3) Vijayadhvaia (4) Vallabhācārya, (5) Sukadevācārya, (6) Sanātanaśvāmīn, (7) Jīvaśvāmīn, (8) Viśvanātha Cakravartin (9) Śrīdhara.

in context of the present discussion, some of these may be illustrated in their original forms as under :

- (1) Candraguptamutpannam Nandasyaiva Bhāryāyām  
Murāyām Jātam (Com. of Citsukha)
- (2) Candraguptam Nandasyaiva Patnyamtarasya Murā-  
sajñiyasya Mauryāṇām Prathamam (Com. of Ratana-  
garbha, noticed by Dr R. K. Mukerji in Chandragupta  
Maurya And His Times, p. 9)
- (3) Candraguptam Nandasyaiva Śūdrāyām Maurāsajñīyām  
Jātam Mauryāṇām Prathamam; (Com of Visvucitta)
- (4) Candraguptam Nandasyaiva Patnyamtarasya Murāyām  
Jātam Mauryāṇām Prathamam (Com, of Śrīdhara Svāmī)

A glance over these quoted extracts clearly shows that primarily these are all concerned with describing the metronymy of Candragupta, and, while their general reference is to Murā being mother of the first Mauryan king, one of these goes a step further and does not fail to mention her Śūdra-caste. The question as to who invented the theory of the Śūdra origin of the Maurya king was earlier taken into full account by late Dr. R. K. Mookerji, who concluded in the most categorical fashion that the Purāṇa-Commentator cannot be held responsible for it. He has made a pointed reference to the 'silence' of the Purāṇa-Commentator about the caste of Murā in as much as in the concerned line there is no statement to the effect that she was a Śūdra woman<sup>1</sup>. It goes without saying that the basis of this conclusion is one single commentary of the Viṣṇu Purāṇa text, whereas for its proper survey the present serious point has to be enlightened by the set of the commentaries appended to the original passage of the text. How far this Purāṇa-Commentary has its relevance to the meaning of the original Purāṇa-passage will be analysed subsequently. Here it would be proper to lay stress on the following three main aspects of the reports contained in the Commentaries on the concerned Purāṇa-passage

- (1) That Murā has been described in them as a lawfully wedded queen of the Nanda king
- (2) That Murā has also been described in their lines as mother of Candragupta who founded the dynasty after the name of his mother.

1. R. K. Mookerji, Ibid, p. 10.

- (3) That the tradition relating to the Śūdra-caste of the Mauryas was getting distinct publicity in these later writings.

Before considering the problem of consistency of these Commentaries with the original Purāṇa-texts, in relation to which these are explanatory notes, it seems worthwhile to point out that in a number of cases due to the revisionary role of the later copyists the passages construed in the original Purāṇa-Compositions could not remain intact and undisturbed at the later stages. Revisions were often effected in their passages with a view to making them adaptable to the later social and religious developments, but no less frequently these were also brought out as a result of the Compiler's ignorance of the historical matter contained in them at the original stage of their compilation. One suitable passage illustrating the latter case may be quoted from the dynastic account of Vāyu Purāṇa. The passage in question relates to the history of the Śunga dynasty after the death of Pusyamitra. Most of the copies of Vāyu Purāṇa describe that he was succeeded by Agnimitra, who continued to rule for eight years. Similar information is supplied by the text of Brahṃaṇḍa-Purāṇa. The original Sanskrit line running in these texts may be quoted as under

- (A) Tatsuto' agnimitrāstau Bhaviṣyati Samā Nṛpah  
(Vāyu Purāṇa, Uttara Bhāga, XXXVII 332)
- (B) Agnimitro Nṛpaśacāstau Bhaviṣyati Samā Nṛpah  
(Brahṃaṇḍa Purāṇa, III 74.151)

But one of the Vāyu copies<sup>5</sup> reads this line a bit differently in the following words:

'Pusyamitrasutāścāstau Bhaviṣyamti Samā Nṛpāh'

The present reading is a clear testimony to the fact that the compiler had hardly any knowledge of Śunga-history and accordingly he mistook the word Samā for the meaning similar to that of Samāna. He also made other changes in the sentence, which he deemed essential from the point of view of grammar without realizing its significance intended in the original account of the

5 This variant reading has been noted by Fargiter, *Ibid.*, p. 31, fn. 10. He rightly remarks that here 'singulars have obviously been converted plurals through misapplying *astau* to *suta* instead of to 'sama'.

text. As a result of its tampering the sentence preserved in the present copy of Vāyu supplies a thoroughly fantastic information to the effect that Pusyamitra had eight sons and that they simultaneously ruled over the eight territorial divisions of his empire. Surprisingly enough some scholars have attached undue importance to this version and have made a use of it in the reconstruction of Śunga-history.<sup>6</sup>

It may again be observed that as a result of ignorance of the later copyists the original Purāṇa-passage was bound to get altered and consequently its meaning in conformity with the actual state of affairs could not well be carried out in the commentary work. A testimony to this type of disappropriation between the original text and its later commentary is found in the account of Viṣṇu Purāṇa concerning the confused order of the society stated to have been due to the barbaric invasions. The passage of Viṣṇu Purāṇa runs as under :

“Tairvimiśrā Janapadāstacchilavartino Rājāśrayaśusmimpo  
Mlecchāścāryaśca Viparyayena Vartamānāḥ Prajāḥ Kṣapayisyanti”<sup>7</sup>  
In the present passage ‘Mlecchāścāryaśca Viparyayena Vartamānāḥ’ deserves special consideration. This expression, no doubt, gives the stamp of distinct status to the Viṣṇu-Purāṇa’s text, because in their similar account the texts of Vāyu<sup>8</sup>, Brahmanḍa<sup>9</sup> and Bhāgavata<sup>10</sup> have almost a different reading. The passage occurring in Vāyu and Brahmanḍa Purāṇas is identical not only in form but in meaning also. It reads “Tairvimiśra Janapadā Mlecchāścāryaśca Sarvaśaḥ/Viparyayena Vartatante Nāśayisyanti Vai Prajāḥ” In the Bhāgavata, on the other hand, the passage is no doubt dissimilar in form to those of these two texts yet it shares in common with them in respect of its meaning. The Bhāgavata passage reads “Prajāste Bhakṣayisyanti Mlecchā Rājanyarūpiṇaḥ/Tannāthāste Janapadā-stacchilācāravādinaḥ. The purport of these passages may be related here with a view to evaluating

6 K. P. Jaiswal, J. B. O. R. S., 1924, Vol. X pt III, p. 205-207. R. S. Tripathi, History of Ancient India, p. 187. The writer, of the present article has noticed the point in Purāṇa, Vol XI, No. 1, pp. 67 ff.

7 Viṣṇu Purāṇa, IV 24.72

8 Vāyu Purāṇa, XCIX. 384

9 Brahmanḍa Purāṇa, III 74. 203.

10 Bhāgavata, XII 1.42

their significance in comparative set up and to ascertaining the persistent factor, which could be responsible for the distinct element contained in the *Viṣṇu Purāṇa* passage. The texts of *Vāyu*, *Brahmāṇḍa* and *Bhāgavata* aim at narrating that during the foreign invasions people will begin to follow the practices of the barbaric intruders, and this will lead to their decay. The text of *Viṣṇu Purāṇa* because of employment of the expression *Mlecchāścāryāśca* for *Mlecchācārāśca* of the other three texts remains unintelligible unless otherwise it is studied with the help of the Commentary-notes on it. The commentator explains *Mlecchāścāryāśca* etc. as under : "Mlecchā Madhye Āryāścānte ityeta drūpeṇa Vartamānāḥ. As shown by Wilson the commentary means 'that the unbelievers are in the heart of the country and the Hindus on the border'<sup>11</sup>. The literal meaning of the commentary is 'the Mlecchas will be in the centre and Āryas on the borders'. As far the question of chronological sequence it has to be admitted that the texts of *Vāyu*, *Brahmāṇḍa* and *Bhāgavata* are early in date not only because of unanimity of their account, but also because of the fact that the *Viṣṇu-Purāṇa* account reveals political order of India relating to a much later period. It points to the beginning of muslim rule in India, when the Sultanate hegemony was being deeply rooted in the centre, whereas borders were still under the rule of the Hindu chiefs. The passage of *Viṣṇu Purāṇa* has in it an echo of political condition of India of about 13th century A D, when the Sultanate rule established in Delhi was facing constant resistance of the Senas, the Candelas and the Cauhanas holding their political sway respectively over the eastern, southern and western frontiers<sup>12</sup>. The Commentator of *Viṣṇu-Purāṇa* as we shall subsequently notice belongs to the same general period i. e. 13th century A D. It is, thus not improbable that the expression *Mlecchāścāryāśca* is a later substitute of the original *Mlecchācārāśca* and that the substitution seems due to the revisionary role of the commentator for making the original account upto date in later times.

One pertinent example showing how the original meaning of the *Purāṇa*-term and even the original term itself was subjected to severe revision may again be cited from the text of *Viṣṇu-Purāṇa*.

11 Translation of *Viṣṇu Purāṇa*, p. 387, fn.

12 A.B.M. Habibullah in *Struggle For Empire*, pp. 145-147.

The Purāṇa-text refers to the Patumitras among the people ruling over the Vindhyan regions during 3rd century A D<sup>13</sup>. The fact which is of special note in the present context is that the text of Viṣṇu Purāṇa does not preserve in it the original term indicative of the land over which the Patumitras ruled. Similar is the case with the text of Bhāgavata<sup>14</sup> which, while, mentioning the people called Patumitras makes the reference to the land under their jurisdiction. That originally a reference to the above effect had been made in these two texts is attested not only by the general make-up and the style of their passages but also by the fact that the texts of Vāyu and Brahmāṇḍa<sup>15</sup> specifically mention the territory in relation to the Patumitras in their respective verses. It may also be pointed out that the texts of Viṣṇu and Bhāgavata replacing the term under reference by the term of different connotations are those which contain explanatory notes of the Commentators mentioned above. This seems to be a fact of special significance in as much as it tends to show that the commentators were no less responsible for the additions or alterations in the passages originally composed in the Purāṇa-texts. The variant readings of the available texts of Viṣṇu and Bhāgavata are listed by Pargiter,<sup>16</sup> a careful reconstruction of which does not fail to prove the original unity of Viṣṇu and Bhāgavata in respect of the passage under reference with the texts of Vāyu and Brahmāṇḍa. The reconstructed form of the passage out of the different versions of all these four texts assumes the following reading

‘Pusyamitrā bhaviṣyanti Patumitrās trayodaśa Mekalāyām  
nīpāḥ sapta bhaviṣyanti-īha saptatim’

The altered form of the passage in the respective texts of Viṣṇu and Bhāgavata runs as follows

‘Tataḥ Puspamitrāḥ Patumitrāstrayodaśa Ekalaśca Saptāndhrah/Tataśca Kośalāyām tu nava caiva bhūpatayo bhaviṣyanti’//  
Viṣṇu-Purāṇa.

‘Puspamitro’tha rājanyo Durmitro’sya tathaiva ca Ekakala ime bhupāḥ saptāndhrāḥ sapta kośalāḥ’ Bhāgavata.

13 Viṣṇu Purāṇa, IV. 24. 58.

14 Bhāgavata, XII. 1. 34

15 Vāyu Purāṇa, XCIX. 369.  
Brahmāṇḍa Purāṇa, III. 74.187.

16. Pargiter, Ibid, p. 151.

From these quotations it is quite evident that the basic difference between the reconstructed passage and the passages of *Viṣṇu* and *Bhāgavata* is that the term *Mekala* of the former has been replaced by *Ekala* and *Ekakala* in the respective readings of the latter two texts. There can not be any doubt about the fact that *Mekala* points to an ancient geographical division of the country so very well known to the *Purāṇa*-writers and as D. C. Sircar<sup>17</sup> proceeds to explain 'the name *Mekala* is still preserved in that of the present *Maikala* range which is the connecting link between the *Vindhya*s and the *Satpuras* and stretches from the *Khamrāgarh* area in M. P. to the *Rewah* region'. Similar is the note of V. S. Agrawal<sup>18</sup>, who on the basis of *Vāmana Purāṇa* XIII. 53 describes *Mekala* as one of the *Janapadas* of *Vindhyan* region. It seems quite convenient to conclude that *Mekala* was changed into *Ekala* and *Ekakala* due to the ignorance of the later compilers about the geography of the area concerned. The fact, however, remains that if we analyse the problem from a more suitable angle it will appear that the substitution was in all probability effected with a view to adjusting the passage according to the prevalent set-up of the later times. In the commentaries of both these *Purāṇas* the term *Ekala*/*Ekakala* is explained as *Khaṇḍamaṇḍalesu Bhūpāh* i.e. rulers of *Maṇḍala*-sub-divisions. Consideration of the following evident fact seems essential before the analysis of this term and commentary-meaning on it is finalised. In the ancient Hindu political organization *Maṇḍala*-division can not refer to the general period in which the historical account of the *Purāṇa*-text is placed by the scholars. There is no doubt that the term *Maṇḍala* occurs in early texts like *Arthaśāstra*<sup>19</sup> and *Manusmṛti*<sup>20</sup>. But in these works it is employed in a much different sense. It has been rightly remarked that *Maṇḍala* of these texts refers to a diplomatic circle of neighbouring kings in relation to a king desirous of conquest. Later on, the term came to be used for a circle of feudatories headed by a chief and paying allegiance to an

17. D. C. Sircar, *Geography of Ancient And Medieval India*, p. 34, fn.

18. V. S. Agrawal, *Vāmana Purāṇa—A Study*, p. 32. See also S. Chaudhuri, *Place-names in the Vāmana Purāṇa in Indian Historical Quarterly*, Vol. XXXIX, No. 1 & 2, p. 46.

19. *Arthaśāstra*, VI 12.

20. *Manusmṛti*, VII: 155-157.



overlord<sup>21</sup>. The term of the Purāṇa-text as also the commentary on it seems to carry the meaning and sense of almost similar terms employed in the texts and inscriptions of still later periods. Among such texts mention may specially be made of Mānasāra<sup>22</sup>, which is said to be a work of early medieval period. The present work not only makes use of Maṇḍaleśvara, but also explains it as Kṣudra Bhūpāla. An identity can well be established between Kṣudra-Bhūpāla and Khaṇḍa-Maṇḍala-Bhūpa in so far as the historical interpretation of the two terms is concerned. Both these terms seem to refer to rulers of smaller area or to governors of territorial divisions or subdivisions. The commentary-term Khaṇḍa-Maṇḍala Bhūpa seems more akin to Khaṇḍa-Pāla and Khaṇḍa-Rakṣa, the former occurring in the Ramagunj inscription and the latter in one of the Pāla grants of the time of Devapāla datable in 9th century A.D.<sup>23</sup> These terms are taken to denote an officer put in-charge of a comparatively small area. These parallel references leave little room for doubt that the commentary-term Khaṇḍa-Maṇḍala-Bhūpa has in it the sense of a much later period and that the original Purāṇa-term Mekala was changed into Ekala/Ekakala by the Purāṇa-Commentators evidently with a view to making the passage upto the changed order of their own times.

Sectarian bias and religious rivalry had a dominant role in the revision of the Purāṇa-texts and in the distortion of some elements of great historical value contained in their original make-up. An instance may here be given for illustrating that the text of Viṣṇu Purāṇa betrays the influence of this trend in its account relating to the dynasties of the Kālī age. Thus the list of the Mauryan rulers, which is available in its different copies supplies three variant forms of Aśoka's name, which are as under. Aśoka, Aśokavardhana and Ayośokavardhana<sup>24</sup>. Of these three forms the last one i.e. Ayośokavardhana seems specially noteworthy and deserves serious consideration. Pargiter has made special note of this variant reading, but he is inclined to explain it in view

21. B.N. S. Yadava, *Some Aspects of Society of Northern India in 12th century A.D.*, pp. 185-186.

K.K. Gopal, *Administrative Divisions in the Inscriptions of Early Medieval India* in I.H.Q. Vol. XXXIX, No. 1 & 2, p. 83.

22. *Mānasāra*, (Ed. by P.K. Acharya) Chap. 42, 282.

23. B.C. Sen, *Historical Aspects of Bengal Inscriptions*, p. 561.

24. For these variant readings see Pargiter, *Ibid*, p. 28, fn. 28.

of palaeographic ignorance of the copyist who prepared the version of the text at some late stage.<sup>25</sup> The sum and substance of Pargiter's comment on the present term may be noted as follows:

- (1) That the original account of Viṣṇu Purāṇa must have been prepared in Kharosthi.
2. That Kharosthi happens to be the only ancient Indian script which maintains very little difference between the forms of the letters Sa and Ya.
- (3) That the copyist of the text misread Sa for Ya and at the time of correction Sa was inserted without cancelling its incorrect substitute.

The suggestion made by Pargiter seems hardly tenable in view of the obvious consideration that practically speaking there is no evidence to prove the use of Kharosthi script in the original account of Viṣṇu Purāṇa. Again, the scholars who have examined the internal form of the Kharosthi are of definite opinion that this script was used for writing Prakrits which avoid long vowels, big compounds and difficult literatures. These are the well known features of Sanskrit language for which the most commodious and eminently convenient script was Brāhmī. It has rightly been remarked that Brāhmī was a sacred script invented by the Aryan priests out of the Indian hieroglyphics. It was originally and mainly employed by the Brāhmaṇas whose duty was to conserve the vedic literature.<sup>26</sup> The Purāṇa-authors, at least in early stages, must have employed Brāhmī in place of its sister script, because augmentation of the vedic tradition and preservation of sacred elements of the past formed the most predominant and basic objectives of the Purāṇa-Compilation. Moreover, it seems difficult to understand as to how the incorrect letter was left uncanceled, if a correction of the term was at all made by the copyist of the text. The possible factor to which the reading Ayośokavardhana seems to be due can be traced out, if the term is comparatively studied in the light of other Purāṇa-versions supplying fanciful

25 Pargiter, *Ibid*, pp. 84 & 85.

26 R. B. Pandey, *Indian Palaeography*,  
Cunningham, *Coins of Ancient India*, Vol I, p. 52,  
Dowson, *J R A S*, 1881, p. 102, *Indian Antiquary*,  
Vol XXXV, p. 253, Lassen, *Indische Alterthumskunde*, 2nd  
edition, I, p. 1006 (1867)

readings for the name of Aśoka. Thus in one of the Bhāgavata-copies Aśoka is called Alokavardhana, while reference is made to Aśokānām tṛptidāh in the text of Brahmāṇḍa Purāṇa.<sup>27</sup> The real import of the references contained in these Purāṇas can not be brought out into proper relief unless without admitting the role of sectarian trends at the late stages of their compilation. The Viṣṇu and Bhāgavata are essentially Vaiṣṇavite Purāṇas and in a similar line falls the text of Brahmāṇḍa, which happens to be one of the versions of the original Vāyu Prokta Purāṇa.<sup>28</sup> Keeping in view this predominant feature of the Purāṇa-compilation, we may now analyse the meaning and the broader implication of the Purāṇa-terms in question. The term Ayośokavardhana literally means one who increases the grief of irons (iron-made weapons). It seems to be a sarcastic remark on the non-militant character of Aśoka's policy. Alokavardhana refers to a similar remarks meaning thereby that Aśoka was unsuccessful in enhancing the welfare of the world. Aśokānām tṛptidāh seems to have been an attempt made by the compiler to drop out the very name of Aśoka from the list of kings mentioned in the text. It is thus evident that these tamperings in the original text have their reference to the sectarian bias of the Vaiṣṇavites, and consequently the Purāṇa passage in the present context bears witness of rivalry which they had against the religion patronized by the Mauryan monarch.

The various examples put forth in the foregoing analyses are suggestive of some notable points mentioned as follows. In the first place reliance on a single Purāṇa-text can not be made without testing its historical accuracy in the light of the passages of other Purāṇa-texts dealing with the same topic. Secondly, one single Purāṇa text is apt to reveal an erroneous conclusion, the correction of which can be evaluated only when other available copies of the same text are also put to proper analysis. Thirdly, the imports of the Purāṇa-commentaries are sometimes misleading and hence the notes on the Purāṇa-passages contained in them-as also the passage of the particular Purāṇa containing these commen-

27 Brahmāṇḍa Purāṇa, IV 74 145. For the reading of Bhāgavata see Pargiter, *Ibid*, p 28, fn 28.

28 The available texts of Vāyu and Brahmāṇḍa seem to be respectively Śūnrite and Vaiṣṇavite forms of the original Vāyu Prokta Purāṇa. See writer's articles in Purāṇa, Vol. V No. 2 pp 305 ff and Vol. VI No 2, pp 366 ff.

taries have to be checked up before making their use for historical analysis. Taking into full account all these points it may be indicated that among the Purāṇas dealing with the dynastic account only the text of Viṣṇu Purāṇa happens to relate its extant text to the main problem being discussed in the pages of the present note. Other Purāṇa texts no doubt, narrate the account of the Mauryan kings, but in them we do not get any such passage throwing light on the origin of the Mauryas either directly or in an indirect manner. The text of Viṣṇu Purāṇa, too, concerns itself with the narrative of the kind only in one of its copies, whereas other copies even of this Purāṇa have nothing to do with it in their extant passages.<sup>29</sup> The particular text of Viṣṇu Purāṇa, again, has in its passage the reference to the origin of the Mauryan king in a very general way.<sup>30</sup> It does not speak either of the mother of Candragupta or of the concerned caste. The line of the passage contained in the Viṣṇu Purāṇa text runs as follows

*'Kauṭilya eva Candraguṇṭhamutpinnam Rājye' abhisekṣyati'.*

It would be seen that in the entire sentence 'utpanna' is the only word which has its reference to the origin of Candragupta, while the sentence as such is simply intended for referring to the coronation of Candragupta under the competent care of Kauṭilya. As the texts of other Purāṇas on the dynasties of the Kali age and especially the other copies of Viṣṇu Purāṇa do not have in their passages either the word 'utpanna' or any other word of similar connotation, one is confronted with the obvious question whether the word in question belongs to the original form of the Viṣṇu Purāṇa text or not. The possibility of its non-occurrence in the original text is also shown by the consideration of the simple fact that the word does not at all fit in the sentence, and its superfluous character is further proved by the fact that in the entire sentence there is no such word employed as Apādāna Kāraka to which the word 'utpanna' can be related from grammatical point of view. Now, if the word 'utpanna' does not belong to the early form of Viṣṇu-Purāṇa, then question is who could have possibly inserted it and under which particular pressure this insertion was effected

29 For example Jibananda Edition reads 'Kauṭilya eva Candraguṇṭham Rājye 'abhisekṣyati'. The reconstructed text listed by Pargiter has a similar reading. Ibid, p 28, fn 22

30 The text reads 'Kauṭilya eva Candraguṇṭhamutpinnam Rājye' abhisekṣyati'.

in the original text. Before giving answer to these queries, it seems proper to point out *that the texts of the Candragupta traditions exhibit two trends* corresponding to the periods of their composition. The texts of earlier periods have nothing in them with reference to the origin of Candragupta Maurya, while origin of disreputable nature is invariably ascribed to him in the texts of later periods. The Kautilya's Arthaśāstra, Purāṇas and Mudrārāksasa belong to the former category, and the commentary on Mudrārāksasa and the passages of works like Brhatkathāmañjarī and Kathāsarita-sāgara are attributable to the latter one<sup>31</sup>. None of the latter texts can be placed earlier than eleventh century A D This shows that about the beginning of the medieval period, when Buddhism had lost its age old popularity and possibly it had also fallen into disuse in major part of the country, contempt against it was being reflected in the current texts especially in the Brahmanical compositions Since the most outstanding royal patron of Buddhism was born in this dynasty, contemptuous expressions with regard to it came to be employed in these texts as far as it was possible according to the context

It is noteworthy that while the inserted word 'utpanna' is hardly adjustable in the text of Purāṇa, it is eminently consistent in the concerned Purāṇa-commentaries written on the Purāṇa-passage at the later stages Thus the earliest among these, the Citsukhīya and the Śrīdhariya make a pointed reference to 'utpanna' and proceed to explain it as 'one who was born of the wedded queen of Nanda', known as Murā From this it naturally follows that the word 'utpanna' was inserted in the original text by these commentators in all probability by Citsukha, who is known to have flourished in 12th century A D <sup>32</sup> His period, thus, falls in close proximity to the time of the authors in whose writings the fabricated Murā-episode finds its publicity beyond measure, and which also aim at propagating Śūdra-origin of the Mauryan dynasty in utter contradiction with the earlier and more reliable sources.

31 R K. Mookerji Ibid, pp. 8 ff.

32. B.D. Upadhyaya, Ibid, pp. 572 & 573.

# SOME PROBLEMS REGARDING THE BRAHMAVAIVARTAPURĀNA

BY

ANANTRAY J. RAWAL

[ अस्मिन् निबन्धे ब्रह्मवैवर्तपुराणस्य विवेचनं प्रस्तुतम् । ब्रह्मवैवर्त-  
पुराणविषये पूर्वं विद्वद्भिः विविधमतानि प्रस्तुतानि । केषांचिद् मते एनद्  
पुराणं मूलब्रह्मवैवर्तपुराणेन साम्यं न भजते । मूलब्रह्मवैवर्तपुराणं कालक्रमेण  
लुप्तं जातं तदनन्तरं मध्यकाले पण्डितैर्विशेषतो वङ्गीयपण्डितैर्नूतन  
ब्रह्मवैवर्तपुराणं रचितं यस्मिन् केचिदशास्तु मूलब्रह्मवैवर्तपुराणस्य आसन्  
केचन अशास्तु तैरेव कल्पिताः । यतस्तु निबन्धकारैरुद्धृता ब्रह्मवैवर्त-  
पुराणस्य बहवः श्लोकाः वर्तमाने ब्रह्मवैवर्तपुराणे नोपलभ्यन्ते । अथ  
निबन्धकाराणां साक्ष्यस्य विस्तृतं विवेचनं कृतम् । अस्य पुराणस्य  
निमित्तिकालविषये अपि विविधमतमन्तरं वर्तते । अत्र एतेषां मतानां  
सारसंक्षेपं प्रस्तुतम् । ब्रह्मवैवर्तपुराणस्य निमित्तिस्थानविषये नामविषयेऽपि  
विमर्शः कृतः । एकं लघुब्रह्मवैवर्तपुराणनामकं पुराणमपि निबन्धकारेण  
कमलाकरभट्टेनोद्धृतमस्ति । तद्विषयेऽपि संक्षेपेणोल्लेखः कृतो वर्तते । पुराण-  
पञ्चलक्षणानुसारेण ब्रह्मवैवर्तपुराणस्य का स्थितिर्नित्यपि लेखकमहोदयेन  
विवेचितम् । सात्त्विक-राजस-नामसर्वगेषु ब्रह्मवैवर्तपुराणस्य स्थितिरपि  
निर्दिष्टा वर्तते । संक्षेपतः ब्रह्मवैवर्तपुराणविषये नानामतानां विविध-  
विषयाणां चास्मिन् निबन्धे साङ्गोपाङ्गं विवेचनमस्ति । ]

## Introduction

“The Purāṇas occupy a unique position in Indian literature, both sacred and secular. After the Mahābhārata they have been the main sources of inspiration in the life of our people for over 1500 years”<sup>1</sup>

The Purāṇas are of inestimable value for the history of Society, philosophy and religion and are a veritable store house for getting insight into all aspects and phases of Hinduism<sup>2</sup>

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1. Munshi K M Forward to the Studies in the Epics and Purāṇas  
by Pusalker A D, P VII

Pusalker A D. Studies in the Epics and Purāṇas p 22

2. Ibid p 22

Not a single Purāṇa can be found to contain all these particulars, however, "taken collectively they may be described as a popular encyclopaedia of ancient and medieval Hinduism, religious, philosophical, historical, personal, social and political."<sup>3</sup>

"At the starting of the Indic studies in the last decades of the eighteenth and beginning of the nineteenth centuries, the Purāṇas were regarded as of no historical value on account of the confused conglomeration of legendary and historical events in the Purāṇas, as also their peculiar ideas of "ages" and "Cosmography".<sup>4</sup> There may be some exaggeration in the descriptions of Purāṇas<sup>5</sup> though there are some important facts.<sup>6</sup>

But now the attitude is changed and they are accepted as one of the important sources of Indian history and culture, as they throw a flood of light on the various aspects of the life of the time.<sup>7</sup>

### **The Problem of the Original BVP and the extant BVP**

It was H P. Sastri who started first the problem of the inter-relationship of original BVP and the extant BVP. He remarked that "the Brahmaivartapurāṇa in the present shape cannot be very old there seems to have existed a Brahmaivartapurāṇa very different from the one which we now possess."<sup>8</sup>

Dr. R C. Hazra is also of opinion that certain genuine Purāṇas were later on replaced by spurious works bearing the same title and one of such works, he mentions, is the BVP also.<sup>9</sup>

A number of Nibandha works e.g. Smṛticandrikā, Smṛtitattva and Caturvarga-cintāmaṇi etc have drawn upon a BVP. About

3 Pargiter F E. "Purāṇa" ERE, Vol X, P 448

4 Pusalker A D Presidential Address, History section, proceedings and Transactions of the All India Oriental conference XVIII Session Annamalainagar December 1955 part I, p 61

5 Upadhyaya Baladeva Purāṇavimarśa p 22

6 Pusalker A D Op. Cit. p 61

7 Ibid p 61.

Vide also Dikshitar V R R Purāṇa.

Index Vol I Introduction pp 33 ff

8 Sastri H P. Descriptive catalogue of Sanskrit Manuscripts vol. V Asiatic Society of Bengal.

9. Hazra R C. "Studies in the genuine Āgneya Purāṇa". Our Heritage, Vol I, 1953, pp 210-245.

1500 lines of that BVP have been quoted in these works but only 30 of these lines are found in the extant BVP as pointed out by Dr. R C Hazra.<sup>10</sup> These remarks of Dr. Hazra tend to suggest that the absence of the remaining lines in the present BVP shows that it was not the work from which those Nibandhakāras quoted in their works, so this BVP was not known even to the Nibandhakāras of the sixteenth century A.D.<sup>11</sup>

The Asiatic Society of Bengal has two Devanāgarī manuscripts of the BVP: no 3820 and 3821, both of which are fragmentary and incomplete. Some of their chapter-colophons show that both the manuscripts belong to a different BVP called 'Ādibrahma-vaivartamahāpurāṇa' which is quite different from the extant BVP.<sup>12</sup>

Dr. H. P. Sastri, Dr. R C Hazra, J. C Roy and A.S Gupta hold that the extant BVP is not the original one but there was an original BVP before ninth century A D which is now lost and about the tenth century A D it began to be changed by the interfering hands of the Bengali authors who recast it to its present form and contents in the sixteenth century A D.<sup>13</sup>

The arguments for and against this problem are as follows —

According to the MP (53.33—35) the original BVP was narrated by Sāvarnī to Nārada and contained the mātmya or glorification of Kṛṣṇa and a repeated account of Brahmavarāha with a reference to the occurrence of the Rathantara Kalpa. Now it should be pointed out that the extant BVP is narrated by

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|---|---|
| 10. Hazra R.C   | Purāṇic Records on Hindu Rites and customs<br>p. 167  |
| 11. Vide for the date of these Nibandha-works,  | Kane P. V., HDS<br>Vol I.   |
| 12. Vide A. S Gupta's article "The Apocryphal character of the<br>extant Brahmavaivarta purāṇa" | Purāṇa, Vol III No I, January<br>1961 p 99.   |
| 13. Sastri H P.   | "Mahāpurāṇas" JBORS 1928 Vol XIV p 335  |
| Hazra R.C   | Purāṇic Records on Hindu Rites and customs<br>p. 167  |
| Vide also   | "Some Minor Purāṇas" ABORI Poona, XIX 1938<br>p. 76. and cultural Heritage Vol. II p 263    |
| Roy J C.  | Bhāratavarga a Bengali journal Banglida Āśāḍha<br>1337 Quoted by Hazra R C in PRHRC p. 166. |
| Gupta A. S  | Op. Cit. p 101  |



Nārāyaṇa to Nārada and has no reference to the Rathantara Kalpa. Further the MP (53. 67-69) divides the purāṇas into four categories viz.

- 1 Sātvika which glorifies Hari
- 2 Rājasa which glorifies Brahmā
- 3 Tāmasa which glorifies Śiva
- 4 Samkīrṇa which glorifies Sarasvatī and manes

The PP (Uttarakhaṇḍa 264, 84) states that the BVP is a Rājasa Purāṇa having Brahmā as its highest deity

In the extant BVP Brahmā is shown as inferior to Rādhā and Kṛṣṇa who are said to be superior to one and all other gods (1.3.30, 1.2.20-27).

Thus the data in the extant BVP do not support the description of the BVP as given by the MP and PP

According to the SKP, the sun is the highest deity of the BVP<sup>14</sup>, but in the extant BVP, the sun is not the highest but Kṛṣṇa is the highest deity as noted above.

According to the MP (53.35), SP (9.27) and the SKP (7.1.2.53), a person who gives a copy of the BVP to a worthy Brahmin is said to attain the Brahmaloka. But according to the extant BVP the Brahmaloka is far inferior to the Goloka, the abode of Kṛṣṇa and is never the goal of a devotee of Kṛṣṇa (1.12.33, 1.14.58).

It should be noted that the word Vaiṣṇava in the BVP (1.11.39, 4.1.65) is not a general term for a devotee of a god, for this Purāṇa is very explicit in defining a 'Vaiṣṇava'. A 'Vaiṣṇava' is one who belongs to the Vaiṣṇava sect and who has been duly initiated by a preceptor into the Vaiṣṇava fold by imparting to him the Vaiṣṇava Mantra. Such an initiated Vaiṣṇava is extremely pure and jīvanmukta (1.11.41-42) and he certainly attains the Goloka (1.12.23). This position tends to suggest further that Brahmā is not the supreme deity in the extant BVP.

In almost all the Purāṇas the list of the eighteen Mahā-purāṇas is given where the extent of the BVP is mentioned 18000

<sup>14</sup> Gupta A. S. Op. Cit p 98.

ślokas.<sup>15</sup> But the present available Ānandaśrama edition, Vāṅga-vāsi edition and the Veṅkateśvara edition of the BVP contain nearly 22000, 22000 and 25000 verses respectively, so it follows that the extant BVP contains about 4000 or 7000 verses more as the case may be. These are later additions and hence its remaining portion is also a completely revised work.<sup>16</sup>

The NP (Pūrvakhaṇḍa 101) described the BVP containing four Khaṇḍas i.e. —Brahma, Prakṛiti, Gaṇeśa, Kṛṣṇa, and gives the description in brief of each Khaṇḍa. The extant BVP contains four Khaṇḍas as stated by the NP but it does not fulfil in detail complete description as given by the NP.

In the library of Oriental Institute Baroda, there are twelve manuscripts of the BVP and some of them are incomplete. The manuscript of the BVP, No 2544 is quite different from the extant BVP and it has three parts without any specific name or title. The total number of the chapters in the said manuscript is as follows —

Part I	Ch. 28
II	117
III	26
	<hr/>
	171

and generally each chapter-colophon reads 'Ādimahāpurāṇe-brahmavaivarte' and hence it follows that the extant BVP is different from this 'Ādibrahmavaivartapurāṇa'. The several mātmyas which are noted under the authority of the BVP<sup>17</sup> are not found in the extant BVP.

From the above mentioned arguments it follows that the extant BVP is a different or an enlarged one and not the same as described in various works, but A. S. Gupta further states that it is an apocryphal one<sup>18</sup> but from the foregoing facts it may be said that the extant BVP is not totally an apocryphal work but it might originally be a work of Brahmā cult and containing 18000

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15. MP 53-34

BhP 12-13-6

BvP 4-133.16.

NP Pūrvakhaṇḍa 101

16. Sastri H. P. Op. Cit. p. 335

17. Hindivśvakōśa, Part 7 p. 237

18. Gupta A. S. Op. Cit. P. 101.

verses before seventh or eighth century A D. and after tenth century A D. when Kṛṣṇa and Rādhā worship became popular, the original BVP underwent change, was enlarged and revised in the sixteenth century A D. by the followers of Rādhā and Kṛṣṇa sect in the eastern part of India, specially in Bengal where Rādhā and Kṛṣṇa worship was popular.<sup>10</sup>

### Date

Various scholars have tried to handle the problem of the date of the BVP but they have not stated its precise date except by way of general remarks that it is a late one. Hence an attempt is made to fix its precise date as far as possible.

Before going into the examination of the date for fixing the date of the BVP, the views of the different scholars on this problem may briefly be mentioned here below.

1. Roy J C<sup>20</sup>—16th Century A. D. , 2 Hazra R. C<sup>21</sup>—16th Century A D , 3 Wilson H H.<sup>22</sup>—16th Century A D. . 4 Kane P V.<sup>23</sup>—16th Century A D . 5 Dutta N. K.<sup>24</sup>—15th Century A D , 6 Maity P. K<sup>25</sup>—15th Century A. D. ; 7. Upadhyaya Baladeva<sup>26</sup>—15th Century A D , 8. Sen S. K.<sup>27</sup>—15th Century A D , 9 Shastri D K<sup>28</sup>—11th Century A. D. , 10. De S K<sup>29</sup>—10th Century A D. , 11. Chatterjee B C.<sup>30</sup>—10th Century A D

19. It may be noted that A S Gupta also expresses a similar opinion. Vide his above mentioned article.

20. Roy J C Bhāratavarṣa, Āṣāḍha, Bāṅṅāḍa 1337 quoted by Hazra R C in PRHRC p 166

21. Hazra R C. 'Some Minor Purāṇas' ABORI Poona Vol. XIX 1938 p 76

22. Wilson H H Essays p. 120

23. Kane P V HDS Vol V Part II p. 895.

24. Dutta N K Origin and growth of caste in India, Vol II P 131.

25. Maity P K Historical study in the cult of the goddess Manasā p 217

26. Upadhyay Baladeva Purāṇavimarsa p 558

27. Sen S K. Personal letter to Dr. S. G. Kantawala Dt 29.4.70.

28. Shastri D.K. Purāṇavivecana p 219

29. De S K. Early History of the Vaiṣṇava Faith and Movement in Bengal, p 10 ff

30. Chatterji B C Kṛṣṇacarita translated into Gujarati by K M Jhaveri p 27

From the above survey, it is clear that the scholars assign either 10th, 11th, 15th or 16th Century A. D.

Out of the above 11 scholars the following three scholars i. e. —Shastri D. K., De S. K., Chatterjee B. C. argue that the first verse of the Gītagovinda of Jayadeva (1162 A. D.)<sup>31</sup> might be influenced by the verses of the BVP (4.15.4 ff) so the BVP is compiled before Jayadeva. But the learned scholars do not give any argument to prove their thesis. It is quite possible that the Purāṇa and Jayadeva might have borrowed from a common source.

D. K. Shastri states that in the BVP there is a great influence of Rādhā and hence an unknown Nimbarkaite might have written the present BVP because Nimbarka's worship Rādhā with Kṛṣṇa<sup>32</sup>. To this observation of D. K. Shastri it should be pointed out that it is not in the Nimbārka sect but it is the Rādhāvallabha sect wherein Rādhā has a predominant position over Kṛṣṇa hence his argument does not stand to reason. Hence D. K. Shastri's implication about the date i. e. 11th Century A. D. is unacceptable.

Now let us examine the date of the BVP on the basis of the inner data of the BVP.

The BVP and the PP give the various names of Rādhā and Śalagrāma stone<sup>33</sup>. This enumeration in the BVP seems to follow that of the PP and Wilson remarks that "no portion of the PP is probably older than the twelfth century A. D. and the last parts may be as recent as the fifteenth or sixteenth"<sup>34</sup>. Hence the BVP might have been compiled in 15th century A. D.

Dr. R. C. Hazra opines that the DbhP follows the BVP and states that almost all the chapters of DbhP IX have been taken from the BVP II and the Prakṛukhaṇḍa i. e. BVP II in its present form can not be dated earlier than the tenth century A. D.<sup>35</sup>

Now the BVP contains 67 chapters in its second part (i. e. Prakṛukhaṇḍa) which describes the Caritras of various goddesses viz. :—Sarasvatī, Vasudhā, Gangā, Tulasī, Sāvitrī, Lakṣmī, Svāhā, Svadhā, Dakṣiṇā, Sasthī, Mangalacaṇḍī, Manasā, Surabhī; Rādhā; Durgā. The DbhP IX 1-50 are borrowed from

31. Keith A. B. Classical Sanskrit Literature, p. 103

32. Shastri D. K. Op. Cit. P. 219  
Ch. V

34. Wilson H. H. Viṣṇupurāṇa English Translation preface p. XX.

35. Hazra R. C. Studies in the Upapurāṇas, Vol. II p. 343.

the BVP II as stated by Dr R. C. Hazra and the said portion of the DbhP describes Caritras of Sarasvatī, Vasudhā, Gangā; Tulastī, Sāvitrī, Laksmī, Svāhā, Svadhā, Dakṣiṇā; Sasthī; Maugala-candī, Manasā, Surabhī, Rādhā, Durgā. It should be noted that the DbhP, IX 48 deals with Manasā in chapter one only while the BVP II 45, 46 devotes two chapters to Manasā. The DbhP (IX 50-1-52) devotes only 52 verses to Rādhā with Durgā while the BVP devotes nine chapters to Rādhā. This goes to prove that the BVP II i.e. Prakṛikhaṇḍa is an elaboration of the DbhP IX and hence it follows that the BVP has based its chapters of Prakṛikhaṇḍa on those of the DbhP IX.

It may also be noted that Dr B. Kakati holds a similar view.<sup>36</sup> According to Dr. R. C. Hazra "it is highly probable that the DbhP was compiled in the eleventh or twelfth century A. D."<sup>37</sup> and hence it follows that the BVP might be compiled after the fourteenth century A. D. when the DbhP had become popular.

The BVP often mentions the worship of Śaḍāyatana which is definitely of later period than the worship of the Pañcāyatana.<sup>38</sup> The DbhP (XI 17-35ff) mentions the Pañcāyatanapūjā while the BVP refers to the Śaḍāyatanapūjā which is naturally of a subsequent period.

Aparārka (1200 A.D.), the commentator of YS and Ballāsa-sena (1135-1160 A.D.) give the quotations from the Purāṇas but they do not refer to the BVP.<sup>39</sup> This suggests that even upto the twelfth century A.D. the BVP was not known.

In the description of Kaliyuga in the BVP (2.7-25), the Purāṇa states that the people would learn 'mlecchāśāstra' which suggests that the BVP might be referring here to some Persian scriptures like Quran etc. as Bengal came under Muslim rule from 1203 A.D.<sup>40</sup> From this reference it follows that the BVP is compiled after 1203 A.D.

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36. Kakati B. Female Initiative in Courtship Prin Karmarkar  
Comm. Vol. P 71
37. Hazra R. C. Op. Cit p 347.
38. Kane P. V. HDS Vol II P II P 717
39. Upadhyaya Baladeva Purāṇavimarśa, p 120 ff
40. Hindi viśvakośa Part 9 p 149.

Caṇḍīdāsa (1385 A.D.)<sup>41</sup> is said to be a founder of Parakīyā-Rādhā-Vāda. The BVP seems to Synthesise the theory of Parakīyā-Rādhā-Vāda and Svakīyā-Rādhā-Vāda and this synthesis—theory tends to suggest that the BVP would have been composed after Caṇḍīdāsa, about, say 100 years or so after, if due allowance is made for the popularity of the Parakīyā vāda and the consequent arising need for synthesis.

The BVP described some folk goddesses viz. Manasā, Mangalacaṇḍī and Sasthī. The folk songs regarding Manasā, Mangalacaṇḍī and Sasthī were written in the times of Caṇḍīdāsa (1385 A.D.) and Māṇika Dutta (1300 A.D.).<sup>42</sup> Hence it follows that the BVP is compiled after this date, as the folk songs precede their acceptance and inclusion in the official religious books like Purāṇas.

It is a current belief of Indians that on particular lunar days, particular dishes of food prove uncongenial to the human system.

Raghunandana Bhaṭṭācārya (1510-1565 A.D.) devotes an important chapter of his work *Astāvimsatitattva*, to a consideration of this point, for instance one should not eat a pumpkin or its gourd, on the second day of a Lunation. Brhati on the third, Paṭola on the fourth, Radish on the fifth, Nimba on the sixth and so on.<sup>43</sup> The BVP also prescribes such things on particular days and it is probable that the BVP is indebted to the *Astāvimsatitattva* of Raghunandana.

The philosophical thought in the BVP reflects the influence of philosophy of Vallabhācārya (1479 A.D.)<sup>44</sup> and Caitanya (1485 A.D.).<sup>45</sup> In the BVP the position of Rādhā is superior to Kṛṣṇa and this situation is found in the Rādhāvallabha sampradāya whose founder Hitaharivamśa flourished in 1484 A.D.<sup>46</sup>

While describing the residence of Rādhā, the BVP mentions that there were other 33 Vanas in Vrndāvana (4 28 165) which

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|------------------------|---|
| 41. Sen D. C.          | History of Bengali language and Literature p 39 ff    |
| 43. Sen D.C            | Op Cit., p. 335                                       |
| 44. Ibid               | P 74  |
| 45. Bhandarkar R. G.   | Vaiṣṇavism Śaivism and Minor Religious Systems, p 77  |
| 46. Ibid               | p. 83   |
| 47. Snataka Vijayendra | Rādhāvallabha Sampradīya . Siddhānta aur Sāhitya p 96 |

was situated in the residential area of Rādhā. Now the tradition runs that it was for the first time in 1535 A.D. Hītaharivamśa built the temple of Rādhā in Vrndāvana where he laid out the other Vanas which still exist today.<sup>46</sup>

The BVP (4 73 79) mentions that amongst all the Purāṇas the BhP is the best which shows its influence and popularity. Now the BhP is assigned date ranging from 9th century A.D. to 12th Century A.D.<sup>49-50</sup> Even accepting the latest date of the BhP it is obvious that the BVP is later than the BhP the influence and indebtedness of which is noticed in the enlargement of the topics handled by the BhP and also by its advancement over the BhP by introducing Rādhā who is missing in the BhP.

The BVP gives the description of the Goloka, Vrndāvana, Vaikuṇṭha, Kailāsa and the city of Śaṅkha-cūḍa in an artificial manner with architectural details which reflect the architectural school of Mughal period.<sup>51</sup>

The BVP categorically states that the month of Caitra is the last and Vaiśākha is the initial of the year (4.96 60). It is only in the Bengali era that the year starts from the month of Vaiśākha and this Bengali era is a revised form of the Fasali era which was started by Akabara.<sup>52</sup>

None of the manuscripts of the BVP, recorded in the various Descriptive catalogues of Sanskrit manuscripts<sup>53</sup> is prior to 1692

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- |       |                     |  |
|-------|---------------------|--|
| 48    | Upadhyaṃyā Baladeva | Bhūratīya Vāṅmāyā men 'Śrī Rādhā', p. 92   |
| 49-50 | Kane P.V.           | 9th Century HDS Vol V Part II p. 199   |
|       | Upadhyaṃyā Baladeva | 6th Century A.D. Op Cit P. 548   |
|       | Wilson H.H.         | 12th Century A.D. Viṣṇupurāṇa P. XXX   |
|       | Shastri D.K.        | 9th Century A.D. Purāṇavivecana p. 207   |
|       | Hazra R.C.          | 6th Century A.D. PRHRC p. 55   |
| 51    | Shastri K.K.        | Vallabhācārya p. 8   |
| 52    | Oza G.H.            | Bhūratīya Prācīna Līpimālī p. 192.   |
| 53.   | Vide                | 1 Descriptive catalogue of Sanskrit manuscripts<br>Oriental Institute Baroda.  |
|       |                     | 2 Catalogue of the old manuscripts in Sanskrit<br>in the collection of the Śaṅātana Dharma<br>Sabha, Ahmednagar                      |
|       |                     | 3 A catalogue of the Sanskrit manuscripts at the<br>D.H.A.S. Department of Historical and Anti-<br>quarian studies in Assam Gauhati. |
|       |                     | 4 A Descriptive catalogue of Sanskrit Manus-<br>cripts Vol IV Government Sanskrit College<br>Varanasi                                |

A D and hence the lower limit of the BVP is 1600 A D and from seeing the above points its upper limit can be put as 1400 A D

### Home

Regarding the home of the BVP there is no controversy and scholars like Dr. R C Hazra,<sup>54</sup> A S. Gupta,<sup>55</sup> Baladeva Upadhyaya<sup>56</sup> and D K Shastri<sup>57</sup> hold that Bengal is the home of the BVP. The following data which is available in the BVP also lead to the same conclusion

The BVP describes various aspects of Kṛṣṇa's life and in this connection it mentions various geographical place-names ranging generally from Mathurā to some eastern parts of India. The geographical knowledge of north India is extremely poor in the case of the author of the BVP, whereas he has good acquaintance with the geography of eastern India and this suggests that probably he might be a resident of any place ranging from Mathurā to the eastern parts of India, mostly of Bengal.

The BVP mentions two significant Ethnical names viz Rāṣṭriya and Virendra (3.36.12) which are the Sanskritised forms of Rāṣṭhiya and Vārendra respectively which were the provinces of Bengal. This suggests that the author might be aware of these provinces of Bengal as P C Sen remarks "towards the close of the pre-Muhammadan period Rāṣṭha and Vārendrī were well known divisions of Bengal."<sup>58</sup>

The BVP uses the word Ballava (1.5.42, 2.49.42, 2.48.43, 53) for the word Gopa. The caste Ballava is one of the subcaste of the caste Gopa by name and it is prevalent in Bengal even today.<sup>59</sup>

The BVP mentions the two, castes Jola and Vaidya and traces their origin as follows —

5. Catalogue of the Sanskrit and Prakṛita Manuscripts in the Library of the India Office Vol V

6. A Descriptive catalogue of the Sanskrit Manuscripts Gujarat Vidyāsābhā Ahmedabad Cultural Heritage of India Vol II P. 263

54. Hazra R C

55. Gupta A S Op Cit p 95.

56. Upadhyay Baladeva Purāṇavimarśa p 55b

57. Shastri D.K Op. Cit. P 918

58. Sen P C "Janapadas of Ancient Rāṣṭha" Indian Historical quarterly, Vol VIII p 523 March 1932 No 1

59. Hīndīśīśvakośa, Part 3 p 213



By the union of a Mleccha man and a Kuṇḍika woman, Jola was born (1 10 121) and Vaidya was born by the union of Aśvinkumāra and a Brahmin woman (1. 10. 123). These two beliefs are still prevalent in Bengal <sup>60</sup>

Dr Sukumar Sen holds<sup>61</sup> that the vocable Jolā (BVP 1 10 121) is a Bengali word from Persian Jullāh, Julāh 'weaver'. Julāhā is the Hindi (Bhojapuri etc.) adaptation of Persian Jullāh, Julāh. Bengali drops the final 'h' so the original word Jullāh or Julāh is Sanskritised as Jolā.

The worship of folk goddesses Manasā, Sasthī and Mangalacandī is prevalent in Bengal only and the BVP (2 43-46) has described their stories at great length.

The BVP (4 3 23, 4.31.53, 3 34 38) uses some phrases which reflect the influence of Persian which was spoken in Bengal then and Assamese <sup>62</sup> which prove that the author of the BVP might be aware of Persian and Assamese languages.

The BVP (2.27.79) states that one should perform Śivapūja in the month of Māgha or Caitra—a practice which is prevalent in Bengal only <sup>63</sup>

As we have noted earlier, the BVP states that the month of Caitra is the last and Vaiśākha is the first month. Bengali era starts from Vaiśākha and this era is another form of Fasali era started by Akabara. This shows that the author of the BVP might be aware of the Fasali or Bengali era.

The BVP states that Sarasvatī, Gaṅgā, Tulasī and Lakṣmī are Nārāyaṇa's wife (2 12 1) and this belief is still prevalent in Bengal <sup>64</sup>

According to the direction of the BVP (2.27.87) one should perform Lakṣmīpūjā in the month of Bhādrapada which is still prevalent in Bengal <sup>65</sup>

60 Upadhyaya Baladeva op, cit p 555, Gupta A.S. Op. Cit p 92

61. Sen S.K. A personal letter to Dr. S.G. Kantawala dt 29.4.70.

62. Kakati B. Op Cit. P 71.

63. Hazra R.C. Studies in the Upapurāṇas Vol. II p 319.

64. Jani A.N. Naisadhacaritam—a critical study p 270.

65. Hazra R.C. Op. Cit. P 357.

According to the BVP (2 11 7) Gangā was born from the fluid, as the result of Kṛṣṇa's and Rādhā's mutual merging as a consequential effect of music. This belief is popular in Bengal <sup>66</sup>

The BVP (2 30 162-163) states that one should perform five Parvans viz —Janmāstamī, Rāman vamī, Śivārātri, Ekādaśī, Sunday, and it also states that one can take fish in one's meal except on these five Parvans. This belief is only prevalent in Bengal. <sup>67</sup>

From the above mentioned data it may be concluded that the home of the BVP is Bengal

### The Title of the Brahmapaivartapurāṇa

As noted earlier there was another BVP named—Ādibrahmapaivartapurāṇa. The extant Brahmapaivartapurāṇa is known simply as "Brahmapaivartamahāpurāṇa". The BVP itself gives its explanation as follows—It has been called the BVP by the knowers of the past because it is in it that the modifications of Brahman brought about by Kṛṣṇa are described <sup>68</sup>

The BVP praises itself and states that amongst all the Purāṇas, the BVP is fulfiller of all hopes and giver of wealth (1 1 59; 4 133 32). It further states that this Purāṇa was handed over first by Kṛṣṇa to Brahmā who gave it to Dharma who gave it to Nārāyaṇa who told in turn to Nārada who in turn gave it to Vyāsa (1.1.62-64, 4 133 28-29).

There is also another title of the Brahmapaivartapurāṇa as Brahmakaivartapurāṇa which is prevalent in South India <sup>69</sup>. Nothing can be said regarding this title whether there might be

66 Ibid p 357

67. Ibid p 357

68. Cf 1 1. 61 4.133 31

69 Winternitz M History of Indian Literature Vol. I Part II p 230. On examining the MSS position, Dr. V. Raghavan finds that the name Brahmakaivarta is confined to South Indian MSS and Brahmapaivarta is uniformly found in all North Indian MSS. Letter of Dr V. Raghavan-Dt 12.8.1970 to Dr S G. Kantawala. My grateful thanks are due to him for supplying this information

a Purāṇa different from the present BVP or the title is only different.<sup>70</sup>

### Laghu Brahmavaivartapurāṇa

Kamalākara Bhaṭṭa, in his Nirṇayasindhu, quotes two verses from the Laghubrahmavaivartapurāṇa with the remarks that “ātra mūlam cintayet” As these two verses, dealing with the praise of gits made at Benaras during eclipse etc do not occur in the present BVP Dr R.C Hazra remarks that “the Laghubrahmavaivartapurāṇa—if at all there was any work of this title—must have been a separate work written before 1400 A.D It should be also mentioned here that we do not know any second author who refers to or draws upon this work.”<sup>71</sup>

### The BVP and the Purāṇa Pañcalakṣana.

The classical definition of the Purāṇa enumerates the following five characteristics<sup>72</sup>

- |                  |                        |
|------------------|------------------------|
| 1 Sarga          | — creation             |
| 2. Pratisarga    | — dissolution          |
| 3 Vamśa          | — genealogies          |
| 4 Manvantara     | — ages of Manus        |
| 5. Vamśānucarita | — genealogies of kings |
|                  | (4 133 6-7)            |

But according to the BVP, above mentioned five characteristics are of the Upapurāṇa and states that Mahāpurāṇa has ten characteristics as follows.—

- |                |                                |
|----------------|--------------------------------|
| 1. Sṛṣṭi       | = Primary Creation             |
| 2. Viśṛṣṭi     | = Secondary creation           |
| 3. Sṭhiti      | = Stability of creation        |
| 4. Pālana      | = Protection                   |
| 5. Karmavāsanā | = Desire for work              |
| 6 Manuvārtā    | = Information about the Manus. |

70. Hazra R.C “Some Minor Purāṇas” ABORI Poona, Vol XIX 1938-39 p 76.

71 Hazra R.C Studies in the Upapurāṇas Vol. II P 506

72 Cf BVP 4.133 6

MP 53 65

AP 1 1.12

BP 1 37-38

- |    |                |  |
|----|----------------|--|
| 7. | Pralayavarṇana | = Description of the final destruction |
| 8  | Mokṣanirūpaṇa  | = The way to release from rebirth      |
| 9  | Harikīrtana    | = Discourse on Hari                    |
| 10 | Devakīrtana    | = Discourse on other gods.             |
- (4 133, 8-10)

Generally the definition of Purāṇa Pañcalaksana is old and that of ten characteristics is of very late origin<sup>73</sup> because it is only stated in the BVP and in the BhP (2 10 1-7, 12 7.8 10)

The BVP (4.133 6-7) simply mentions the names of ten characteristics while the BhP (12 7 11-20) explains each and every one lakṣaṇa

The names of ten characteristics given in the BVP and BhP differ in some cases but they may correspond as follows.—<sup>74</sup>

<i>BVP</i>	<i>BhP</i>
1 Sṛṣṭi	Sarga
2 Viśiṣṭi	Visarga
3 Sthiti	Vitti or Sthāna
4 Pālana	Rakṣā or Posaṇa
5 Karmavāsanā	Hetu or Ūti
6 Manuvārtā	Antarāpi or Manvantara
7. Pralayavarṇana	Samsthā or Nirodha
8 Mokṣanirūpaṇa	Apārśraya or Mukti
9 Harikīrtana	Vamśa or Āśraya
10 Devakīrtana	Vamśānucarita or Īśānukathā

(12.7 9, 2 10.1)

It is significant to note that the BVP fulfils the above mentioned five and ten characteristics thus e g

*Five characteristics —*

- |    |               |                  |
|----|---------------|------------------|
| 1  | Sarga         | (1.6, 7, 8 etc ) |
| 2. | Pratisarga    | (1.5)            |
| 3. | Vamśa         | (1.22)           |
| 4. | Manvantara    | (4.51)           |
| 5  | Vamśānucarita | (2.13)           |

<sup>73</sup> Hazra R.C. Op. Cit. Vol I. p 2.

<sup>74</sup> Upadhyaya Baldeva Op Cit pp. 128 ff.

*Ten characteristics —*

1. Sīṣṭi	(1.6, 7, 8 etc.)
2. Viśiṣṭi	(1 5)
3. Sthiti	(1.6)
4. Pālana	(1.18)
5. Karmavāsanā	(2 25, 26)
6. Manuvārtā	(4 41)
7. Pralaya-varṇana	(1 5)
8. Mokṣanirūpana	(4 10, 11 etc )
9. Harikīrtana	(2.34)
10. Devakīrtana	(2 10, 13).

Over and above these, the BVP describes caste, Āyurveda, diseases, Ācāra and Āhnikā (1.10, 1 16, 1 26)

It is strange to note that the BVP tries to fulfil itself according to five and ten characteristics of Purāṇa but even though MM Dr. P V Kane<sup>75</sup> and H H Wilson<sup>76</sup> remark without giving any argument that the Brahmapurāṇa has not the slightest title to be regarded as a Purāṇa.

### **The position of the BVP in the Different Classification of the Purāṇas**

The Purāṇas can be classified into ancient and later according as they conform or not strictly to the Pañcalaksya definition

Dr A D Fusalkar states that the Vayu, Brahmanḍa, Matsya and Viṣṇu are ancient Purāṇas<sup>77</sup>

The Mahāpurāṇas have been divided into Sāttvika, Rājasa and Tāmasa according to their preferential treatment of Viṣṇu, Śiva and other deities

The PP (Uttara, 263 81 84) classifies them in three categories as follows —

1. Sāttvika	—	VP, NP, BhP, GP, PP, VRP.
2. Rājasa	—	BRP, BVP, MKP, BP, VMP, BSP
3. Tāmasa	—	MP, KP, LP, SP, AP, SKP.

<sup>75</sup> Kane P V. HDS Vol V part II p. 895.

<sup>76</sup> Wilson H H. Viṣṇupurāṇa Eng. Tran. Preface p. XLI.

<sup>77</sup> Fusalkar A D. Studies in the Epics and Purāṇas p. 26

The SKP enumerates ten Purāṇas describing the greatness of Śiva, four of Brahmā and two of Devī and Hari.<sup>78</sup> The MP (53. 68-69) regards the Purāṇas glorifying Agni as rājasa and those that glorify Sarasvatī and Pitr̥s as Sankīrṇa

On the authority of the Tamila works, V R R Dikshitar<sup>79</sup> classifies the Purāṇas into five groups as follows —

- |    |        |   |  |
|----|--------|---|--|
| 1  | Brahmā | — | Brahma and Padma   |
| 2  | Sūrya  | — | Brahmavaivarta   |
| 3  | Agni   | — | Agni   |
| 4  | Śiva   | — | Śiva, Skanda, Linga, Kūrma, Vāmana, Varāha, Bhavīsyā, Matsya, Mārkaṇḍeya, Brahmāṇḍa, |
| 5. | Viṣṇu  | — | Nārada, Bhāgavata, Garuḍa, Viṣṇu,  |

Hara Prasad Sastri<sup>80</sup> gives the following classification on a thorough and critical examination of the contents of the Purāṇas as follows —

- |    |   |   |              |
|----|---|---|--------------|
| 1  | Purāṇas of encyclopaedic character                  | = | GP, AP, NP   |
| 2. | Purāṇas dealing with Holy Places and religious vows | = | PP SKP BSP   |
| 3. | Purāṇas which underwent to general revisions        | = | BP BhP, BVP  |
| 4. | Purāṇas revised out of existence                    | = | VRP, KP, MP  |
| 5  | Historical group                                    | = | BRP, VYP.    |
| 6  | Sectarian works                                     | = | LP, VMP, MKP |

Now according to the MP a Purāṇa which deals with Brahmā as its highest deity is a Rājasa Purāṇa and one which deals with Hari is a Sāttvika Purāṇa. According to PP the BVP is a rājasa Purāṇa but the extant BVP does not mention Brahmā as its highest deity but Brahmā is described inferior to Kṛṣṇa (Hari) who is mentioned as the Supreme deity in the BVP and hence the BVP is a Sāttvika Purāṇa and not a Rājasa one

According to V.R.R. Dikshitar, the BVP deals with Sūrya but this is far from the truth, so far as the extant BVP is concerned Sūrya is shown as inferior to Kṛṣṇa who is the major deity of description in the BVP

78 Ibid p 26.

79. IHQ Vol VIII p 766

80. Sastri H P. "Mahāpurāṇas" JBORS, Vol XIV pp. 330-337

**Influence of the BVP on other works**

It is known that the BhP has a great influence over Vaisṇavas of India. In this Purāṇa Kṛṣṇa's līlā or divine sports are described. Rādhā is connected with Kṛṣṇa but even then she is missing in the BhP. To fill up this desideratum, some Vaisṇavas might have thought to compile the BVP. It can be said that Rādhā is the main character of this Purāṇa and hence the BVP is the chief authority on the neo-school of Vaisṇavism or the Rādhā-Kṛṣṇa cult.<sup>81</sup>

The BVP has influenced later writers<sup>82</sup> also e.g. Gaurikānta Dvija, an Assamese writer, wrote the drama "Vighneśa Janmodaya" containing three acts in Śaka year 1721 i.e. 1799 A.D. and this is inspired by the story of Gaṇeśakhaṇḍa of the BVP while another Assamese writer—Dīna Dvija wrote the drama "Śamkhacūḍavadha" containing three acts in Śaka year 1724 i.e. 1802 A.D. and this is based on the story of Śamkhacūḍa of the Prakṛtikhaṇḍa of the BVP.

**ABBREVIATIONS**

BVP = Brahmavaivartapurāṇa

MP = Matsyapurāṇa

PP = Padmapurāṇa

SKP = Skandapurāṇa

SP = Saurapurāṇa

NP = Nārada-purāṇa

DbhP = Devibhāgavatapurāṇa

YS = Yājñavalkyasmṛiti

MKP = Markaṇḍevapurāṇa

KP = Kūrmapurāṇa

GP = Garuḍapurāṇa

HDS = History of Dharmasāstras

PRHS = Purāṇic Records on Hindu Rites and Customs

ABORI = Annals of Bhandarkar Oriental Research Institute, Poona

JLORS = Journal of Bihar and Orissa Research Society

HIQ = Indian Historical quarterly

BhP = Bhāgavatapurāṇa

BP = Brahmapurāṇa

Brp = Brahmāṇḍapurāṇa

VP = Viṣṇupurāṇa

VRP = Varāhapurāṇa

VMP = Vāmanapurāṇa

VYP = Vāyupurāṇa

AP = Agnipurāṇa

LP = Līṅgapurāṇa

BSP = Bhavīsyapurāṇa

<sup>81</sup> Ityabhisecana, Sitanath Kṛṣṇa and the Purāṇas p. 68

<sup>82</sup> Rūpakatrayam Ed. by Sarma, Satyendra Nath p. 9. 11.

# PROBLEM OF THE EXTENT OF THE KŪRMA-PURĀNA TEXT\*

BY

ANAND SWARUP GUPTA

[ नारदीयपुराणे (१.१०६ १३-२२) कूर्मपुराणे (१ १२) च कूर्म-पुराणस्य ब्राह्मी भागवती सौरी वैष्णवी चेत्येता चतस्र सहिता अभि-हिता । अस्मिन् निबन्धे तु प्रतिपादितं यद् एताः चतस्र सहिता मूलतः कूर्मपुराणस्यैवास्ति, यथा हेमाद्रिणा चतुर्वर्गचिन्तामणी ( दानखण्डे, पृ० ५३३) कूर्मपुराणोद्धरणे पठितम्, परंतु परवर्तिकाले कूर्ममहापुराणे एताश्चतस्र सहिता कूर्ममहापुराणस्यैव विभागत्वेन वर्तन्ते इति कथं कथयितुं सन्नविष्टम् । नान्यस्मिन् कस्मिंश्चिदपि महापुराणस्यापि संहिता-विभागो वर्तते, अपितु शिवपुराणे स्कन्दोपपुराणे सौरपुराणे चैवायं संहिताविभागो निर्दिष्टो लभ्यते । कूर्मपुराणस्य श्लोकसंख्या १७,००० प्रोक्ता मत्स्यादिपुराणेषु, परंतु इदानीं षट् सहस्राण्येव श्लोका अत्रोपलभ्यन्ते । एषां श्लोकसंख्या तु ब्राह्मीसंहिताया एवेत्यपि मन्यते । परन्तु निबन्धेऽस्मिन् सप्रमाणं प्रतिपादितं यद् 'ब्राह्मीसंहिता' तु कूर्ममहापुराणस्यैवापरं नाम, तत्र ब्राह्मणो यथार्थं प्रतिपादनात् (२.४४.१३२)। कूर्मपुराणस्यैकस्या-शस्यापि नाम 'ब्राह्मीसंहिता' आसीदिति च कथितुं शक्यते । कूर्म-पुराणश्लोकानां १७,००० संख्याप्रपूरणाय एताश्चतस्र संहिता कूर्ममहा-पुराणस्येति नारदीयपुराणे प्रमादादुक्तम् । नारदीयपुराणे केषांचिदपराणा-मपि महापुराणानां मत्स्यादिषु प्रोक्तायां श्लोकसंख्यायां पूरणायेयं पद्धतिः स्वीकृता वर्तते; यथा विष्णुमहापुराणस्य २३,००० श्लोकसंख्याप्रपूरणाय विष्णुधर्मोत्तरपुराणमपि (यद् बृहद्धर्मपुराणे उपपुराणत्वेन कथितम्) विष्णु-पुराणस्योत्तरभागत्वेनाभिहितम्, परंतु विष्णुपुराणं तु सकलं पराशरोक्त-मेवेति निश्चितम्, विष्णुधर्मोत्तरपुराणं तु मार्कण्डेय-वज्रसंवादरूपेण वर्तते; न तत्र पराशरोक्तमिदं पुराणमिति कुत्रापि कथितम् । एवमेव कूर्मपुराणस्य गतिरासीत् । ]

\* The extent of the Kūrma-Purāna text has also been discussed in my Introduction (pp v-vii) to the Critical Edition of the Kūrma Purāna. The present article is supplementary and revisional. The references to the Kūrma-Purāna are from its Critical Edition, 1972.



The problem of the extent of the text of the Kūrma-Purāṇa is somewhat intricate. In the lists of the Mahā-purāṇas given in a number of the Purāṇas themselves,<sup>1</sup> the extent of the text of the Kūrma-Purāṇa is mentioned as 18000, 17,000 and 8000 ślokaś<sup>2</sup> while the available extent of the Kūrma-Purāṇa text contained in the manuscripts and the printed editions is about 6000 (5925 in Venkt edn) ślokaś, which (6000 ślokaś) seems to have been the extent of the Kūrma-Purāṇa text (extant now and called as the *Brāhmī-Samhitā*) since the time of the Nāradiya Purāṇa which also gives this same extent of the Brāhmī-Samhitā (I 106 22), or since the redaction of the present text of the Kūrma-Purāṇa itself “भवन्ति पद्महस्ताणि श्लोकानामत्र सख्यया” Kūrma-P I 1.23cd.).

The Nāradiya-Purāṇa (I 106) has tried to remove this discrepancy between 17000 ślokaś (the extent mentioned in the lists of the Purāṇas) and the 6000 ślokaś (the extent available at the time of the Nāradiya-P also) by stating that the Kūrma-Purāṇa consists of the four Samhitās viz, Brāhmī-Samhitā of 6000 ślokaś, Bhāgavatī-Samhitā of 4000 ślokaś, Saurī-Samhitā of 2000 ślokaś and the Vaiṣṇavī Samhitā of 5,000 ślokaś—the total coming to 17000 ślokaś<sup>3</sup>. Not only this, but the present text of the Kūrma-Purāṇa also makes a mention of these very four Samhitās of the Kūrma-Purāṇa<sup>4</sup>. Where then, one may ask, is the problem of the extent of the Kūrma-Purāṇa, as it has already been solved? But though there may not be any serious problem about the extent of the available text of the Kūrma-Purāṇa, yet the problem still exists regarding the real original extent of the Kūrma-Purāṇa and its relation to the available extent of its present text

1. For the detailed lists of the Mahāpurāṇas see my article ‘Purāṇas and their Referencing’ in *Purāṇa*, VII. 2 (July, 1965)

2. 18,000 is the number given in the printed editions of the Matsya-Purāṇa (53 47), but in the MSS of the Matsya and also in the quotations in the Nibandhas it is 17,000. The Agni-Purāṇa (272) gives the extent of the Kūrma-Purāṇa as 8,000 ślokaś.

3. Nār.-P. I 106 13-22, where it gives the names and the contents of the four Samhitās and mentions their extent as—  
ब्रह्मीसंहिता ६००० श्लोकाः ।  
वैष्णवीसंहिता ५००० श्लोकाः ।  
सौरीसंहिता २००० श्लोकाः ।  
भगवतिसंहिता ४००० श्लोकाः ।  
कुर्मपुराणं १७००० श्लोकाः ।

4. Kūrma-P. I 122 -

ब्रह्मी भागवती सौरी वैष्णवी च प्रकीर्त्तिताः ।

चतस्रः संहिता पुण्या धर्मकामार्थमोक्षदा ॥

### Theory of the four Samhitā-s of Kūrma-Purāṇa examined

The theory of the original Kūrma-Purāṇa having four Samhitā-s is briefly mentioned in the Kūrma-Purāṇa itself (I 1 21-22) and given in a detailed form in the Nāradiya-Purāṇa (I. 106 1-22), as already mentioned, seems to be an attempt to remove the discrepancy existing between the extent of the Kūrma-Purāṇa given in some of the older lists of the Mahāpurāṇas such as the Matsya-Purāṇa (53 47) and the Bhāgavata-Purāṇa (XII. 13.8) as 18,000 or 17,000 ślokas and the extent of the available text of the Kūrma Purāṇa as 6000 ślokas by amalgamating or mal-adjusting the extents of the Kūrma-Mahāpurāṇa and the then available Kūrma-Upapurāṇa. In this connection the following reasons may be given for consideration—

1. Besides the Kūrma-Purāṇa the four Samhitās of the Kūrma-Mahāpurāṇa are mentioned in the Nāradiya Purāṇa alone and in no other Purāṇa. But the authenticity and the correctness of the statements of both these Purāṇas (Kūrma and the Nāradiya) may be quite doubtful as will be shown here.

2. No other Mahāpurāṇa divides its text into *Samhitās*, but in the case of many of the Upa-purāṇas we find Samhitā-division of their texts, e. g. the Śiva-Purāṇa (an Upa-Purāṇa) divides its text into seven Samhitās, the Skanda-Purāṇa mentioned in the Sūta-Samhitā (I. 1 19-21) and considered by scholars as an Upa-purāṇa<sup>5</sup> divides its text into six Samhitās<sup>6</sup>, the Brhad-Vāmana-Purāṇa which, if it ever existed, was really an Upa-purāṇa (for a Vāmana-purāṇa is also mentioned as an Upa-Purāṇa in the lists

5. cf The preface of the Sanskrit Catalogue of the Asiatic Society, Calcutta, Vol. V, by Dr. Haraprasād Shastri.

6. cf Sūta-Samhitā I 1 19-21

लक्ष तु ग्रन्थसंख्याभिः सर्वविज्ञानसागरम् ।  
स्कान्दमहाभिवक्ष्यामि पुराणं श्रुतिसम्मतम् ॥  
षड्विधं संहिताभेदैः पञ्चाशत्खण्डमण्डितम् ।  
आद्या सप्तकुमारोक्ता द्वितीया सूतसंहिता ॥  
तृतीया शाकरी प्रोक्ता चतुर्थी वैष्णवी मता ।  
तत्परा संहिता ब्राह्मी सौराष्ट्रस्या संहिता मता ॥

The Skanda-P., Venk Press edn., is divided into seven Khandas (also mentioned by the Nāradiya-P. I 104) and is regarded as a Mahāpurāṇa.

of the Upa-purāṇas)<sup>7</sup> and its text was also divided into four Samhitās viz. Māheśvarī, Bhāgavatī, Gaurī and Gāṇeśvarī. (Nār. P. I. 105, 13-14), though the Nār -P. wrongly(?) mentions it as the Uttara-Bhāga of the Vāmana-Purāṇa<sup>8</sup> Similarly the Saura-Purāṇa (which calls itself as an Upa-Purāṇa and a *Kṛhita* or supplement of the Brahma-Purāṇa) mentions that its text has two Samhitās<sup>9</sup> Thus the Samhitā-division of a Purāṇa text probably belongs only to an Upa purāṇa and not to a Mahā-purāṇa.

3 In the two lists of the Upa-Purāṇas contained in the *Revā-khaṇḍa* of the Skanda-Purāṇa and the *Revā-Māhātmya* ascribed to the Vāyu Purāṇa, a Kūrma-Purāṇa (*Kaurma*) is mentioned as the eighteenth Upa-purāṇa, besides a Kūrma-Mahāpurāṇa<sup>10</sup>

<sup>7</sup> cf the lists of the Upapurāṇas given by Dr Hazra in his *Studies in the Uṇḍapurāṇas*, Vol I, pp 4-13 See also my Introduction to the Critical Edition of the Vāmana-Purāṇa

<sup>8</sup> cf. Nār -P. I, 105 13-14

शृण्वतोऽस्योत्तर भागं बृहद्भागवतसंज्ञकम् ।

माहेश्वरी भागवती सौरी गणेश्वरी तथा ॥

चतस्र सहिताश्चाथ पृथक् साहस्रसंख्यया ।

<sup>9</sup> दद ब्रह्मपुराणस्य खिलं सौरमुत्तमम् ।

सहिताद्वयसंयुक्त पुण्यं शिवकथाश्रयम् ॥

आद्या सनत्कुमारोक्ता द्वितीया सूर्यभाषिता ।

—(Saura-P. 9. 13 f)

<sup>10</sup> cf Skanda-P, Revā-kh. of the Avanti-kh, I 46-52

उद ब्रह्मपुराणस्य सुलभं सौरमुत्तमम् ।

सहिताद्वयसंयुक्त पुण्यं शिवकथाश्रयम् ॥

आद्या सनत्कुमारोक्ता द्वितीया सूर्यभाषिता ।

सनत्कुमारनाम्ना हि तद्विख्यातं महामुने ॥

द्वितीयं नारमिह च पुराणे पाद्यसंज्ञिते ।

शौकेयं हि तृतीयं तु पुराणं वैष्णवे मतम् ॥

वार्हस्पत्यं चतुर्थं च वायव्यं संमतं सदा ।

दोर्वाणाम् पञ्चमं च स्मृतं भागवते सदा ॥

भविष्ये नारदीयं च सूरिभिः कथिता पुरा ।

कालिलं मानवैश्चैव तथैवोशनसेरितम् ॥

ब्रह्माण्डं वाष्णं चाथ कालिकाह्वयमेव च ।

माहेश्वरं तथा साम्बं सौरं सर्वार्थसचयम् ।

A list of the Upa-purāṇas is also given in the Kūrma-Purāṇa (I. 1.19-20), which is quoted by Hemādri in the *Dāna-Kh* (p. 531 f) of his Caturvarga-cintāmaṇi, and also in *Vrata Kh* (p. 21). In both the places the Kūrma-Purāṇa is mentioned as the *eighteenth* Upa-purāṇa and the division of the text into the four Samhitās is said as belonging to this Kūrma-Up-purāṇa.<sup>11</sup>

Thus, besides in Hemādri's quotation from the Kūrma-Purāṇa, a Kūrma-Upapurāṇa is mentioned in the two lists given in the *Revā-Khanda* and the *Revā-māhātmya*, which shows that the

पाराशर भागवतं कौर्म चाष्टादश क इत्  
एतान्युपपुराणानि मयोक्तानि यथाक्रमम् ॥

A Kūrma-Mah-purāṇa is also mentioned separately here in the *Revā-kh* in the lists of the Mahāpurāṇas as 'कौर्म पञ्चदश प्राहुर्भागवद्वयविभूषितम्' (Śl. 42 ab)

The text of the *Revā-Māhātmya* is almost similar, cf. Aufrecht, *Bod Cat*, p. 65, Hazra, *op. cit.*, p. 8

11 cf. Hemādri कूर्मपुराणे—

अन्यान्युपपुराणानि मुनिभिः कथितानि तु  
आद्यं सप्तकुमारोक्तं नारसिंहमतं परम् ।

पराशरोक्तं प्रवर तथा भागवतं द्वयम्  
इदमष्टादश प्रोक्तं पुराणं कौर्मसंज्ञितम्  
चतुर्धा संस्थितं पुण्यं सहितानां प्रभेदतः ॥

—(Hemādri *Dāna-kh.*, pp. 532 f)

Here in the two lines preceding the last line Hemādri's text (13th century A D) differs from the available text of the Kūrma-P (I. 1.20 cd 21) पराशरोक्तमपरं मारीच भागवाद्द्वयम् । इदं तु पञ्चदशमं पुराणं कौर्ममुक्तमम् ॥ ) Hemādri Omits the names of the two Upapurāṇas, Mārīca and Bhārgava, and substitutes in their place the two-Bhāgavatas (taken as *one*) and the Kaurma, Dr Hazra, *op cit.*, in his VI list of the Upapurāṇas has taken 'भागवतद्वयम्' as the two Upapurāṇas, and so has omitted the name of the *Kaurma* from this list, which, however, in the quotation by Hemādri is clearly mentioned as the eighteenth Upapurāṇa, and so 'भागवतद्वयम्' should be taken as the *one* Upapurāṇa (No. 17) consisting of the two Bhāgavata-s as its two parts. Dr Hazra also in his VII list (Kūrma-P. quotation in the *Śabda-Kalpa-drum*) is inclined to take the 'नन्दीश्वरयुग्मम्' as constituting one Upa-purāṇa (No. 7 in this list).

Kūrma-Upapurāṇa remained confined mostly to the region near the Revā (Narmadā) Many of the Upa-purāṇas, generally those of a local character, became extinct in course of time, the Kūrma-Upapurāṇa also might have met the same fate

4, The Kūrma-Upa-Purāṇa might have been available at the time of the redaction of the text of the extant Nāradiya-P. and as in the case of the Vāmana-P the two extents of the texts of the Kūrma Mahāpurāṇa and the Kūrma Upa-Purāṇa might have been amalgamated in order to make up the given extent of the Kūrma-Purāṇa as 17000 Ślokas. The actual extent of the Kūrma-Upapurāṇa is not definitely known, but the extent of the Kūrma-Mahāpurāṇa (known also as the *Brāhmī-Samhitā*) was of 6000 Ślokas at the time of the Nāradiya-Purāṇa also The Agni-Purāṇa (272 ) gives the extent of the Kūrma-Mahāpurāṇa as 8000 Ślokas only. The Saura Purāṇa mentions only the two Parts of the text of the Kūrma-Purāṇa (भागद्वयविराजितम्" 9 11b), which division is still available in the extant text of the Kūrma-Purāṇa It also does not mention any Samhitā-division of the Kūrma-Purāṇa.

5 The internal evidence gathered from the extant text of the Kūrma Purāṇa itself shows that the division of the text of the Kūrma Mahāpurāṇa into four Samhitās does not hold good. The whole of the Kūrma-Purāṇa (and not only the *Brāhmī-Samhitā*) is said to be narrated by Viṣṇu-Kūrma to the sages and the gods in the Rasātala (the nether world) —

तन स भगवान् विष्णु कूर्मरूपी जनार्दन ।  
रसातलगतो देवो नारदाद्यैर्महर्षिभि ॥  
पृष्ट प्रोवाच सकल पुराण कौर्ममुत्तमम् ।  
सन्निधौ देवराजस्य तद्वक्ष्ये भवतामहम् ॥

—(Kūrma-P I 1.122-123)

The Matsya-Purāṇa also confirms it —

यत्र धर्मार्थकामाना मोक्षस्य च रसातले ।  
माहात्म्य कथयामास कूर्मरूपी जनार्दन ॥  
इन्द्रद्युम्नप्रसङ्गेन ऋषिभ्य शक्रसन्निधौ ।  
अष्टादश (v.) सप्तदश सहस्राणि लक्ष्मीकल्पानुषङ्गिकम् ॥

—(Matsya-P. 53, 46-47)

Other Purāṇas also, including the Nāradya-P.,<sup>12</sup> corroborate it. Thus, all the Purāṇas are unanimous in regarding the whole of the text of the Kūrma-P as narrated by Viṣṇu-Kūrma. Now compare the following Śloka of the Kūrma-Purāṇa (II 44.68),—

एतद् कथितं विप्रा योग (v 1 भोग) मोक्षप्रदायकम् ।  
कौर्म पुराणमखिल यज्जगाद गदाधर ॥

This Śl is followed by a list of the contents (*Purāṇa-saṃkṣepa*) or (*Anukramaṇī*) of the Kūrma-Purāṇa from Śl, 69 to 119 and there is no indication at all that these contents are only of the Brāhmī-saṃhitā of the Kūrma-P. and not of the whole of the Kūrma-Purāṇa. These contents are exactly the same as are treated in our text of the Kūrma-P. This *Anukramaṇī* (list of contents) is immediately followed by the following Ślokas —

एवमुक्त्वा श्रिय देवीमादाय पुरुषोत्तम ।  
सत्यज्य कूर्मसंस्थानं स्वस्थानं च जगाम ह ॥  
देवाश्च सर्वे मुनयः स्वानि स्थानानि भेजिरे ।  
प्रणम्य पुष्पं विष्णुं गृहीत्वा ह्यमृतं द्विजा ॥  
एतत् पुराणं परमं भाषितं कूर्मरूपिणा ।  
साक्षाद् देवादिदेवेन विष्णुना विश्वयोनिना ॥

—(Kūrma-P, II 44 120-122).

These Ślokas clearly show that only the present text of the Kūrma-Purāṇa (often called as the *Brāhmī-Saṃhitā*) was spoken by Viṣṇu-Kūrma, after which Viṣṇu renounced his Kūrma form and left for his own Loka. Thus there is no possibility of the Saṃhitā-division in the Kūrma-Mahā-purāṇa, which supposes that there were three other Saṃhitās of the Kūrma-Purāṇa, which were also spoken by Viṣṇu-Kūrma, besides the extant text of the Kūrma-Purāṇa called as the *Brāhmī-Saṃhitā*.

6 The epithet '*Brāhmī*' in the case of the Kūrma-Purāṇa has the double meaning (1) '*Brāhmī*' was the name of one of the four Saṃhitās of the Kūrma-Upapurāṇa as the quotation by

<sup>12</sup> cf Nār-P. I 105. 1-3

मृगु वत्स मरीचि त्वं पुराणं कूर्मसंज्ञकम् ।  
लक्ष्मीकल्पात्तु चरितं यत्र कूर्मवपुर्हृदि ॥  
धर्मार्थकाममोक्षाया साहाय्यं च पृथक् पृथक् ।  
इन्द्रयुष्मत्सङ्गेन प्राह ऋषिभ्यो दयान्वित ।  
तत् समदशसाहस्रं सुबलुःसंहितं शुभम् ॥

Hemādri (referred to above and quoted in fn 11) indicates, and (2) the whole of the Kūrma-Mahāpurāṇa text (as it is extant now) is also called the *Brāhmī-Samhitā*, because it describes the highest Brahman, the Absolute Conscious Principle, in accordance with its real or true nature —

ब्राह्मी पौराणिकी चैव सहिता पापनाशनी ।

अत्र तत् परम ब्रह्म कीर्त्यते हि यथार्थत ॥

—(Kūrma-P II. 44-132)

Thus, in the case of the Kūrma-Mahāpurāṇa the word '*Brāhmī*' is a qualifying epithet of this *Paurāṇikī Samhitā* (i e. the Kūrma-Mahāpurāṇa) and not the name of a particular Samhitā of the Kūrma-Purāṇa

The word Samhitā also is applied (1) to a part of a Purāṇa text, if it has a Samhitā-division, as in the case of the Śiva-Purāṇa and the Skanda-Upapurāṇa, and also (2) to the whole of a Purāṇa-text, which is also called a *Purāṇa-Samhitā*<sup>13</sup> or the *Paurāṇikī Samhitā*, e. g. cf.—

सत्रान्ते सूतमनघ नैमिषीया महर्षयः ।

पुराण-संहितां पुण्या पप्रच्छू रोमहर्षणम् ॥

भवन्तमेव भगवान् व्याजहार स्वय प्रभुः ।

मुनीना सहितां वक्तु व्यास पौराणिकीं शुभाम् ॥

—(Kūrma-P I 12, 5)

In the Śl (II, 44, 132) quoted above the Kūrma [Mahā] Purāṇa has been called as the 'ब्राह्मी पौराणिकी च सहिता' which clearly indicates that the word '*Brāhmī*' here is only a qualifying epithet used for this whole *Paurāṇikī Samhitā* (i e. the Kūrma-Purāṇa)

7. The Nāradya-Purāṇa in order to make up the number of the Ślokas of a Mahāpurāṇa given in the older lists of the Mahāpurāṇas has in some cases mixed up the extents of a Mahāpurāṇa with the extent of the Upa-purāṇa bearing the same or the similar title, in which case the Upapurāṇa is assumed as the

13 *Samhitā* is a methodically arranged collection or compilation of texts or verses? The texts of Vedas, Smṛtis, Epics and Purāṇas are, therefore, called *Samhitā-s*. Vyāsa is said to have compiled a *Purāṇa Samhitā*.

आख्यानैश्चायुपाख्यानेर्गाथभिः कल्पजोक्तिभिः ।

पुराण-संहिता चक्रे पुराणार्थविशारदः ॥

—(Bḍ-P II 34, 21, cf also Viṣ-P III 6, 15)

Second Part (*Uttara-bhāga*) of the real Mahā-Purāṇa. The case of the Vāmana-Purāṇa has already been cited above. The Viṣṇu-Purāṇa is said to have an extent of 23,000 Ślokas '(त्रयोविंशतिसाहस्रं तत्पुराणं विदुर्बुधा' Matsya-P 53 16) and as spoken by sage Parāśara —

वाराहकल्पवृत्तान्तमधिकृत्य पराशर ।

यत्प्राह धर्मानखिलान् तदुक्तं वैष्णवं विदुः ॥

— (Matsya-P 53 16)

The Viṣṇu-Purāṇa (I 1.30) also corroborates this statement of the Matsya-Purāṇa when it says that the whole (अंशेऽपि) Viṣṇu-Purāṇa was spoken by Parāśara to Maitreya —

सोऽहं वदाम्यंशेषं ते मैत्रेय परिपृच्छते ।

पुराणसहिता सम्यक् तां निबोध यथातथम् ॥

But the Nāradiya-Purāṇa, in order to make up the number of the ślokas of the Viṣṇu-Purāṇa as 23,000, says that the Viṣṇu-Purāṇa spoken by Parāśara and consisting of the six *Amśas* is the *Ādi-bhāga* only and the Viṣṇu dharmottara narrated by the Sūta to Śaunaka and other sages is the remaining text of the Viṣṇu-Mahāpurāṇa (वैष्णवं महत्) —

शृणु वत्स प्रवक्ष्यामि पुराणं वैष्णवं महत् ।

त्रयोविंशतिसाहस्रं सर्वपातकनाशनम् ॥१

तत्रादिभागे निदिष्टा पञ्चशः शक्तिर्जन ह ।

मैत्रेयाय .. ... ॥२

अतः परस्तु सूतेन शौनकादिभिरादरात् ।

पृष्टेन चोदिता शश्वद्विष्णुधर्मोत्तराङ्गया ॥३८

एतद्विष्णुपुराणं वै सर्वशास्त्रार्थसंग्रहम् ॥२० उ०

(Nār.-P. I. 94)

The Viṣṇu-dharmottara, however, is not spoken by Parāśara, it is in the form of an interlocation between the Yādava King Vajra (the son of Aniuddha and the great-grandson of Śrī-Kṛṣṇa) and sage Mārkaṇḍeya. This Purāṇa therefore, cannot form a part of the Viṣṇu-Purāṇa. Moreover, the Viṣṇu-dharmottara is included in the list of the Upa-Purāṇas (as the eleventh Upa-Purāṇa) given in the Brhad-dharma-Purāṇa (I 25. 23-26). The statement of the Nāradiya-Purāṇa combining the extents of the two Purāṇas (Viṣṇu-Mahāpurāṇa and the Viṣṇu-dharmottara Up-purāṇa) and regarding them as the *Ādi-bhāga* and the *Uttara-*



*bhāga* respectively of the whole *Viṣṇu-Mahāpurāṇa* is quite misleading. More-over, the extents of the *Viṣṇu-purāṇa* and the *Viṣṇu-dharmottara-purāṇa* as available now are, by counting, 6373 and 21,694 ślokas respectively and the total comes to more than 28,000 ślokas.

The same might have been the case with the *Kūrma-Purāṇa* also. The *Kūrma-Purāṇa* of the four *Samhitās* might have been an *Upa-purāṇa* as may be inferred from Hemādri's quotation referred to above (and given in fn 11), and the *Nāradiya-Purāṇa* combined it with the *Kūrma-Mahāpurāṇa* as a part of its *Uttara-bhāga* in order to make up the total extent of the *Kūrma-Purāṇa* as 17,000 ślokas.

8. The ślokas of the *Kūrma-[Mahā]Purāṇa* (I 1.21-22) mentioning the four *Samhitās* of the *Kūrma-[Mahā]Purāṇa* probably belonged originally to the *Kūrma-Upa-purāṇa*, but later on, somehow, might have been transferred to or interpolated in the then extant text of the *Kūrma-Mahāpurāṇa* with some adjustment of reading, e.g. Hemādri's reading "इदमष्टादश प्रोक्त पुराण कौर्मसंज्ञितम्" referring to the *Kūrma-Upapurāṇa* having been modified as "इदं तु (v. l. च) पञ्चदशम पुराण कौर्ममुत्तमम्" (*Kūrma-P* I 1.21ab) and thus making it refer to the *Kūrma-Mahāpurāṇa* which is mentioned as the fifteenth *Mahāpurāṇa* in the lists of the *Mahāpurāṇas*. The *Nāradiya Purāṇa* perhaps on the authority of the then extant *Kūrma-Mahāpurāṇa* mentioned the four-*Samhitās* originally belonging to the *Kūrma Upapurāṇa* as belonging to the *Kūrma-Mahāpurāṇa*.<sup>14</sup>

9. The Śl. I. 1.23 of the *Kūrma-Purāṇa* (इयं तु संहिता ब्राह्मी ननुदेष्टुं समिता । भवन्ति ९८ सहस्राणि लोकानामत्र संख्यया ॥) can be interpreted both ways:

14. It is not now possible to say with any degree of certainty when this change was made in the text of the *Kūrma-Purāṇa*, but the original reading as quoted by Hemādri (*Dāna-khaṇḍa*, p. 533) might have been preserved in the MSS. consulted by him. No manuscript of that date (13th century A.D.) is available now. The apocryphal nature of the *Nāradiya-Purāṇa* is proved by Dr. Hazra (*Inds* pp. 129 ff. of his *Purāṇic Records on Hindu Rites and Customs*). And according to him "the late age of Nār. I 42.125 seems to be evidenced by the fact that none of the numerous Smṛti-writers has been found to quote even a single line from them" (p. 122).

(i) This Samhitā (i.e. the Kūrma-Purāṇa-Samhitā) is *Brāhmī*, for it deals with *Brahman*, the Highest and Absolute Reality, it contains six thousand ślokas, or (ii) this is the *Brāhmī-Samhitā* (out of the four Samhitās of the Kūrma-[Mahā] Purāṇa mentioned in the preceding śloka), which only (and not the whole Kūrma-Purāṇa) has an extent of 6,000 ślokas. In my opinion the first interpretation is more reasonable and therefore preferable, and Śl II. 44 132 (बाह्मी पौराणिकी नैय संहिता पापनाशनी । अत्र तत् परम ब्रह्म कीर्त्यते हि यथार्थतः. ii) fits more with this interpretation.

10 How then can we account for the discrepancy in the two statements—the one mentioning the original extent of the Kūrma-Purāṇa as 17,000 ślokas (Matsya and other Purāṇas) and the other mentioning the extent of the Brāhmī-Samhitā (an epithet of the Kūrma-Purāṇa) as 6,000 ślokas (Kūrma-P. I. 1 23) ? In reply it may be said that the original extents of many of the Purāṇas as mentioned in the Matsya and some other Purāṇas do not at all tally with the extents of the available texts of those Purāṇas; e.g. consider the case of the following Purāṇas :—

Mahāpurāṇas	Extent given in Matsya (Adh 35)	Extent available
Padma	55,000	48,452 (Ān. ed.)
Vāyaviya	24,000	10,991 (Ān. ed.)
Nāradiya	25,000	17,549 (Venk. ed.)
Bhaviṣya	14,000	25,936 (Venk. ed.)
Vārāha	24,000	9,720 (Bibl. ed.)
Skanda	81,000	93,343 (Venk. ed.)
Garuḍa	19,000	8,738 (Venk. ed.)

The extents of the Vāmana and the Viṣṇu have already been discussed. The present texts of the Bhaviṣya and Skanda have increased in their bulk, but the other Purāṇas have now much less extant than mentioned in the Purāṇic lists. This may be explained by supposing that either the present texts are the latest revised and redacted texts of these Purāṇas, or their original extent have undergone a change during the course of their oral and written transmission. Some of the original Mahāpurāṇas have also been superseded by the apocryphal Purāṇas or the Upapurāṇas bearing the same title, e.g. Dr. Hazra thinks that the present Nāradiya-Purāṇa is an Upapurāṇa and not the original Nāradiya-Mahā

purāṇa<sup>15</sup> The present Brahma-vaivarta-Purāṇa also may not be the original Mahāpurāṇa, but only an apocryphal Purāṇa<sup>16</sup> Similar might be the case with some other extant Purāṇic texts

In case of the Kūrma-Purāṇa the original extent of 17,000 Ślokas was reduced to 8,000 Ślokas at the time of the compilation or redaction of the present Agni-Purāṇa, and it was further reduced to 6,000 Ślokas as given in the extant text of the Kūrma-Purāṇa (I 1. 23 quoted) and which is still available This gradual decrease in the extent of the Kūrma-Purāṇa may not be possible to be accounted for at present, but it is certain that the Kūrma-Purāṇa has lost some of its text, for a large number of quotations from the Kūrma-Purāṇa given in the Dharmaśāstra-Nibandhas are not traceable in the extant text of the Kūrma-Purāṇa<sup>17</sup>

The available text of the Kūrma-Purāṇa is that of the Kūrma-Mahāpurāṇa and not of the Kūrma-Upapurāṇa, as I have already discussed in my Introduction to its Critical Edition So it may be asserted that the present Kūrma Purāṇa is the same Purāṇa as has been mentioned in the list of the Mahāpurāṇas, but with a reduced extent of 6,000 Ślokas only, and that the division of the Kūrma Purāṇa text into four Samhitā-s really belonged to the Kūrma-Upapurāṇa which however, is not available now

15. Cf Hazra *Studies in the Purāṇic Records on Hindu Rites and customs*, pp 129 ff.

16 Cf My article 'The Apocryphal character of the Brahma-vaivarta Purāṇa' in *Purāṇa*, III 1 (Jan, 1961) pp 92 ff

17. Cf. Appendix I B in the Critical Edn of the Kūrma-Purāṇa

# DID THE AUTHOR OF THE BHĀGAVATA KNOW KĀLIDĀSA ?

BY

SHEO SHANKER PRASAD

[ भागवतमहापुराणस्य केचन श्लोका कालिदासकवे मेघदूतस्य कतिपयै  
श्लोकै सह सुतरा साम्यतामारोहन्ति । अस्मिन् लघुनिबन्धे लेखकमहोदयेन  
तान् श्लोकान् प्रदर्शयितुं यद् अस्मिन् प्रसङ्गे महाकवे, कालिदासस्य  
प्रभाव, भागवते वर्तते ]

Kālidāsa is the greatest poet and dramatist of Sanskrit literature so it is but natural to assume that his successors tried to imitate him and Kālidāsa exerted a great influence on them

In course of my research work on the Bhāgavata I came across some words and ideas similar to those of Kālidāsa

In the Chapter 69 of Book X of the Bhāgavata we find a verse which describes the harem of Śrīkrṣṇa. In the palace of Lord Kṛṣṇa darkness is done away by the lustre of precious stones and peacocks scream loudly in the beautiful house-roof and dance thinking that clouds are up when they see the mass of smoke of burning Aguru rising out of the windows.

ratnapradīpanīkaradyutibhīrnirasta-  
dhvāntam Vicitravalabhīsu Śikhāṇḍino'nga /  
nrītyanti yatra vihitāgurudhūpamaksair  
niryāntamīksya ghanabuddhaya unnadantaḥ //

Bhāg. X 69 12

The verse instantly reminds us of a verse of the Pūrvamegha of Kālidāsa where Kālidāsa says to the cloud-messenger that his body will increase in volume by the incense-smoke of the toilet coming through the windows and he will be welcomed with the gift of dances by pet peacocks due to friendly affection for him :—

jālodgīrṇairupacitavapuḥ Keśasamskāradhūpair  
bandhu-prītyā bhavanaśikhībhirḍattantīryopahārah /  
(Pūrv Megha 32)

Here we mark that there is much similarity in "vihitāgurudhūpamaksair niryāntamīksya ghanabuddhaya unnadantaḥ" and

“jalodgīrnairupcitavapuḥ keśasamskāradhūpaiḥ” and “in Śikhā-  
ḍino’nga, nṛtyanti yatra” and “bhavanaśikhībhirḍattanārtyopah-  
raḥ”

Again when we proceed further in the Meghadūta we find a  
verse where the poet advises the cloud-messenger to pass the night  
on some house—roof “tām kasyāmcidbhavanavalabhau suptapārā-  
vatāyām”, (Pūrva Megha—38)

Here we also find some similarity in “vicitravalabhīsu” (of  
the verse “Ratnapradīpa ”) and “bhavanavalabhau”

(P. Megha—38)

In addition to these similarities when we compare

pādanyāsair bhujavidhutibhiḥ sasmitairbhrūvilāsair  
bhajyanmadhyaiścalakucapatāiḥ kuṇḍalaigaṇḍalolaiḥ /  
Svidyanmukhyah Kabararaśanāgranthayah Kṛṣṇavadhvo  
gāyantiyastam taḍita iva tā meghacakre virejuh //

(Bhāg X 30 8)

and

pādanyāsakvaṇṭitaraśanāstatra līlāvadhūtai  
rantnacchāyā-khacitavalibhiścāmaraiḥ kāntahastāḥ /  
veśyāstvatto nakhapadasukhān prāpya varsāgrabindū-  
nāmoksyante tvayī madhukaraśrenidīrghān Kaṭāksān //

(Pūrva Megha—35)

We notice that some phrases like “pādanyāsa”, “bhujā-  
vidhutibhiḥ”, “Sasmitairbhrūvilāsair”, “Svidyanmukhyah” and  
“Kabararaśanāgranthayah” find their parallels in “pādanyāsa”,  
“līlāvadhūtaiḥ”, “madhukaraśrenidīrghān kaṭāksān”, “Kāntahas-  
tāḥ” and “Kvaṇṭitaraśanāḥ” respectively. Besides this, the most  
striking fact is this that both of the verses are composed in the same  
metre i e mandākrāntā

Further in the Chapter 50 of Book X we find that the queens  
of Lord Kṛṣṇa talk to the different objects of nature such as  
Kurari, Kokila and clouds. When we see that they are talking to  
clouds we are reminded of the following verse of the Pūrvamegha.—

pratyāsanne nabhasī davitājīvitāmbanārthi  
jīmūtena Svakuśalamayīm hārayiṣyan pravṛttim /

sa pratyagrah kuṭajakusumaiḥ kalpitārghāya tasmai  
prītaḥ prītipramukhavacanam svāgatam vyājahāra //  
(Pūrva Megha, 4)

The author of the Bhāgavata might have got the idea from the Cloud messenger (Meghadūta)

On the basis of these similarities we can say that the author of the Bhāgavata imitates Kālidāsa. But one thing goes against this assumption. When we survey the episode of Śakuntalā (Śakuntalopākhyāna) of the Bhāgavata we find that the story as narrated in that Purāṇa in the Chapter XX of Book IX is quite different from that of the poet Kālidāsa. It is totally based on some ancient source, it may be the Mahābhārata. In such a condition one is led to think that the Abhyjñāna-Śakuntala of Kālidāsa is unknown to the author of the Bhāgavata. But that this is not correct can be realised when we go through the Purāṇa and appreciate the fact that the author has tried his best to give his Purāṇa an archaic form.

It might be said that Kālidāsa has imitated the author of the Bhāgavata and not the vice versa. But this assumption has no weight at all. The Bhāgavata knows the Amarakośa, a renowned book on lexicography. It makes use of a part of a verse of the Chapter I of the Amarakośa<sup>1</sup> in one of the stanzas of the Bhāgavata which runs like this —

Ksetrajña ātmā puruṣaḥ purāṇaḥ /  
sāksāt svayam jyotirajaḥ pareśaḥ"  
(Bhāg. V II. 13)

The Amarakośa is placed in the 4th century A. D.

The Bhāgavata clearly mentions that the Hūṇas<sup>2</sup> accepted Vaiṣṇavism. Hūṇas came to India during the reign of Kumāragupta i. e. in the 5th century A. D. Hence the Bhāgavata is a creation of the fifth century A. D.

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- 1 Amarakośa I 4 29  
2 Bhāgavata II. 4 18

Ksetrajña ātmā puruṣaḥ  
Kurūtahūṇāndhrapulindapulkaśā  
zbbhīrakaṅkā yavanāḥ khaśādayaḥ /  
ye' nye ca pāpā yadapṛāśrayāśrayāḥ  
Sudhyanti tasmai prabhaviṣṇave namaḥ//

Kālidāsa is roughly placed at 400 A. D.<sup>3</sup> whereas Pargiter,<sup>4</sup> Dr. Hazra<sup>5</sup> and Durgashanker K. Shāstri<sup>6</sup> place the Bhāgavata somewhere after the 5th century A. D. So Kālidāsa is a predecessor of the author of the Bhāgavata. Now it will not be unreasonable to assume that the author of the Bhāgavata is well acquainted with the works of the great poet Kālidāsa.

3 Dr. S. N. Dasgupta and Dr. S. K. De, *Hist. of Sanskrit Literature* pp. 125.

4 Pargiter, *Dynasty of Kālī age*, Intro. pp. 28.

5 Hazra, *Studies in the Purāṇic Records of Hindu Rites and Customs* pp. 55.

6 *Bhīratīya vidyā* 1941, vol. II Part II, pp. 139, *Date of the Bhāgavata*.

# PROPRIETY OF USING UMBRELLA AND SHOES BY VĀMANA AS A BRAHMACĀRIN

BY

GANGA SAGAR RAI

[पुराणेषु, महाभारतादिग्रन्थेषु, स्मृतिविवरणेषु चित्रकलासु च भगवतो वामनस्य यद् विवरणं प्राप्यते तेन ज्ञायते यद् वामनो ब्रह्मचार्यवस्थायामासीत् तेन च छत्रोपानद्वारणं कृतमासीत् । धर्मशास्त्रग्रन्थेषु ब्रह्मचारिणा छत्रोपानद्वारणस्य निषेधो वर्तते । अतः वामनेन कथमेतदाचरितम् अत्रास्यैव प्रश्नस्य समाधान-  
मूहितम् ।]

In the Purāṇas, epics and classical literature the form of Lord Viṣṇu in His dwarf incarnation is described as that of a Brahmacārin or a Vedic student <sup>1</sup> This idea is also corroborated by Art and Iconography <sup>2</sup> At many places Vāmana is described as *batu* or *mānavaka*. Description of his form and articles wore by him show that he was in the garb of a *brahmacārin*. Some of the passages available in the Purāṇas and Epics are noted below which mention his form as that for a Brahmacārin

1 वभूव तेनैव स वामनो बटुः Bhāgavata P, IIX 18 12  
and

जटिलं वामनं विप्रमायामाणवकं हरिम् ।

2. कृष्णाजिनोपवीताङ्ग आषाढेन विराजितः ।

ब्राह्मणो जटिलो वेदानुद्गिरन् सुमहाद्युतिः ॥

Kūrma P., I 17.49

3. स वामनो जटी दण्डी छत्री धृतकमण्डलुः ।

सर्वदेवमयो विप्रो बलेरध्वरमभ्यगात् ॥

M P. 246 46 cd-47 ab

4. बटुवेषधरं देवं सर्ववेदाङ्गोचरम् ।

मेखलाजिनदण्डादिचिह्नै रङ्कितमोश्वरम् ॥

Padma P. VI 267 3

5. बटुरूपेण महता पुत्रभूतो वभूव ह । S. K. P. I 1. 18 150.

1 For the Vāmana legend in Vedas, Epics and Purāṇas see my article in *Purāṇa*, Vol XII. No 1, pp. 102-140.

2. For details see Vāmana in *Literature and Art* by B N. Sharma, *Purāṇa* XII No. 2 pp 54-64



- 6 संक्षिप्तसर्वावयवै पीनै संक्षिप्तपर्वभि  
कृष्णाजिनजटादण्डकमण्डलुविराजितम् ॥

Viṣṇudh I 55.17

- 7 दुर्दिनाम्भोदसदृशो दीप्ताक्षो वामनाकृति  
दण्डी कमण्डलुधर श्रीवत्सोरसिभूषित ।  
जटी यज्ञोपवीती च भगवान् बालरूपधृक् ॥

Mbh III 273 63-64.

These references clearly show that Vāmana was in the garb of a Brahmacārī. Besides this, the Vāmana Purāṇa clearly mentions that Lord Vāmana was initiated and that various gods and sages presented to him different articles as Bhiksā (alms) at the time of his initiation. The different articles presented to Vāmana are mentioned as follows

ततः कृष्णाजिनं ब्रह्मा हृषीकेशाय दत्तवान् ।  
यज्ञोपवीतं भगवान् ददौ तस्य पिनाकधृक् ॥  
आषाढमददाद् दण्डं मरीचिर्ब्रह्मण सुत ।  
कमण्डलुं वसिष्ठश्च कौशं चीरमथाङ्गिरा ॥  
आसनं चैव पुलहः पुलस्त्यः पीतवाससी ।  
उपतस्थुश्च तं वेदाः प्रणवस्वरभूषणा ।  
शास्त्राण्यशेषाणि तथा साख्ययोगोक्त्यश्च या ॥  
स वामनो जटी दण्डी छत्री धृतकमण्डलुः ।  
सर्वदेवमयो देवो बलेरध्वरमभ्यगात् ॥

Vām. P (Saro-māhātmya) 9 36-9

At another place (ch 62) too this Purāṇa mentions the *upanayana* of Lord Vāmana and the various articles presented to Him —

यज्ञोपवीतं पुलहस्त्वहं च सितवाससी ।  
मृगाजिनं कुम्भयोनिर्भरद्वाजस्तु मेखलाम् ॥  
पलाशमददाद् दण्डं मरीचिर्ब्रह्मण सुत ।  
अक्षसूत्रं वारुणिस्तु कौश्यं वेदमथाङ्गिरा ॥  
छत्रं प्रादाद् रघू राजा उपानयुगलं नृप ।  
कमण्डलुं बृहत्तेजा प्रादाद् विष्णोर्बृहस्पतिः ॥

From the above mentioned references it is obvious that Lord Vāmana was a Brahmacārī and was duly initiated. The word *Batu* and *Mānavaka* used for Him are in this context synonyms of a Brahmacārī. According to Hemacandra and

*Śabdaratnāvalī* the word *Batu*, *Varnī* and *Brahmacārin* are used in the same sense <sup>1</sup>

This idea contained in the Purāṇas and Epics is corroborated by sculptural references to Vāmana. The image of Vāmana is generally shown in the Daśavatāra panel or on the stele of Viṣṇu image along with other incarnations. In such images Vāmana is shown as a Brahmacārin holding an umbrella and a Daṇḍa (staff). The description of Vāmana's image contained in the *Vaikhāṇasāgama* also describes Vāmana as a *Brahmacārin*

अथ वामन पञ्चतालमिति द्विभुज छत्रशङ्खधर कोपीनवासस शिखा-  
पुस्तकमेखलोपवीतकृष्णाजिनसमायुत पवित्रपाणि बालरूप ब्रह्मवर्चस्विन  
कारयेत् ॥

[ The image of Vāmana should be made five *Tāla* high, having two arms, bearing umbrella and staff, wearing a *Kaupīna* and with lock of hairs (शिखा), girdle, book, and sacred thread, a boy endowed with the *Brahma-tejas* ]

In the *Viṣṇudharmottara Purāṇa* also He is said as engaged in studies

कर्त्तव्यो वामनो देव संकटेर्गात्रपर्वणि ।  
पीनगात्रश्च कर्त्तव्यो दण्डी चाध्यनोद्यत ॥  
दूर्वाश्यामश्च कर्त्तव्य कृष्णाजिनधरस्तथा ।  
सजलाम्बुदसकाशस्तथा कार्यस्त्रिविक्रम ॥

Viṣṇudh P. 85 54-55

From all these references it is proved that Vāmana is represented as passing through the first stage of life. Now, according to the *Dharmaśāstra*-texts which deal with the codes of conduct for a Brahmacārin it is said that a Brahmacārin should neither hold an umbrella nor put on shoes <sup>2</sup>. But in above-described descriptions of Vāmana he is holding an umbrella and

1. बटु पुनर्मण्डको भिक्षास्य ग्राममात्रकम् इति हेमचन्द्रः  
.....बटुवर्णी ब्रह्मचारी इति शब्दरत्नावली

—Vide, *Sabdakalpādrumakośa*

2. cf.

वर्जयेन्मधुमास च गन्ध माल्य रसान् स्त्रियः ।  
शुक्तानि यानि सर्वाणि प्राणिना चैव हिसनम् ॥

has put on *shoes* Now the question arises why he adheres to anti Śāstric conduct ? When umbrella and *shoes* are prohibited for a Brahmacārin how and under what rules did Vāmana possess these things ? This question may be answered as follows :

(1) According to Medhātithi, a commentator of Manu, a Brahmacārin, after the completion of Vedic studies and prior to entering the house-hold stage studies other branches of learning (such as grammar, poetics etc ) During this period he has only to avoid woman and not the other prohibited things such as honey, meat etc While commenting upon the verse,

वेदानधीत्य वेदौ वा वेद नापि यथाक्रमम् ।

अविप्लुतब्रह्मचर्यो गृहस्थाश्रममावसेत् ॥

Manu 3 2

Medhātithi says :

प्राप्ताया च निवृत्तौ पुनर्वचन नियमान्तराणां मधुमासवर्जनादीनां निवृत्तिपरम् । तेन यावदध्ययनं तावत्सर्वं नियमा अनुष्ठातव्याः समाप्ते त्वध्ययनेऽर्थावबोधकाले स्त्रीनिवृत्तिरेव करणीया स्त्रीसेवा न विधातव्या । ब्रह्मचर्यशब्दो यद्यपि ब्रह्मग्रहणार्थं यद् व्रतग्रहणं तद् व्युत्पाद्यते तथापि स्त्रीनिवृत्तिपर एवास्य तत्र प्रयोग इति ।

—(Edited by Ganganath Jha, Vol I p 204)

From the descriptions available in the Purāṇas it appears that Vāmana had completed his study The Vāmana Purāṇa says.

उपतम्युश्च तं वेदा प्रणवस्वरभूषणा ।

शास्त्राण्यशेषाणि तथा साख्ययोगोक्तयश्च याः ॥

Vāmana P (Saro-māhātmya) 9.36

[ The Vedas along with Omkāra and accents (Svaras) revealed themselves to him All branches of learning (Aśesa

अभ्यञ्जनं तथा चाक्षेणोरुपानच्छत्रधारणम् ।

कामं क्रोधं च लोभं च नर्तनं गीतवादनम् ॥ Manu, 2.177-8

and

उपानहं छत्रं यानमिति वर्जयेत् । Āpastamba I 2.7 5

Other texts also prescribe similar injunctions for a Brahmacārin

Śāstras) and also *Sāṃkhya* and *Yoga* became manifest to him ]

From this it may be assumed that Vāmana had completed his study of Vedas but had not entered the second stage of life (*Grahassthāśrama*) and in this intervening period holding of an umbrella and wearing the shoes was justified in the opinion of Medhātithi.

(2) It seems quite probable that in ancient times the holding of umbrella and wearing of shoes (that may be wooden) were customary for the ascetics and Samnyāsins Rāvaṇa, when assumed the form of a Samnyāsini at the time of Sītā's abduction was also holding an umbrella and wearing shoes.

श्लक्ष्णकाषायसवीत शिखी छत्री उपानही ।  
वामे चासेऽवसज्याथ शुभे यष्टिकमण्डलू ॥

Rāmāyaṇa, III. 46 3

This description of Rāvaṇa is more or less similar to the description of Vāmana. The life of a Brahmacārī and that of a Samnyāsini are full of austerities. A Samnyāsini's life is a life of utter renunciation. Holding of umbrella and wearing the shoes by him are meant for protection. If it were not common practice for the Samnyāsins Sītā might have suspected Rāvaṇa. But she did not suspect which means that it was a common practice. Thus, it seems that in spite of the prohibition such practice was in vogue among the Brahmacārīs and the Samnyāsins.

3. The Vāmana legend is available in various Purāṇas, Epics and classical literature. These texts sometimes contain variations in the story. In some places Vāmana is not shown as a Brahmacārī. According to one version of the Skanda Purāṇa Viṣṇu assumed the form of a dwarf Brāhmaṇa and was adept in all the four Vedas. He was on pilgrimage :

एतस्मिन्नेव काले तु विष्णुर्वामनता गत ।  
मध्यदेशे चतुर्वेदो ब्राह्मणस्तीर्थयात्रिकः ।  
महोदरो ह्रस्वभुजः खञ्जपादो महाशिरा ।  
महाहनु स्थूलजङ्घः स्थूलग्रीवोऽतिलम्पट ॥  
श्वेतवस्त्रो वद्धशिखश्छत्रोपानत्कमण्डलू ॥

Skanda P. VII 2.14.18-2

In the Dhundhu Vamanī legend of the Vāmana Purāṇa Vamana is not described as a Brahmachārī. It may be possible that at one time all these differences were non-existent and various elements from outside entered the story. Umbrella and shoes might have been included from outside. However at present umbrella and shoes are general features of a Vamana image in sculpture.

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THE POSITION OF BRĀHMAṆAS AND COMMONERS  
UNDER THE RULE OF A TYRANT MONARCH.

BY

V. V. DESHPANDE

[‘पुराणम्’ पत्रिकाया पूर्वं डा० ओमप्रकाशमहोदयस्य राज्ञा देवत्वविषयक प्रजायास्तान्त्रि विद्रोहविषयकश्च निबन्धः प्रकाशितः । तस्य निबन्धस्य अस्यामेव पत्रिकाया श्रीदेशपाण्डे-महोदयेन समीक्षा कृता आसीद् यस्या उत्तरमत्रैव डा० ओमप्रकाश-महोदयेन प्रदत्तम् । अस्मिन् निबन्धे प्राध्यापकदेशपाण्डेमहोदयेन तस्य मतस्य पुनः समीक्षा कृता ।]

The last (*Vasanta Pancamī*) number of the *Purāṇa Bulletin* (Vol XIV, No I, January, 1972) has published a Rejoinder by Dr Om Prakash to my comment on his earlier Note on “The Divinity of the King and the Right of Revolution in the *Purāṇas*”, both published in the previous (*Iyāsa Pūrnimā*) number of the same Bulletin (Vol XIII, No 2; July, 1971). The writer of the Rejoinder has reiterated his earlier opinion, and has sought to re-establish his proposition “the right of tyrannicide was granted (by the ancient Hindu thinkers, and also in the *Purāṇas*) openly and exclusively to the common people” by adducing fresh evidence of some verses from the *Mahābhārata* and the *Śmṛtis* of *Yājñavalkya*, *Nārada*, etc. He admits that the *Purāṇas* are silent on the point, states that Indologists have always used *Purāṇic* materials by way of corroborative evidence of their (Indologists’) otherwise arrived conclusions. He acknowledges the plausibility of more than one interpretation of the *Purāṇic* material, but claims correctness to his interpretation if consistency is to be maintained in the whole of the traditional attitude over this question, viz. “the peoples’ right of Revolution against a tyrant monarch”

Dr Om Prakash has defended his position by pointing out the continuity in, and the consistency of, the Indian tradition in this respect. According to him, the right to revolt against, and kill, a tyrant king (described as one who not only fails to duly protect his *Dharma* subjects, but himself commits heinous sins, and deliberately incites others to do the same) has all along been openly recognised (over the whole range of relevant Sanskrit literature such as the *Vedas*, the *Smritis*, the *Epics* and the *Purānas*) and vested in the generality of the king's subjects. With respect to my comment on this position he says "Professor Deshpande's allegation regarding the two preconceived notions of Indologists in general and himself in particular, may be justified when it can be proved that the right of revolt was granted exclusively to the *Brāhmanas*". He agrees that "all the Purāṇic legends of tyrannicide exhibit only *Brāhmanas* in the forefront", but adds "(this is) a circumstance also explicable in terms of leadership reposed on the intelligentsia formed by *Brāhmanas* alone".

Here are a few more statements of Dr Om Prakash helpful in understanding his thoughts on the question — On page 33 he states — "The concept of the basic right of self-defence may be modern, but man has been fighting for his self defence since the day he made his appearance on the planet. Similarly, the right of revolution may be modern but man has been rising in revolt whenever his collective existence was endangered as the result of the tyranny and oppression by the king. Ancient Indian thinkers formulated no regular scheme of the basic rights of man when they simply justified this collective action of the subjects oppressed beyond endurance. They viewed it as an extraordinary situation, not covered by any of the provisions of *Rajadharma*, for all codes stood abolished the moment the tyranny began. The only check, was the collective might of the disorganised people which can efficiently express itself when the limit is reached".

He, however, adds the following in the next paragraph : "To say that the right of revolution was granted to the people does not mean that the *Brāhmanas* had no privilege. But in this respect at least the privileged *Brāhmanas* were equal to non-privileged commoners. Whatever privilege the *Brāhmanas* had lasted only so long as the codes of duty were observed. Tyranny

was thus an axe which also fell on the privileges of the *Brāhmanas* as it fell on the common man. It rendered the *Brāhmanas* and the common man alike, and thus gave them a common cause. The equality of the *Brāhmanas* and the common man in the event of revolution is thus not a result of our so-called presumption that ancient Indian society was not a graded hierarchy, the rights possessed by one also belonged to the other. It was the work of the oppressive policies of the tyrant which abolished distinction between the privileged and the non-privileged." In Dr Om Prakash's view, Spellman, who is of the view that *Parties*, under no circumstance, permit or tolerate tyrannicide is obviously wrong, as they abound in legends of tyrannicide, and he (Dr Om Prakash) is glad because I have vindicated this stand of his by insisting that the right to kill a tyrant monarch was limited to the *Brāhmanas* only as they were traditionally held to be the guardians of the *Dharma*.

Dr Om Prakash tries to distinguish between *two* situations, which according to him, are altogether different from one another. These are —(1) The *Brāhmanas* vs the King, and (2) The King vs the *Dharma* or the common people. In case of the first situation obtaining, Dr Om Prakash agrees that Dr Ghosal and some other Indologists are right in holding that *Manu* grants his approval to the right of tyrannicide exclusively to the intellectual aristocracy i.e. the *Brāhmanas* in the following verse — (Manu IX 320)

क्षत्रस्यातिप्रवृद्धस्य ब्राह्मणान् प्रति सर्वश ।  
ब्रह्मैव सनियन्तु स्यात् क्षत्र हि ब्रह्मसम्भवं ॥

He opines that as the *Brāhmanas* have an edge over the king (for his royal power owes its genesis to the spiritual power of the *Brāhmanas* and not vice versa) this is entirely justifiable. But he asserts that *Manu* is silent on the other situation arising, as to what the common man or the *Brāhmanas* should do if a king starts wilfully oppressing his subjects and thereby slighting *Dharma* with or without coming into direct conflict with the *Brāhmanas*. It is under this sort of situation, Dr Om Prakash asserts, that the common man has been granted, by the ancient Hindu law-givers, the right to revolt against the oppressive king which may in extreme cases, extend to committing tyrannicide.



A perusal of this summary of Dr Om Prakash's lengthy statement (made in his *Rejoinder* in refutation of my comments on the stand taken by him in his original Note) will convince the reader of the narrowness of the area of divergence that still continues to exist between our respective stands. He seems to have relied on these five propositions in the course of his argument viz.

(1) In order to correctly understand the nature of relationship between the king on the one hand and the *Brāhmanas* on the other, and the king on the one hand and the generality of his subjects on the other we must rely upon Indian tradition as elaborately exposed in the *Vedas*, *Smytis*, *epics* and *Purānas* as a whole. All these authoritative sources uphold only one tradition, which is both *consistent* with the other aspects of the total way of life, organised under the *Śāstras* are concerned, as well as continuously followed from immemorially ancient times.

(2) Indologists have always used Purāṇic material *only* by way of corroborative evidence to maintain and support their otherwise-arrived-at conclusions. Hence it does not matter if we find *Purānas* to be silent on the right of the people to revolt against a tyrant king.

(3) The right of revolution, including that of tyrannicide, has been found in certain non-Purāṇic and epic passages, granted openly and exclusively to the generality of the people when the hierarchical order of the society (that is the *Varnāśrama Vyavasthā*) stands abolished as the result of the tyrannical atrocities committed or directed by the king.

(4) The disorganised people (that is to say, the subjects of the king somehow living together, when the *Varnāśrama Vyavasthā* is *completely abrogated* and has rendered the *Brāhmanas* and the commoners alike) will be justified in revolting against the king, and even in killing him. This, so far as the legends referred to in *Manu*, *Mahābhārata* and the *Purānas* go, the people have invariably done under the leadership of the *Brāhmanas*, because of the confidence reposed by the generality of the people in their learning and intelligence.

(5) Ancient Indian thinkers did not formulate any regular scheme of the basic rights of man—they simply justified the collective action of the subjects of a tyrant king to revolt against him when they were oppressed beyond endurance, whenever their collective existence was endangered as the result of the oppression and tyranny of the king.

Of these five propositions, it is not at all difficult to agree to the truth of the first. Broadly speaking, the whole range of the Sanskrit literature upholds only one, as the approved way of life for those who claim to be the faithful followers of *Dharma* as adumbrated in *Vedas*, its original source *Smṛtis*, *Epics*, *Purāṇas*, etc., which are the derivative sources of *Dharma* only elaborate further the details of the way of life of the Dharmic community. This unique way of life has come to be known in this world by the name of *Varna-jatī-Āśrama Vyavasthā*, or the elaborately planned order wherein essential social functions are found to be distributed among the members of different hereditary castes, till they continue to be in the second—i. e. the house-holder stage of life. It is well known that these numerous hereditary castes have been grouped under the four *Varnas* that is, hereditary-classes, consisting of several hereditary castes, of different territorial origin, as well as those whose hereditarily assigned functions are different from each other but which, on account of certain similarities, do fall under four broad-based categories—viz the *Brāhmanas*, the *Kṣatriyas*, the *Varīśyas* and the *Śūdras*. Those Indologists, who have tried to present different pictures of the Vedic community, and to read into Sanskrit literature, belonging to different historical periods, support for the pictures of their fancy have always been confronted with numerous insurmountable difficulties, both of (a) the impossibility of assigning correctly the position of different works by reference to the dates of their composition and (b) of arriving at a coherent interpretation of the statements found to be made even in any one of these works—works which are fully relied upon by the members of the Vedic community as their authoritative guides.

Dr. Om Prakash's second proposition is only partially correct. It is true that mostly Indologists have used Purāṇic material by way of corroborative evidence only to support their

otherwise-arrived at conclusions. As stated above, *Purāṇas* are only a derivative source of authority on matters of *Dharma*. The principal purpose of their composition is to present to their readers, in eulogatory terms, legendry and historical episodes of Kings, then dynasties, of *Rsis*, and similar connected matters. They mainly reiterate, and sometimes supplement also, the codes of Dharmic (approved) conduct to be come across elsewhere. But so far as their silence on the point in question is concerned, Dr Om Prakash's proposition is not correct. He has himself stated (on p. 32) that "almost all the Purāṇic legends of tyrannicide exhibit only *Brāhmanas* in the forefront—a circumstance also explicable in terms of the leadership reposed on the intellectuals formed by the *Brāhmanas* above". He is also, cognisant of the verse from the *Bhāgavata Purāṇa* where it is directed that "the person of the king is to be held sacrosanct, not to be stricken down even if he violates all canons of morality and justice". In fact, the whole of his Note (P. B. Vol XIII, No 2) is devoted to the refutation of the stand taken by Dr John Spellman in this respect. Thus the *Purāṇas* have, on the one hand, supplied us with several legends of tyrannicide, where the *Brāhmanas* alone have taken the decision to do away with the tyrant, and, on the other, we come across a specific-directive in the *Bhāgavata Purāṇa* addressed to the people in general, not to strike-down the person of the king, even if he is sinful. These specific references from the *Purāṇas* hardly support Dr Om Prakash's stand as to their silence on this crucial point. On the contrary, they amply verify the view that the *Brāhmanas*, because of their superior social status have alone been charged with the responsibility to deal with the critical situation the Vedic community had to face under the rule of a tyrant.

Propositions 3, 4 and 5 are newly, formulated by Dr. Om Prakash. These are not traceable in his Note, and they seem to have been brought in only to refute the statements made by me while commenting on his Note. But even a cursory perusal of these will reveal their incoherence and internal contradictions. In the first place, Dr. Om Prakash's tacit assumption regarding individual's rights, as the base on which fabric of the common law of the Vedic community has been built up, is questionable. Indian Indologists who have received guidance from scholars in

the same field from the West are often times found committing this mistake. Communities in the West, whether rational or religious, because of the complete severance they had to suffer from their traditional past, were required to organise their common life by making a start with individual (who is assumed to be mostly self-contained) as the primary unit for whose sake and around whom important sectors of the common life are made to revolve. Rights of individuals, whether legal, moral or spiritual do therefore form the base of the constitutional, legal or moral systems that have been elaborated in the West, for organising the common life of these communities. Such was not the case of the Vedic community, which was, from immemorially ancient times, organised and governed on the basis of an elaborately planned order, where the plan had already laid down in great detail the status and the function, the responsibility and the duties, of the members of each hereditary group belonging to the interdependent and ever continuing common life. To assume and talk of the activities of the members of different caste groups of such a community as being done by them on the exercise of their rights is therefore completely misleading. And in the case of Indologists born and bred in the tradition of Indian way of life, it is unpardonable also.

The contents of his fifth proposition, so far as its first half is concerned, correctly state the existing position but when it is more closely examined, it will be realised that, for all those thinkers, brought up in the Vedic tradition, there can exist no room for formulating any regular scheme of the basic rights of man, for the reasons given above. For similar reason his statement forming the third of the above given five propositions strikes a discordant note on the ears of a person trained in the immemorial and coherent tradition. Perhaps himself being aware of this, Dr Om Prakash has diluted this statement when later on (as he maintains in the latter part of his fifth proposition) he admits that Indian thinkers have "*simply* justified the collective action of the subjects of a tyrant king to revolt against him when they were oppressed beyond endurance, whenever their collective existence was endangered as the result of his intolerable oppression and tyranny", (p. 33).

To students of law, the differences between all these situations are clearly perceptible. These can be stated as:—(a) a

situation in which an individual is authorised, *in his unfettered discretion* to do, or to refrain from doing, a particular act, when he is confronted with particular circumstances and conditions; this situation can be described as the *right* situation, and the legal system provides in this case elaborate rules of procedure to facilitate the exercise of his legal rights by the individual; (b) a situation in which the individual is *obligated* to do, or refrain from doing, a particular act when he finds himself confronted with particular circumstances and conditions. This situation is a duty weighed situation (where the duty may belong to the category of a Dharmic duty, or of exclusively legal variety) Here the code of *Dharma* or law shall have laid down adequate sanctions against the individual for the non-performance of duty, and lastly (c) a situation, where a particular kind of action by an individual (and singular includes the plural also) is simply tolerated and treated as justified when it is taken by him (or them) or being confronted with specific conditions and circumstances. This is a different situation clearly distinguishable from the first two. The two verses quoted by Dr Om Prakash from the Anu-Āsana Parva of the Mahābhārata (ch. 61-31, 32\*) obviously do not constitute a declaration of rights in favour of the King's subjects in general, nor do they proceed to impose any legal or Dharmic duty on them to revolt against the tyrant king. They belong to the third category, that is to say they describe a course of action, that will be *simply justifiable* if *any* of his subjects were to resort to it, under such conditions and circumstances as are laid down in the Śāstra in that behalf.

The acknowledgement of the privileged position of the *Brāhmaras* by Dr Om Prakash similarly discloses a lack of proper appreciation of the degree of social and political responsibility with which the members of that class were invested by the Śāstra. The verse

“प्रजापतिर्हि वैश्याय सृष्ट्वा परिददे पशून् ।  
ब्राह्मणाय च राज्ञे च सर्वाः परिददे प्रजाः ॥”

These verses are not traceable in the Gītā Press edn of the Epic. The explanation is given here on the assumption of their authentic character.

is found in *Manu Smṛiti* (ch. IX, 327), and in *Mahābhārata* (*Rāja dharmānuśāsana*, 60-24) This is a clear authority for the proposition recognising the joint responsibility of the *Brāhmanas* and the king, in the matter of organising and regulating the common and individual life of the members of the community *Kullnka* observes

“ब्रह्मा प्रजाश्च सर्वाः मृष्ट्वा ब्राह्मणाय राज्ञे च रक्षणार्थं दत्तवान् ।”

It is therefore a part of the *Dharmic* duty imposed by the Śāstra on the *Brāhmanas*, that they are obliged to take suitable action for securing the over throw or deposition of a tyrant monarch. They will be liable for the commission of a grave sin if they fail to discharge this duty in the manner it is laid down in the Śāstra. It is therefore missing the whole point, when a suitable action is taken by the *Brāhmanas* in appropriate situation is stamped as the outcome of their privileged position, and not described as the proper discharge of their duty by them. Closer and comparative examination of the *right-biased* and the *duty-biased* socio-legal systems reveals that the former cannot be fully built up without special social entities being recognised as endowed with prerogatives, privileges, immunities, etc. This requirement is hardly felt in a society bound by a duty-biased system, where, on account of the elaborately drawn-up plan, full-distribution of essential social functions, and the resulting duties, among the members of hereditary groups delineates in detail the several fields of activity respectively assigned to each of such groups, all together leading to a coherent interdependent common life. Here individuals are trained to be duty conscious, instead being habituated to become conscious of their rights, privileges and immunities.

The *Varṇāśrama Vyavasthā* which purports to regulate the common and individual life of Vedic Hindus is a duty-biased socio-legal system wherein the province of activity (in response to the performance of duty arising out of the distinct and elaborate assignment of functions severally to specific social units) of each of such units—which consist of hereditary castes—is strictly delineated for each such unit. We have here the whole range of these duties classified as *Deśa dharma*, *Jāti dharma*, *Kula dharma*,

*Varna dharma*, *Āśrama dharma*, *Guna dharma*, *Nimitta dharma*, etc. The province of common activity for all is strictly delimited within the narrow limits of *Sādhāranadharmā*. Thus most of the approved activity of the interdependent common life of Vedic Hindus is covered by the *Viśeṣa dharmas* classified into the above specified divisions. If the language appropriate to a right biased socio-legal system were to be used to describe the position of the different units which constitute the Vedic Hindu society each of such units—including even the units grouped under the general category of *Śūdras*—can be justifiably described as endowed with special privileges. This is so because no other unit, besides the one obliged to do the act (by the *Śāstras*), would be permitted to do it. But this description is palpably inappropriate and misleading for being used in the context of a society governed by a duty-biased socio-legal system, as the area of free activity of each of its members is brought down within the narrowest limits and the areas of social duty are extended. Indologists being required to have recourse to *English* language for the exposition of their themes have not shown adequate care or perspicacity in distinguishing between different words and sets of expression and using only such words and sets of expression as would be appropriate to describe the situation in a duty-biased socio-legal system. They have generally failed to recognise that the English language, being developed in the context of the right-biased system of the common law, is not ordinarily suitable to describe accurately situations and conditions properly belonging to the interdependent common life developed on the basis of the duty biased socio legal system *Varnāśrama Vyavasthā* of Vedic Hindus.

Dr Om Prakash has pointed out his Rejonders (p. 33) that at any rate, the right of revolt is possessed by every individual when he is required to face an extra-ordinary situation not covered by any of the provisions of *Rāja Dharma*. He observes, man has been fighting for preservation since the day he made his appearance on the planet. Similarly . . . a man has been rising in revolt whenever his collective existence was endangered as the result of tyranny and oppression". He observes a little ahead that the situation he has in his mind is the one where "all codes stood abolished the moment the tyranny began. The only

check, was the collective might of the disorganised people which can effectively express itself when the limit is reached ” Here, in this sort of situation, it is pertinent to raise the question can there exist any rule of *Dharma* or law by recourse to which individuals or collectivities are required or expected to regulate their conduct ? Would the stamp of ‘sin’ or ‘crime’, or of ‘meritorious act’ or ‘rightful conduct’ be applicable to any course of conduct when all codes of conduct, that is such as those laid down by *Dharma* or morality, or law, become non-existent ? And who is to apply the stamp and declare any kind of act, as ‘good’ or ‘bad’, ‘legal’ or “illegal, ‘meritorious’ or ‘sinful’ in such a situation ? It is plain that if any vestige of *Dharma* is yet to be found clinging to the innermost layers of men’s conscience in such a situation—a situation of अराजक *anarchy*, and not of complete chaos — then the rules provided in the Śāstras as appropriate for “*Āpathāla*” would become applicable And it is well-known that the areas of permissible action for the *Vaiśya* and the *Śūdra* groups, in such a situation are also strictly defined and limited Members of these groups, when they find themselves oppressed by the tyranny of their king, shall, (as the harmonious construction of all the *directives* addressed to these groups by the Śāstras will require us to hold) have to seek, in the first instance, the guidance of the *Brāhmanas* or the leadership of other *Kṣatriyas* and then join in a common revolt directed against the tyrant king It is only when the degree of oppression has become so excessive that there is no time, or room, or opportunity for seeking guidance or leadership as stated above, that is to say when there is a *real and proximate* danger to life, property or chastity of a lady then alone *any individual* or collection may justifiably commit tyrannicide. As it has been laid down —

गुरु वा बालवृद्धौ वा ब्राह्मण वा बहुश्रुतम् ।  
आततायिनमायान्त हन्यादेवाविचारयन् ॥

and an *Ātatāyin* has been defined as —

अग्निदो गरदश्चैव शस्त्रपाणिर्वनापह ।  
क्षेत्रदारहरश्चैव पडेते आततायिन ॥

Thus when a tyrannous king falls into the category of an *Ātatāyin* that is when there is *imminent* and *real* danger to life, property



or chastity of women, then alone his killing instantaneously by the person so *threatened* would be a *justifiable* act. It is not a right of revolt or tyrannicide supposed to be granted to the *generality* of the *peoples*

Dr Om Prakash has, at more than one place in his *Rejoinder*, described this activity (retaliating *wanton* and *ferocious* attacks) of human beings as originating from natural reaction (p 33) due to his instinct of self-preservation, therefore he says that it is fully "justifiable". The above analysis shows that I am in complete agreement with this view. When a situation of total annihilation of the *Varna Vyavasthā* has taken place, and the distinction between man and man, as a *Brāhmaṇa*, *Kṣatriya*, *Vaiśya* or *Śūdra* has become entirely obliterated, where no room is left for either the recognition or application of law as such as are possible for one's preservation, do take place spontaneously and a lawgiver (when ever he gets any opportunity) will declare them as simply justified. It is, however, rather difficult to maintain that they are the outcome of a consciousness generated because of the grant of a *right* granted by the *Śāstra* in this connection, to the common (i.e. a *non-Brāhmaṇa*) subject of the law. It should also be noted that all the legendary accounts of deposition of kings or tyrannicide inform us that in every such case the *Brāhmaṇas* had taken the lead in doing away with the tyrant king. This shows clearly that the *Purāṇas* (or the epics) are not dealing with a situation where the total annihilation of *Varna Vyavasthā* resulting in the complete obliteration of the distinctions of hereditary caste groups had taken place in consequence of the tyrannous oppression of the king. To aver, that the deposition of the tyrant monarch was caused by the common people, under the leadership of the *Brāhmaṇas*, when an extraordinary situation rendering *Brāhmaṇas* and the commoners alike; where the equality of status of all the subjects had taken place because of the work of the oppressive policies of the tyrant which abolished the distinction between the privileged and the unprivileged, would amount to a plain contradiction.

In the end I am thankful to both, Dr Om Prakash and the Editor of the *Purāṇa Bulletin* for having afforded me an opportunity to give expression to my understanding of the position of the

Śastras—*Dharma Śāstra* and *Rajani*—on this rarely arising but [complicated issue the responsibility and duties of the *Brahmanas* and the non *Brahmana* subjects of a king when they are confronted by his highly oppressive and tyrannuous rule

# ACTIVITIES OF THE ALL INDIA KASHIRAJ TRUST

(January-June, 1972)

## WORK ON THE PURĀṆAS

### 1 Kūrma Purāṇa

The first fascicule of the Critical Edition of the Kūrma Purāṇa was published in Dec 1970 and was sent to Canberra (Australia) for presentation in the 28th Session of the International Congress of Orientalists, as has already been stated in the review of the work published in *Purāṇa*, XIII 2 (July, 1971). This fascicule contained only the Introduction and the Critical Text with critical apparatus. The Appendices and Indexes could not be added at that time. Now, we have been able to add the following Appendices, Notes and Indexes.

#### *Appendices*

- I. Kūrma-Purāṇa quotations in the Nibandhas.
  - A. Identified quotations
  - B. Un-identified quotations.
- II. Subject-concordance of the Kūrma-Purāṇa with the other Purāṇas and the Epics.
- III. Note on the Telugu Edition of the Kūrma-Purāṇa (Madras, 1875)

#### Critical Notes on the Constituted Text

A Concordance of Adhyāyas and Ślokas of the constituted text with those of the Venkaṭeśvara Press Edition of the Kūrma-Purāṇa has also been given.

#### Ślokārdha-Index

The complete Critical Edition of the Kūrma-Purāṇa has now been printed.

The printing of the two translation Volumes (English and Hindi) along with the constituted Sanskrit text and Appendices (Name-Index, lists of flora and fauna, *Ākhyānas*, *Vratas*, *Stotras*, etc.) and Verse-Index is also nearly completed.

# सर्वभारतीय-काशिराजन्यासस्य कार्यविवरणम्

(जनवरी-जून १९७२)

## पुराणसंबन्धीनि कार्याणि

### १. कूर्मपुराणम्

यथा 'पुराणम्' पत्रिकाया (१३।२ अके जुलाई १९७० वर्षे) सूचित कूर्मपुराणस्य पाठसमीक्षात्मकसंस्करणस्य प्रथमः खण्डः दिसम्बर १९७० वर्षे प्रकाशितो जातस्तथा अन्तरराष्ट्रीय प्राच्यविद्याविदां महासभाया अष्टाविंशतितमे सम्मेलने उपस्थापनार्थं कैनबरा (आस्ट्रेलिया) नगरे प्रेषितः आसीत् । अस्मिन् खण्डे केवलं भूमिका-पाठान्तर-सहितं समीक्षितपाठ एव आसीत् । तस्मिन् काले परिशिष्टानां सूचीना च योजनं तस्मिन् खण्डे नासीत् । सम्प्रति अधोनिर्दिष्टानि परिशिष्टानि, टिप्पण्यः, सूच्यश्च अस्मिन् ग्रन्थे समाविष्टानि सन्ति —

१. निबन्धग्रन्थेषु कूर्मपुराणस्योद्धरणानि ।

अ—वर्तमानकूर्मपुराणे उपलब्धान्युद्धरणानि ।

ब—वर्तमानकूर्मपुराणे अनुपलब्धान्युद्धरणानि ।

२. इतरपुराणैः सह रामायण-महाभारताभ्यां च सह कूर्मपुराणस्य विषयसाम्यम् ।

३. कूर्मपुराणस्य तेलगुसंस्करणोपरि (मद्रास, १८७५) टिप्पणी ।

स्वीकृतपाठमाधारीकृत्य समीक्षात्मकटिप्पणी ।

पाठसमीक्षितसंस्करणस्य श्लोकानामध्यायानां च वेङ्कटेश्वरसंस्करणस्य श्लोकैरध्यायैश्च सह साम्य-वैषम्यं च ।

श्लोकार्धसूची

इत्थं सप्रति कूर्मपुराणस्य पाठसमीक्षितं संस्करणं सर्वथा पूर्णरूपेण प्रकाशितं वर्तते ।

समीक्षितपाठेन तथा परिशिष्टैः (नाम-जन्तु-वनस्पति-आख्यान-व्रत-स्तोत्रादिसूच्यः) तथा श्लोकार्धसूच्या सह (हिन्दी-अंग्रेजी) अनुवाद-भागयोः प्रकाशनकार्यमपि पूर्णप्रायमेव वर्तते ।

All these three Volumes of the Kūrma Purāṇa are to be released shortly.

## 2 Vārāha-Purāṇa

The following MSS of the Vārāha-Purāṇa have been collated

- 1 No 57/183 of the Sarasvatī-Bhaṇḍāra Library, Fort, Ramnagar (Devanāgarī).
- 2 No 58/183 also of the Sarasvatī-Bhaṇḍāra, Fort, Ramnagar (Devanāgarī).
3. No 15766 of the Sarasvatī-Bhavana Library, Sanskrit University, Varanasi. (Devanāgarī).

This MS. belongs to the Library of Kavīndrācārya Sarasvatī, a contemporary of the Mogul Emperor Shah Jahan, as is clear from its post-colophon statement Hence its importance.

- 4 No 1197 of the Viśveśvarānanda Vedic Institute Hoshiarpur (Punjab) (Devanāgarī).
- 5 MS of the Bhandarkar Oriental Research Institute, Poona (Devanāgarī).

The following MSS are being collated :

1. The Nandināgarī Palm-leaf MS. from the Śringerī Mutt, Mysore
- 2 Microfilm of a Bengali MS, No G 2-42 from the Serampur College, W Bengal
- 3 Bengali MS., No. G 4410 from the Asiatic Society, Calcutta.

The microfilms of the following MSS. are being procured :

1. Bengali MS No. 1238 from Sanskrit College, Calcutta.
2. Bengali MS No. 1428 from Vangīya Sāhitya Pariṣad, Calcutta.

कूर्मपुराणस्य इमानि त्रीण्यपि सस्करणानि शीघ्रमेव उद्धाटितानि भविष्यन्ति ।

## २. वाराहपुराणम्

वाराहपुराणस्याधोनिर्दिष्टानां हस्तलेखानां पाठसवादकार्यं सप्तमम् —

१. संख्या ५७।१८३ रामनगरदुर्गस्थसरस्वतीभण्डारत  
(देवनागरीहस्तलेख) ।

२. संख्या ५८।१८३ रामनगरदुर्गस्थसरस्वतीभण्डारस्थैव  
(देवनागरीहस्तलेख.) ।

३. वाराणसेयसंस्कृतविश्वविद्यालयस्य सरस्वतीभवन पुस्तकालय-  
स्य १५७६६ संख्यात्मको हस्तलेख ।

पुष्पिकान्तरे वर्तमानैः वक्तव्यैर्ज्ञायिते यदेष हस्तलेखो  
मुगलशासकस्य शाहजहा इत्यस्य समानकालिकस्य  
कवीन्द्राचार्यसरस्वतीमहोदयस्य पुस्तकालयस्य अस्ति ।  
अतोऽस्य महत्त्वम् ।

४. होशियारपुर (पञ्जाब) स्थितस्य विश्वेश्वरानन्दवैदिकशोध-  
संस्थानस्य ११६७ संख्यात्मको हस्तलेख (देवनागरी-  
हस्तलेख.) ।

५. भण्डारकर-प्राच्यविद्याशोधसंस्थानपूनात प्राप्त देवनागरी-  
हस्तलेख. ।

अधोनिर्दिष्टानां हस्तलेखानां पाठसवादकार्यं सप्रति संपाद्यमानं वर्तते—

१. शृङ्गेरीमठ, मैसूरत प्राप्त ताडपत्रे लिखित तन्दिनागरी-  
लिपिहस्तलेख ।

२. सेरामपुर कालेज, पश्चिमवङ्गप्रदेशत प्राप्त जी २—४२  
संख्यात्मको वङ्गलिपिहस्तलेख ।

३. एशियाटिक सोसाइटी कलकत्ता इत्यस्मात् प्राप्त जी ४४१०  
संख्यात्मको वङ्गलिपिहस्तलेख ।

अधोनिर्दिष्टानां हस्तलेखानां माइक्रोफिल्मप्रतीनां प्राप्तये उद्योग-  
प्रचरति .—

१. कलकत्तानगरस्थ-संस्कृत-महाविद्यालयस्य १२३८ संख्यात्मको  
वङ्गलिपिहस्तलेख ।

२. कलकत्तानगरस्थ-वङ्गीयसाहित्य परिषद १४२८ संख्यात्मको  
वङ्गलिपिहस्तलेखः ।

- 3 Devanāgarī Ms. No. 111 from the British Museum, London

The transcribed copies in Devanāgarī of the following MSS. are being arranged in their respective places

- 1 MS, No D 2260, Telugu script, Government Oriental MSS Library, Madras
- 2 MS, No 2262, Grantha script, Government Oriental MSS Library, Madras
- 3-4 Two MSS, B 1579, 1582/D 10130, 10134, T. M. S. Sarasvatī Mahal library, Tanjore.

Correspondence for procuring the following MSS. is being carried on

- 1 MS No. 440, Malayalam script, Manuscripts Library, University of Kerala, Trivandrum.
- 2 MS. No. 296, Kannad script, Kṛṣṇapur Math, Udipi, Mysore
3. MS. No. 358, Devanāgarī, Rajasthan Oriental Research Institute, Jodhpur.
- 4-5 MSS No 3579, 3580, Devanāgarī, India office Library, London
- 6 MS No 6807, Grantha script, India Office Library, London

### OTHER WORK

#### **Purāṇapāṭha and Pravacana**

The Devi-Bhāgavata was recited from 17 to 24 January, 1972 (Māgha, Śukla, Pratipadā to Navamī) in the Sumeru temple of Ramnagar by Pt. Hiranani Misra of the Purāṇa Deptt., and the discourses on it were given by Pt. Gangadhara Shastri Bapat.

The Kūrma-Purāṇa was recited from 2 to 13 February, 1972 (Phalguṇa, Kṛṣṇa, 3-13) in the Śiva-temple, Ramnagar by Pt. Hiranani Misra and discourses on it were given by Pt. Viśvanath Shastri Datar, Varanasi.

३ लन्दन नगरस्थ—ब्रिटिश म्युजियम' इत्यस्य १११ सख्याक देवनागरीलिपिहस्तलेखः ।

अधोनिर्दिष्टानां हस्तलेखानां तेषां स्थानेषु देवनागरी लिप्या लेखनकार्यस्य प्रबन्धः क्रियमाणो वर्तते—

१ मद्रास नगरस्थ—गवर्नमेण्ट ओरियण्टल मैनुस्क्रिप्ट्स लाइब्रेरी इत्यस्य डी २२६० सख्याक तेलगुलिपिहस्तलेखः ।

२ उपर्युक्तसंस्थाया एव २२६२ सख्याको ग्रन्थलिपिहस्तलेखः  
३-४. सरस्वतीमहल लाइब्रेरी, तजोर इत्यस्य बी १५७९, १५८२/  
डी १०१३०, १०१३४ सख्याकौ हस्तलेखौ ।

अधोनिर्दिष्टानां हस्तलेखानां प्राप्तये पत्रव्यवहार प्रचरति—

१. ट्रिवेण्डम नगरस्थ—केरलविश्वविद्यालयस्य मैनुस्क्रिप्ट्स लाइ-  
ब्रेरी इत्यस्य ४४० सख्याक मलयालमलिपिहस्तलेखः ।

२. मैसूरप्रदेशस्य उड्डपीनगस्थ—कृष्णपुरमठस्य २६६ सख्याक  
कन्नडलिपिहस्तलेखः ।

३. जोधपुर नगस्थ—राजस्थान-ओरियण्टल-रिसर्च-इन्स्टीच्यूट  
इत्यस्य ३५८ सख्याक देवनागरीलिपिहस्तलेखः ।

४-५ लन्दन नगरस्थ—इण्डिया आफिस लाइब्रेरी इत्यस्य ३५७७,  
३५८० सख्याकौ देवनागरीलिपिहस्तलेखौ ।

६ लन्दन नगरस्थ इण्डिया—आफिस लाइब्रेरी इत्यस्य ६८०७  
सख्याकः ग्रन्थलिपिहस्तलेखः ।

## इतरकार्याणि

### पुराणपाठः प्रवचनं च

१७-२४ जनवरी १९७२ (माघ-शुक्ल-प्रतिपदामारभ्य नवमी तिथिं  
यावत्) दिवसेषु रामनगरस्थे सुमेरुमन्दिरे पुराणविभागस्थेन पण्डित हीरा-  
मणिमिश्रेण देवीभागवतस्य पारायणं कृतम् एतद्विषये पण्डितगङ्गाधर-  
शास्त्रिवापटमहोदयेन प्रवचनं च कृतम् ।

२-१३ फरवरी १९७३ (फाल्गुन कृष्ण ३-६) दिवसेषु रामनगरस्थे  
शिवमन्दिरे श्रीहीरामणिमिश्रेण कूर्मपुराणस्य पारायणं कृतम् तत्सम्बन्धे च  
पण्डितविश्वनाथशास्त्रिदातारमहोदयेन प्रवचनं कृतम् ।



### Veda-pārāyaṇa

The complete texts of the Rgveda-samhitā, with its Brāhmaṇa, Āraṇyaka and Upaniṣad were recited by heart in the Vyāseśvara temple of Ramnagar Fort by Pt Krishna Bhatt Paranjape from January 17 to 30 (Māgha, Śukla, 1-15) After the successful completion of the pārāyaṇa the usual dakṣiṇā together with the *ratna-Kankana* and a certificate of merit was awarded to the reciter

### Visitors to the Purāṇa Deptt

The following scholars visited the Purāṇa Deptt. during this period —

- 1 Maharajkumar Dr Raghubir Singh, M. A, D. Litt., Sitamau, Malwa, (A Trustee of the Kashiraj Trust):— (10-1-72)
- 2 Dr H P. Schmidt, Prof., University of California, U S A.—(25-1-72)
- 3 Shri Visva Mohan, Asstt Educational Adviser (Sanskrit). Ministry of Education and Youth Services, Govt. of India, New Delhi—(12-2-72).
4. Dr. Gustav Roth, Goettingen, West-Germany (21.2.72).
- 5 Dr J C. Heesterman, Institut Kern, Leiden—(4.4.72).
- 6 Shri. S C Misra, Ex-Chief Justice, Patna High Court, Chairman, O L L C, Government of India, New Delhi —(29 4.72).

### ACTIVITIES OF MAHARAJA BANARAS VIDYA MANDIR TRUST

#### Maṅgalotsava

The annual Maṅgalotsava was celebrated in the Fort, Ramnagar, on 6-8 March 1972 in the evening An interesting programme of classical music and dance was gone through The staff of the Music College, Banaras Hindu University, participated in the programme A number of distinguished persons of Varanasi and Ramnagar witnessed the *Utsava*,

## वेदपारायणम्

रामनगरदुर्गस्थे व्यासेश्वरमन्दिरे ब्राह्मणारण्यकोपनिषदै सह संपूर्णया ऋग्वेदसहिताया स्मृत्याधारेण पारायण पण्डित कृष्णभट्ट पराञ्जपे महोदयेन १९७२ वर्षस्य जनवरी १७-३० (माघ-शुक्ल १-१५) दिवसेषु कृतम् । पारायणसमाप्तौ पारायणकर्त्रेकङ्कणेन प्रशस्तिपत्रेण च सह नियता दक्षिणा दापिता ।

## पुराणविभागे आगता विद्वांसः

अस्मिन् कार्यावधौ अधोनिर्दिष्टा विद्वांसः पुराणविभागे आगता —

१. महाराजकुमारो डाक्टर रघुवीरसिंह महोदय, सीतामऊ-मालवा वास्तव्य (काशीराजन्यासस्य न्यासधारी) । १०-१-७२ दिनाके
२. डा० एच पी स्मिद्त महोदय अमेरिका देशस्य कैलिफोर्निया विश्वविद्यालयस्य प्राध्यापक । २५-१-७२ दिनाके
३. श्रीविश्वमोहन महोदय — शिक्षामन्त्रालये संस्कृतविषये परामर्शदाता । १२-२-७२ दिनाके
३. डा० गुष्ठाव राथमहोदयः — गोटीञ्जेन, पश्चिमी जर्मनी वास्तव्य । २१-२-७२ दिनाके
५. डा० जे सी हिस्टरमैनमहोदय लीडेन स्थितस्य कर्नसस्थानस्य अधिकारी । ४-४-७२ दिनाके
६. पटनास्थितोच्चन्यायालयस्य प्राप्तावकाशो मुख्यन्यायाधीश श्रीशतीशचन्द्र मिश्र महोदय । २६-४-७२ दिनाके

**महाराज बनारस विद्यामन्दिर न्यासस्य कार्यं विवरणम्**

## मंगलोत्सवः

रामनगर दुर्गे वार्षिको मङ्गलोत्सव मार्च मास ६-८ दिनाकेषु सायंकाले संपन्नम् । अस्मिन्नुत्सवे शास्त्रीयसङ्गीतस्य नृत्यस्य च रोचकः कार्यक्रमः सम्यक् संपन्नः । अस्मिन् कार्यक्रमे काशिकहिन्दूविश्वविद्यालयस्य संगीत-महाविद्यालयस्य सदस्या सम्मिलिता अभवन् । अस्मिन्नवसरे रामनगरस्य वाराणस्याश्च बहवो विशिष्टा नगरिका द्रष्टारो बभूवुः ।

### Vasanta-Pūjā and Paṇḍita-sabhā

On the auspicious occasion of the marriage of the eldest Maharajakumari celebrated on 8th February, 1972, the *Vasanta-Pūjā* was performed in the evening on the 10th February in which the Vedic scholars recited the Vedas and gave blessings to the esteemed couple. A *Paṇḍita-sabhā* was also organised at that time under the supervision of Panditarāja Rajeshvara Shastri Dravid, in which about 175 Paṇḍitas participated. The marriage party and several other distinguished persons also attended the function. Several books on Veda and Rājanīti written by Pt. Rajeshwar Shastri Dravid were distributed to the audience on this occasion. The function was a great success and was enjoyed very much by the audience. The *dakṣinā* was given to the Paṇḍitas in the form of sweets and money.

### Distinguished Guests at Nadesar House

- 1 Sri Jagdish K. Munshi, Bombay.
2. Maharajkumar Dr. Raghubir Singh, Sitamau, Malwa.
3. Sri Jaguwan Ram, Defence Minister, Govt. of India.
- 4 Sri S. C. Mishra, Ex-chief Justice, Patna Highcourt.
- 5 Sri Braja Narain Brajesh.
- 6 Sri L. M. Girijanand, Mauritius.

Sri Girijanand presented a book on Hindu temples in Mauritius to H. H. Maharaja Dr. Vibhuti Narain Singh, Chairman, Kashiraj Trust and H. H. also presented a copy of Hindi Edition of Vāmana Purāṇa and a copy of Rāmacarita-mānasa to him.

## वसन्तपूजा पण्डितसभा च

१९७२ वर्षस्य फरवरी मासस्य १० दिनांके ज्येष्ठमहाराजकुमार्याः शुभं पाणिग्रहणं संपन्नम् । अस्योत्सवस्योपलक्षे फरवरी मासस्य १० दिनांके सायंकाले वसन्तपूजा सपन्ना यस्या वैदिकविद्वांस' वेदपाठमकुर्वन् मान्याभ्या दम्पतीभ्यामाशोर्वाद च वितरितवन्तः । अस्मिन् अवसरे पण्डितराज श्री राजेश्वरशास्त्रिद्रविडमहोदयस्य निर्देशने एका पण्डितसभाऽप्यायोजिता आसीत् यस्यां प्रायेण १७५ विद्वांस' सम्मिलिता आसन् । अस्मिन् उत्सवे वरपक्षीया जना अनेके विशिष्टा जनाश्च उपस्थिता आसन् । पण्डित-राज श्रीराजेश्वरशास्त्रिद्रविडमहोदयेन लिखिता राजनीति-विषयका वेदविषयकाश्चानेके ग्रन्था उपस्थितजनेभ्यो वितरिताः । पण्डितेभ्यो द्रव्याणि मिष्ठानानि च दक्षिणारूपेण प्रदत्तानि ।

## नन्देश्वरभवने विशिष्टा अतिथयः

१. श्री जगदीश क० मुन्शीमहोदय
२. महाराजकुमारो डा० रघुवीरसिंहमहोदय.
३. श्री जगजीवनराम महोदय
४. श्री शतीशचन्द्र मिश्रमहोदय
५. श्री ब्रजनारायण ब्रजेशमहोदय
६. श्री एल० एम० गिरिजानन्दमहोदय मारिशशदेश वास्तव्यः

अनेन महोदयेन सर्वभारतीयकाशिराजन्यासस्याध्यक्षेभ्यस्तत्रभवद्भ्यः काशिनरेशेभ्यो महाराज डा० विभूतिनारायणसिंहमहोदयेभ्यो मारिशश-देशस्य हिन्दुमन्दिराणां विषयक. एको ग्रन्थ समर्पितः । सर्वभारतीय-काशिराजन्यासस्याध्यक्षैरपि तस्मै हिन्दीवामनपुराणस्य एका प्रतिस्तथा रामचरितमानसस्य एका प्रतिःसमर्पिते ।



APPENDIX—7  
INDEX OF NAMES IN THE GARUDA PURĀṆA  
(Chowkhambha Edn 1964 )

[abbreviations used

d divine	mt. mountain
f forest	r river
k king	s. sage
l r lunar race	s r. solar race
m male	vr vrata
	w woman
	wk work ]

Amśu	m.	I 139 (l r.) (son of Puruhotra)
Amśumat	d.	I.6 38 (one of the suns),
	m	138 30 (s r ) (son of Asamañjas)
Akampana	m	I 143 44 (killed by Rāma)
Akūpāra	d	I. 13 10 (an epithet of Viṣṇu).
Akrūra	m.	139 41 (l r.) (son of Svaphalka and Gāndinī) a vaiṣṇava, 139.42 (l. r ) (three sons of )
Akrodhana	m	I 140 32 (l r ) (son of Ayutāyu)
Akṣa	m	I 143 34 (asura killed by Hanumān)
Aksayavata		I 83 22 (at Gayā, śrāddha meritorious at)
Akhaṇḍadvāda-		I 118 1-5 (to be observed in bright half of
śī vrata	vr	Mārgaśīrṣa)
Agastya	s	143 51,
	d.	I 119 5 (offspring of Mitra and Varuṇa), I 143.15 (made obeisance to by Rāma,
Agastyārghya-		I 119 1-6 (to be observed when Sun has
vrata	vr	not entered Kanyā Rāśi)
Agni	d.	I 6 32 (as Anala son, of Dhava), 6 33 (father of Kumāra), 9 9 (worshipped in Dikṣā), 10 3 (worshipped), 31 21 (worshipped), 40 11 (Lord of tejas), 48 63, 137.16 (to be worshipped in Pratipad); 145 16 (gave ratha and weapon to Arjuna), 59 2 (Presiding deity of Kṛttikā).
Agni-koṇa (South-East)		I 198 4 (Aghora assigned to).
Agniteja	m	I 87.44 (sage in 11th Manu's time).

Agnidhīa	m.	I. 54.1 (one of the 10 sons of Priyavrata), 54 10 (king of Jambūdvīpa) (his sons)
	s	87 57 (at the time of Bhautya Manu).
Agnibāhu	m	I 54 1&2 (one of the ten sons of Priyavrata)
	s	87 57 (at the time of Bhautya Manu)
Agnivarga	m	I 138 43 (s r) (son of Sudarśana).
Agniveśa	m author	I 147 48 (view regarding fevers)
Agniṣṇu	m	I 87 22 (one of ṛsis)
Agnisāttāh	d	class of pitrs I 5.3, 89.40, 89 41 (requested to protect in the east)
Agnihemaka	m	I 87 14 (one of the sons of Tāmasa Manu)
Agnihotra	rite	II 4 14 (and other Yajñas do not yield so much as Vrsotsarga)
Aghora	d	I 7 6, 40 9, 198 4 (established in Agnikoṇa).
Anga	m	I 6 4 (son of Ruru), 6 5 (and father of Vepa)
	k m.	I. 139 69 (I r.) (one of the sons of Balī).
Angada	m.	I. 143.38 (monkey with whom Rāma reached Lankā), 143 41 (and other valiant warriors)
Angada	d.	I 40 10 (saluted in Maheśvaripūjā).
Angīraka	d	I 16 16 (Kṣītisuta, saluted during Viṣnu- dhyāna), 39.12 (red, worshipped in the Āgneya direction in Sūryapūjā), 39.14, 60 1 (daśā-period of), 60 7 (Mesa as his kṣetra), 60 8 (Vrścika as his kṣetra)
Angīreśa	d.	I 83 17 (at Gayā, whose worship discharges one's debts to manes)
Angiras	s	I 5 3 (created by Nārāyaṇa), 5.11 (daughters of), 5 26 (Angīrā, one of the ṛsis), 5 71 (Dakṣa, Asiknī—their two daughters (of 60) given to), 87 2 (one of the 7 ṛsis); 93 4 (one of the law-givers), 135 5 (worshipped on Ekādāśī in Caitra with Damanaka flowers).
	Serpant	I. 58.11 (one of the serpents in the sky in Sūryacakra),
	d.	I. 87 29 (the devatas ten in number).
Acyuta	d	I 12.7, 12 14, 31 14, 32.17, 34.17; 45.11; 66.2, 131.12, 137 10 (addressed as mitigator of evil), 137 11 12, 194 20, 215 10, 222.7 (yogi's desire gets fulfilled by depending on); 222 44 (benefits of doing <i>kīrtana</i> of),

- 226 1-56 (*Stotra* on, narrated by Brahmā to Nārada), II 435 (placed on karpāsa in the Vrsayajña during aurdhvadehika rites), 450 (pītavāsas and atasīpuspa sankāśa (epithets of))
- Aja d. I 113 (Vāsudeva addressed as), 194 2 (attribute of Viṣṇu), 194 12 (Śvetadvīpanivāsī) (attribute of Viṣṇu)
- m 138 35 (s r) son of Dīghabāhu), 143.2 (son of Raghu)
- Ajamīḍa m. I 140 8 (1 r) (one of the 3 sons of Suhotra), 140 17 (1 r) (had a wife called Nalinī and son Nīla), 140 24 (1 r) (another son called Rksa)
- Ajara d I 113 (Vāsudeva addressed as)
- Ajita d I 6.61 (one of the 49 devas)
- Ajita d. I 42 9 (invoked during pavitrārohaṇa), 198 10 (to be worshipped in the group of Jvālāmālīn)
- Ajaikapād d m I 6 35 (one of the 11 Rudras)
- Añjaka m I 6 49 (a demon born in the line of Prahlāda)
- Aṇṇyān d I 2 17 (attribute of Viṣṇu)
- Atala I 57 2 (one of the worlds)
- Atikāya m I 143 44 (the valourous asura, killed by Rāma)
- Atiçaṇḍikā d fem I 133 12 (manifestation of Durgā).
- Atithi k. m I 138 38 (s r) (son of Kuśa).
- k. m I 140 32 (1 r) (son of Akrodhana)
- 205 140 (pūjana) (is Nṛyajña)
- Atimitra d. I 6 61 (one of the 49 devas).
- Atiṣṭra s I 87 22
- Ati s I 119 (Nārāyaṇa born as an incarnation as Datta, son of Atri and Anasūyā), 5 3 (born of God's creation), 5 12 (sons of); 5 26 (married Anasūyā), 58 9 (in the month of Jyēṣṭha when Sun is there, resides in Bhāskaramaṇḍala), 87 2, 87 27, 93 6 (one of the law-givers); 135.5 (to be adored in Caitra with garlands of Damanaka flowers), 139 1 (1 r) (son of Brahmā), 142.27 (had Anasūyā as wife, whose intervention in the Māṇḍavya episode resulted in the restoration of sunlight and



- happiness for Kauśika); 143 14 (his āśrama reached by Rāma), 145 2 (son of Brahmā) (as an ancestor in the line of Kuru)
- d 15 72 (one of the 1000 names of Viṣṇu).
- Ātharva(vā)-(na) veda I 48 56 (recitation of), 48 56, 48.74 (recitation of), 215 13 (taught to Sumantu by Vyāsa)
- Ātharvaśiras I 48 56 (recitation of)
- Āditi w I 6 25 (wife of Kaśyapa), 6 37 (son of), 206.37 (is offered arghyas in snānavidhi),
- km 138 2 (s r) (of the royal race),
- d 46 7 (devas guarding as Vāstudevatā), 46 12 (worshipping whom one gets the pleasure of gṛhadevatā)
- Ādīna km I 139 16 (1 r) (son of Sahadeva)
- Advaita ? I 228 1, 228.2
- Adhinemaka km I 138 52 (s r) (son of Kulajit)
- Adhiratha km I 139 74 (1 r) (son of Satyadharmā).
- Adhisomaka m. I 141 1 (son of Aśvamedhadatta).
- Adhokṣaja d I 131 12 (Govinda addressed as)
- Adhvaktrāḥ astr I 59 16 (stars which are).
- Ānagha m I 5 15 (one of the sons of Vasiṣṭha and Ūrjā),
- s. 87 10
- d 131 10 (Govinda addressed as)
- Ānaṅgatrayodaśī vr I 117.1 (to be observed in Mārgaśīrṣa, bright half)
- Ānaṅjana l. m. I 138 51 (s r) (son of Kuli)
- Ānanta d I 4.6 (attribute of Viṣṇu), 11.15 (assigned place during Navavyūhārcana), 11 25 (contemplated on), 11 39, 11 41, 12 4, 12.15; 14 2, 15.78; 30 6, 30 8, 31 14, 31.21 (nāgādhipati), 32.17, 34 19, 40 5, 40 11, 66 4, 129.25 (serpent to be worshipped every month and in Bhādra Śukla, Śrāvaṇa Śukla), 131 12; 137 12; 197 43 (and other 8 Nāgas),
- m 138 14 (s r) (son of Śaryāti),
- Ānantamūrṇi d I 195 4 (saluted)
- Ānapiṇḍa km I 139 70 (1 r) (son of Aṅga).
- Ānamitra km I 139 38 (1 r) (son of Svadhājit and father of Nighna), 139.41 (1 r) (Viṣṇu born in the line

- of), 139 41 (1 r) (the Vaiṣṇavas kings in the line of)
- Anaraṇya k m I 139.25 (s r) (son of Trasadasyu),  
k m I 139.20 (1 r.) (son of Haya),  
m I 139 20.
- Anala d I 629 (one of the Vasus), 11 17 (to be contemplated during Navavyūhārcana)
- Anasūyā w I 1 19 (wife of Atri and mother of Datta),  
5 12 (three sons of), 5 25 (one of the 24 daughters of Dakṣa), 142 18 (a pativrata), 142 28 (devas were asked to approach) (was propitiated and the sun which was hidden on account of Kausika's wife's curse reappeared), 142 27 (wife of Atri), 142 29 (chastity of Sītā greater than that of)
- Anādīnidhana d I 4 6 (Viṣṇu addressed as giver of), 131 13 (eternal) (Viṣṇu addressed as), 223 6 (attribute of Viṣṇu)
- Anādyanta d I 194 29 (attribute of Viṣṇu)  
(without beginning or end)
- Anāmaya d I 11 8 (Hara contemplated as, in Navavyūhārcana), 194 2 (attribute of Viṣṇu)
- Anāyu w I 6 25 (one of the wives of Kaśyapa)
- Aniruddha m I 7 6; 8 13 (-ka), 8 15, 11 34, 12 4, 12 15; 32 5, 32 6, 32 13, 32 30, 43 19, 45 9, 45 16, 45 29, 66 3, 126 7, 131.61 (son of Pradyumna and Kakudminī) 194 6 (guards skin); 194 29 (to destroy all jvaras), 195 2,  
m 141 1 (son of Kṛṣṇa),  
m 144 8 (son of Śambara, married Uṣā, daughter of Bāṇa),
- Anila d 16 29 (one of the Vasus), 6 32 (his wife Śivā and their sons); 71.22 (affecting the colour of Marakata),  
39.52 (1 r) (ref to as father of Bhīma)
- Anu k.m. I 139.18 (1. r) one of the 3 sons of Yayāti and Śarmiṣṭhā;  
k m. 139 34 (1 r.) (son of Kuruvamśa); 139.65 (race of).
- Anupadeva k.m I 139.47 (1. r) (one of the sons of Vasudeva and Sahadevā).

- Anubinda k m I 139.55 (1 r.) (son of Rājādhīdevī)
- Anumati w. I 5 11 (one of the daughters of Smṛti and Angiras)
- Anumlocā w I 58 12 (stays in Bhādrapada during Sun's transit there)
- Anurādhā astr. I 59 6 (mitra star of Śakra), 59 19 (one of the Pāśvāmukha stars), 59.40 (Budha in, causes siddhayoga), 61.9 (can travel towards west (yātrā in paścima))
- Anuhrāda m I 6 40 (one of the 4 sons of Prahlāda)
- Anenās k m I 138.18 (s r) (son of Kakutstha and father of Pīthu), 138 58 (s r) (son of Ksemāri), 139 7 (1 r) (one of the sons of Nahuṣa),
- Anodanasap- vr I. 130 5-6  
tami
- Antarikṣa (heaven) I 89 27 (salutation to pitrs in)  
m 141 6 (son of Kinnara)
- Antardhāna m I 6 9 (son of Prthu and father of Havīrdhāna),  
k m 139 54 (1 r) (one of the five sons of Kaikaya and Śrutakīrti)
- Andhaka m I. 139 36 (1 r) (one of the 8 sons of Sātvata);  
223 18 (to destroy whom Śiva created the divine mothers)
- Andhakāraka m. I. 56 11 (one of the 7 sons of Dyutimat in Krauñcadvīpa), 56 12 (,,)
- Andhra k m I 139 70 (1 r) one of the several sons of Bali.
- Andhradeśa I 70 15 (padmarāga found in, are not of much value).
- Anyadrk d I 6 59 (one of the 49 maruts)
- Ap (water) I 147 3 (the fever manifest in)
- Apajāpaka m I. 139 4 (1 r) (son of Sumantu).
- Apamṛtyu unnatural death II 30 1-63 (gati for them)
- Aparājita d I 6 35 (one of 11 Rudras).  
(unconquered) 13 9 (Viṣṇu addressed as), 131 12 Viṣṇu addressed as).
- Aparājita d. I. 17 9 (propitiated in Sūryārcanā), 42 8 (to be pleased while doing pavitrārohaṇa)
- Apratima s I 87.40 (at the time of 10th Manu).
- Abjaja (Brahmā) d. I. 3. 1

- Abhayada m. I 140 1 (l r) (son of Manasyu)  
 Abhiṣṭ (a lunar mansion) I 59 7 (place of Brahmā)  
 Abhīmanyu m. I 140,40 (l r) (son of Kaiśi)  
 Abhimāna s. I 87 22 (at the time of Caksusa Manu)  
 Abhimāni m. I 87 56 (son of Dhautya Manu)  
 Abhūtarajas d. I 87 19 (one of the devatāgaṇa)  
 Abhrikā I. 72 6, (a dosa in Indranīla)  
 Amanyu m. I 140 7 (l r) (son of Gardha)  
 Amara d. I 1 13 (attribute of Viṣṇu)  
 Amāvasu m. I 139 2 (l r) (one of the 6 sons of Purūravas)  
 Amitā (khyāh) d. I 87 3 (one of 4 somapāyins)  
 Amitra d. I 6 61 (one of 49 marut devatās).  
 Amūrtaraya m. I 139.5 (l r) (one of the 4 sons of Kuśa)  
 Amṛta d. I 87 19 (devatāgaṇa)  
 Amṛtayoga Astr. I. 59 37 (combinations which cause)  
 Amṛtābhā I 87 33 (people of heaven at the time of Sāvarṇi Manu)  
 Amogha- d. I 194 3 (an attribute of Viṣṇu).  
 pratīma  
 Ambarīsa m. I. 138 15 (s r) (son of Nedīṣṭa)  
 m. 138 23 (s. r) (one of the 3 sons of Bindu-  
 mahya)  
 m. 138 31 (s r) (son of Nābhāga)  
 Ambālīkā w. I 140 36 (l r) (wife of Vicitravīrya)  
 Ambikā w. I 140 36 (l r) (wife of Vicitravīrya)  
 Ambuja (lotus) I 70 10 (padmarāga resembling the colour of)  
 Ambuda I 48 13; 124 4 (a country whose king was  
 vicious Sundarasena, fond of hunting)  
 Ayācitādivrata vr. I 133 5 (to be observed from the Sasthi in  
 connection with Mahānavamī)  
 Ayāti m. I 139.17 (l r) (one of the 5 sons of Nahusa)  
 Ayutāṣṭ m. I 139 37 (l r) (one of the 8 sons of  
 Bhajamāna)  
 Ayutāyu m. I 138 32 (s r) (son of Sindhudvīpa)  
 m. I 140 32 (l r) (son of Avādhita)  
 m. I 141 9 (son of Śrutaśravā)  
 Ayodhyā I. 81 7 (one of the tīrthās), 132 18 (the kingdom  
 gained by Kauśika), 142 15 (the return of Rāma  
 to), 143 12 (Rāma requested by Bharata to return)

- to), 143 47 (Rāma's return to), 143.51 (Rāma's ascent to heaven along with the people of),  
 II 28 3 (one of the 7 moksadāyikā cities)
- Ayomukha m I 6 43 (one of the sons of Danu)
- Ayomūrti s. I 87 40 (at the time of 10th Manu)
- Aravinda mt I 86 6 (at Gayā, with footmark of Kṛiṣṇa and hence capable of conveying pitrs to Brahmaloka),  
 f 86 5 (at Gayā)
- Ariṣṭa (an asura) I 144 5 (killed by Kṛiṣṇa to protect Arjuna and others)
- Aristanemi m I 6 23 (married 4 of the daughters of Dakṣa)  
 w 58 16 (one of the 7 best apsaras, resides in Bhāskaramaṇḍala in Pausa).
- Ariṣṭā w. I 6 57 (gave birth to the great Sattvas, the Gandharvas)
- Arucci II 23 30 (has his abode to the west of Citragupta's)
- Aruṇa m. I. 6 53 (son of Vinatā); 11 41 (Kauṣṭubha is like), 39 2 (saluted, in Sūryadevārcana).
- Arundhati w. I. 6 24 (one of the daughters of Dakṣa, given to Kṛṣṇaśva), 6 28 (all the earthen things were born of), 206 36 (water of oblation to be given to)
- Arka(sun) astr I 59 36 (in Mūla causes Amṛtayoga), 59 40 (in Hasta, causes Siddhayoga), 61 13 (in 4 is good), 61.14 (in 6 is good), 61 15 (in 10 and 11 are good); 77 3, 89 31 (in whose rays, ride the manes);  
 m. 140 18 (1.r) (son of Puru)
- Arjuna m I 15 94 (Yamala, Viṣṇu as destroyer of), 139 23 (1.r) (son of Kṛtavīrya) (5 sons of), 144.3 (killed by Kṛṣṇa),  
 m 15 129 (Viṣṇu (dear to), 144 5 (to protect whom Kṛṣṇa killed Ariṣṭa), 145.9 (one of the Pāṇḍavas), 145 15 (marriage with Subhadra at Dvārakā), 145 16 (got Nandighosa, the ratha and Gāṇḍīva from Agni); 145.17

		(appeases Jātavedas with his bow) 145 18 (digvijaya of), 145.31 (fight with Karṇa); 145 36 (defeats Aśvatthāmā), 145 37 (consoles Yudhiṣṭhira and ladies and propitiates devas and performs rites to pitis), 229.13 (Gītā and Yoga taught to)
Arthavīra	m	I 5 13 (one of the 3 sons of Ksamā and Pulaha Prajāpati)
Artha- śāstra	wk.	I 215 21 (one of the texts)
Arddhendu archit (semi circular)		I. 47 28 (effect of building temple in the shape of)
Aryamā	d	I 17 7 (one of the suns), 46 10 (is placed besides Brahman along with others in connection with Vāstupñjā), 46 19 etc. are dvīpadas), 58 8 (resides there when Bhānu is in the chariot in Jyeṣṭha), 59 4 (Lord of Uttarā Phālgunī), 84 11 (requested to protect, while offering is made to manes at Gayā).
Arvavīra	s	I 87 7 (one of the 7 at the time of Svārocīsa Manu),
	m	I 87 31 (son of Sāvarṇi Manu)
Alambuṣā	w	I 138 11 (s r) (with Tṛṇabindu gives birth to Viśāla)
Alarka	m	I 1 19 (Viṣṇu in the incarnation of Datta, teaches ānvikṣikī to), 218 2 (Dattātreya narrated yoga to)
	m	I 139 11 (l r) (son of Rtuḍhvaja)
Avatāra (incarnation)		I 1 34 (numerous), 142.2 10 (enumeration and purpose of different) 143 144 (continued as stories R. and Mbh)
Avantika (a place)		II 28 3 (one of the 7 cities which are Mok adāyika)
Avanya	m	I 139.36 (l r.) (one of the 8 sons of Sāttvata).
Avādhīta	m	I 140 31 (l r) (son of Jayasena)
Avikṣita	m	I 138 7 (s r) (son of Karandhama).
Avijñāta- gati	m	I 6 32 (one of the 2 sons of Anila and Śiva)
Avici (a naraka)		I 84 38

- Avakta (unmanifest) I 4 5 (attribute of Viṣṇu).
- Avata s I 87 40 (at the time of 10th Manu); 87.52 (one of the 7 sages at the time of Raucya Manu), (undiminishing) 194.2 (attribute of Viṣṇu)
- Avāla (tree) I 133 1 (eight buds of the flower of which are taken on Punarvasu in Caitra and Śuklāṣṭamī), 143 22 (a tree under the shade of which Sītā was kept protected), 143.30 (under which Hanumān saw Sītā).
- Āśleṣā astr (star) I 59 3 (star of Sarpadevatā), 59.16 (one of the three which are Adhovaktras) 59 17 (considered auspicious for digging etc ), 59.45 journey in which will cause death)
- Āsvaka m I 138 54 (s r ) (son of Kalmāṣapāda).
- Āsvatara I. 6 55 (a serpent)
- Āsvatthāmā s I 87 32 (one of the 7, at the time of Savarṇi Manu), 140 21 (l r ) (son of Droṇa and Kṛpī); 145 34 (son of Droṇa), 145 35 (enters the Pāṇḍava camp at night and kills the sleeping sons of Pāṇḍavas, Dhṛtadyumna etc ), 145 36 (killed by Arjuna)
- Āvānadhā sacrifice) I 83 65 ( at Kosi), 84 16 (its phala is realised by doing rites at Bāhmatīrtha, at Gayā); 84.23 (dāśā, 1 rtha at Gayā), 84 31 (to be done at Gayā), 142 16 (performed by Rāma), 142 48 (performed by Rāma), 145 38 (observed by Yudhishthira after Bhārata war); 224 21 (performed 1000 times is not equal in merit to moment's meditation), 229 12 (done 1000 times is not equal to 1/16 of the benefits of Jñānayaજા), II 20 18 (is not equal in merit to dānas) .
- Āvānadhā k m. m. dhadatta I 141.1 (son of Śatānīka)
- Āvavak astr (star) I 59 9 (of Āsvadaivata)
- Āvaha k. m. I. 140.13 (l r ) (sons of Vibhṛāja) (his wife Kṛtyā)

Asvini	d	I. 87 29 (devatas are two in no ),
(star) astr	I	59 14 (good for journey), 59.15 (good for new upper garment), 59 19 (a pārśvamukha star) 59 20 (good for taming elephant etc , for travel by chariot, boat etc ) 59 41 (siddha yoga caused by Mars in), 59 44 (good for Jātakarma etc ,), 60 11 (good for adorning), 61 2 (candra has 12 avasthās, one for the three stars counting from), 61 11 (one of the stars good for Kanyādāna, travel and installation etc )
Astaka (8th day after full moon)	I	89 35 (manes requested to be pleased by the offering on)
Aṣṭamī	I	185 4 (to propitiate Vināyaka after fasting)
Asamañjas	m	I 138 29 (s r ) (son of Sagara and Keśinī)
Asiknī	w	I 6 15 (daughter of Virāṇa) (married by Prajāpati) (100 sons of ), 6 20 (60 daughters of Asiknī and Dakṣa)
Asitāṅga	d	I 198 2 (Bhanava is called)
Asipatavāna	f	1 85 11 (piṇḍadāna for the redemption of one died at)
Ahalyā	w.	I 140 20 (l r ) (wife of Śaradvān)
Ahirbradhna	d	I 6 35 (one of the 11 Rudras).
	d	59 9 (devatā of Uttarabhādrapada)
Ahīnaka	k m	I 138 40 (s r ) son of Devāntika)
Ahīnara	k m	I 141 4 (son of Udāna)
Ākarsaṇi	d	I 198 8 (worshipped in Tripurāpūjā)
Ākāśa	(sky)	I 141 14 (dissolves in ahamkṛti), 197 2 (one of the 5 maṇḍalas governed by the devas)
Ākūti	w	I 5 20 (a daughter of Uttānapāda), 5 21 (married by Ruci)
Āgneya (a place)	I	83 24 (at Gayā, if śrāddha is performed there, pitrs reach Brahmaloḥa), 197.9 (maṇḍala drawn in Gāruḍtividya), 197.13 (Kulika assigned to); 197 41 (hṛdava worshipped at)
Āja	m	I 87 9 (one of the sons of Auttama Manu).
Ājya	d	I. 59 9 (devatā of Pūrvabhādrapada)
Ājyapāh	d	I 5.4 (creation of), 89.40 (one of the clans of Pitrs), 89 41 (requested to protect in the West).



- Ātmārāma d I 195 3 (Viṣṇu called as)
- Ātreya s. I 146 1 (an exponent of sarvaroganidāna),  
167 56 (as an exponent of Nidāna)
- Āditya(Sun) d I 2 21 (as one of the eyes of Viṣṇu), 6 38  
(12 suns), 16 12, 42 17 (worshipped in Caturdaśī  
morning), 50 25 (worshipped in the morning),  
50 47 (propitiated with añjali); 59 3 (devatā of  
Punarvasu), 59 34 (the three Viśākhas for  
causes Autpatikayoga, deadly), 60 1 (das'a  
period of), 69 15, 86 21 (one gets free from all  
rogas by worshipping the twelve<sup>o</sup>), 87.23 (etc  
numbering 15), 205 72 (from the region of ); II  
31 2 (commends the donor of land); 35 7 (the  
tapas of the 12 Suns at the end of pralaya,  
there the 'pāpīns' fall and cry).
- Ādhāra I. 47 34 (has 4 doors and 4 maṇḍapas)
- Ānvikṣikī I. 1.19 (taught by Datta to Alarka)
- Āpa d. I. 6 29 (one of the Vasus), 6.30 (sons of);  
46 8 (stand as Vāstu in one Koṇa), 59 7 (devatā  
of Pūrvāsāḍha), 141 13 dissolves in fire), 197.2  
(one of the maṇḍalas, the devas as lords of);  
197 38
- Āpastamba s I. 93 5 (one of the 14 law givers)
- Āmalaka (Kī) I 205 122 (pleases Viṣṇu on Ekādaśī) (one  
(myrobolan) desirous of attaining wealth should bathe with),  
II 5.72 (to be given with piṇḍa on 10th day)
- Āvati I 5 9 (a daughter of Manu, married by Dhātā).
- Āvu k m I. 139 2 (1 r) (one of the 6 sons of Purūravas),  
139 7 (son of Budha), 145 3 (son of Purūravas  
and Urvaśī).
- Āraddha k m I 139 64 (1 r) (son of Setu),  
I. 171 21 (used against dadrukittimakustha etc.),  
214 30 (etc can be taken even from a Śūdra).
- Āradhyaḥ d I. 89 43 (one of the 9 claus of pitrs)
- Ārdra astr I 59 2 (star of Raudra), 59 45 (will cause death  
(star) if journey is undertaken in)
- k m I. 138 19 (s r) (son of Viśvarāta).
- Ārdraka m I 87 43 (son of 11th Manu)
- Ārya d I. 87.23 (one of the 5 gaṇas)

- Āścarya up p I 215 19 (5th ; spoken by Durvāsa<sup>1</sup>)
- Āśrama (stages in life) I. 193 5 (ācāra of).
- Āśāḍha (star) I 59 7 (Āpa is the devatā of Pūrva<sup>0</sup>), (Vaiśva-devata is for Uttara<sup>0</sup>, 59 34 (Pūrva<sup>0</sup>, the three, cause death, disease etc with Moon), 59 42 (Viśayoga caused by Bhauma in Uttara<sup>0</sup>), 60 10 (occurs twice if there are two pauṣamāsyā) (it is called Dvirāśāḍha) (Viṣṇu sleeps in Cancer)
- Āsana posture I. 218, 13 (padmaka etc), 229 13 (one of the aṅgas of eight-fold yoga), II 21 9 (one of the things which given as dāna to a Brahmin makes the path of transition after death easy).
- Āhavanīyāgni I 205 66 (Viṣṇu is called, 205 148 (is in the (one of the fires) face
- Āhi k m I. 139 25 (1 r) (son of Kroṣṭa)
- Āhitāgni I 205 149 (one who knows the 5 fires).
- Āhuka k m I 139 45 (1 r) (son of Punarvasu), (father of Āhukī), 139 46 (1 r) (2 sons of)
- Āhukī w I 139 45 (1 r) (daughter of Āhuka)
- Ikṣu (an ocean) I 56 15 (one of the seven in Śākadvīpa).
- Ikṣvāku k m I 87 25 (s r) (son of Vaivasvata Manu), 138 2 (son of Manu), 138 17 (three sons of), 143 2 (son of Manu)
- Itihāsa (and purāṇa) I 205 42 (to be read), 205 78 (if copied and donated, donor has the doubled merit of Brahma-dāna), 205 152 (to be heard in the 6th and 7th parts of the day).
- Indu d I 6 21 (married 27 of the 60 daughters of Asikni and Dakṣa), 9 9 (worshipped during Dikṣā), 28 3 (maṇḍala worshipped in Gopālapūjā); 84.21 (merits of Śrāddha performed in Indu and Kārtikeya at Gayā)
- Indra d. m (Lord of Devas). I 2 10 (his visit to Kailāsa with Brahmā); 7. 6 (saluted in Sūryapūjā); 8.16 (assigned to particular direction); 15.67 (Viṣṇu as soul of), 15 131 (Viṣṇu addressed as son of);

179 (to be worshipped with devotion), 23.22 (worshipped during Śivārcana); 23 28 (etc are to be worshipped), 28 12 (worshipped in Gopālapūjā), 30.8 (saluted in Śrīdhara arcanā), 31 21 (saluted in Viṣṇvarcanā), 31 26 (saluted in Viṣṇvarcanā), 32 14 (contemplated upon), 32 17 (saluted), 32 25 (etc are lokapālas), 34 30 (meditated upon in Viṣṇu worship), 34 4<sup>a</sup> (with vāhana and pañvāra is worshipped with other gods in Hayagrīva-pūjā), 40 11 (saluted as Sūradhipati), 48 68, 59 5 (and Agni are devatās of Viśākṣā); 68 1 (was defeated by an Asura called Bala), 84 37 (his world), 87 4 (called Viśvabhuk etc) (his enemy Bāṣkala killed by Viṣṇu with cakra), 87 8 (is the learned leader of devas) (his enemy Purukṣasara killed by Madhusūdana in the form of an elephant), 87 20 (the glorious leader), 87 54 (foe of the demon Istibha), 89 52 (manes addressed by Ruci as leading), 126 8 (to be worshipped), 137 18 (to be worshipped in daśamī), 139 52 ref to as cause of Pārtha as son of Kuntī), 144 4 (his worship of Kṛṣṇa) I 177 49 (his weapon), 193 16 (his weapon), 196 1 (kills his enemies by reciting the Viṣṇudharmavidyā narrated here), 205 131 (request made to Indra for protection); 218 38 (attained supreme position by reciting praṇava mantras etc) II 28 22 ("loka), —17.8 (one of the 12 Suns); —200 3 (the wind occurring in a middle way is called Mahendra); —58.11 (and other sarpaś reside in the Sun).

Indragopa gem	1.70 7 (padmarāgas resembling)
Indrajit m	I 15 92 (killed by Viṣṇu); 143 35 (Hanumān bound by the weapons of)
Indradevatā d	I 24.6 (worshipped in Tripurāḍipūjā); 197 8 (earth assigned in the direction of)
Indradvīpa	I 55.4.
Indranilā	68.9, 70.27 (and padmarāga can be scratched only by vajra or kuruvinda); 72.2 (its formation on the

coast of Sindhala), 72 5 (5 characteristics of quality), 72.8 (brings such good on wearing as in wearing Padmarāga), 72 9 (as in Padmarāga there are 3 groups in), 72 10 (test same as for Padmarāga), 72 11-12 (though bears greater heat than Padmarāga of equal weight, should not be put to test on that score as it brings in bad effects), 72 14 (certain vijāus which resemble the) 72 16, (characteristics which make it valuable), 72 17 (when valuable and difficult to get), 72 19 (the value of 4 māśas of<sup>n</sup>, is equal to the price of a māśa of Pusparāga), 73 11 (the price of suvarna weight of is taken as equal to the price of a pala of), 74 4 (defined), 197 9 (saumya resembling the lustre of)

Indraprastha (place)	I	145 14-15 (Pāṇḍava's performance of Rājāsūya at)
Indravidyā		I. 48 14
Indrāṇī	d	I 59 11 (remains in west in Sasthi and Caturdaśī).
Indrāyudha	I	72 17
Indrāśani	I	177 49, 193 16
Irā	w	I 6 25 (one of the wives of Kaśyapa), 6 57 (from whom trees, creepers etc sprang up)
Irāvati (place)	I.	81 21
Ilā	w	I 138 3 (s r) (daughter of Manu).
Ilāvita	m	I 54 10 (son of Agnīdhra),
	mt	I 55 1 (in the central region)
Ilvala	m	I 6 49 (a demon born in the family of Prahlāda),
(star)		59 2 (star of Soma)
Isunjaya	m	I 141 11 (son of Viśvajit).
Istapūrta	II	33.9 (śrāddha to be performed prior to)
Iśtibha	m	II 87 54 (enemy of devas at the time of Raucya Manu), II. 87 55 (killed by Mādhava in the form of a peacock)
Īḍṛk	d.	I 6 59, (one of the 49 Marut devatās), 6 62 (one of the 59 marut devatas <sup>1</sup> )
Īśa	d.	I. 11 19 (attribute of Viṣṇu), 14.11 ref. to Viṣṇu., 16 1 (attribute of Viṣṇu), 32 34 (gives mokṣa and

- is of the form of *Brahmā, Viṣṇu*), 184.16 (mantra propitiating); 189 16 (as an interlocutor), 197 36 (and sixteen others are propitiated), 197 10 (always worshipped in the quarters), 197 50 (contemplated), I 46 4 (*Parjanya* addressed as)
- Īśāna** d. I 7 6, 12 4, 31 21, 32 17, 34 44, 40 10 (saluted) (5 *kalās* of), 40 11 (master of all *vidyās*); 48 61 (worshipped), I 194 2 (as an attribute of *Viṣṇu*)
- Īśānī** d. w. I. 13 12 (also called *Kātyāyanī*, who uttered *Vaiṣṇava pañjara* to *Śaṅkara*)
- Īśvara** d. I 2 12 (epithet of *Viṣṇu*), 14 1 (attribute of *Viṣṇu*), 23 31 (contemplated upon) 43 8 (as interlocutor), 44.10 (meditation is contemplation on); 83 11 (merits of the sight of *Īśvara* at *Naga* in *Gayā*), 87 36 (as Lord at the time of the 9th *Manu* the *Dakṣa Sāvartī*), 175 3, 177 77; 190 2 190 17, 190 21 (as an interlocutor)
- Īśvari** d w I 50 17 (to be contemplated upon daily after *sandhyā*)
- Ugracandā** d.w I 133 12 (manifestation of *Durgā*).
- Ugrarūpa** I 197 52 (attribute of *Garuḍa*)
- Ugrasena** m. I. 58 12 (resides in *Bhādrapada* when *Sun* is there), 139 46 (1 r) (son of *Āhuka*); 139.48 (sons of), 144.11 (installed at *Mathurā*)
- m. I 140 30 (1 r) (one of the sons of *Somāpi*).
- Ugrāyudha** m. I 140.15 (1 r) (son of *Kṛta*).
- Uccaiḥ śravas** d. I 39.2 (saluted)
- Ucchrāva** I 47 4 (of *Sukarighri*, should be half the *śikhara*);  
(height) 47 7 (of a wall made equal to 4 times of length),  
47 8 (of a *śikhara* is double that of *bhitti*)
- Ujjavīnt** (place) I 81 10 (*Mahākāla* at).
- Ujjvala** I 69.10, 70.6
- Utkala** m. I 138 3 (s. r.) (son of *Sudyumna*).
- Utkura** m. I. 6 42 (one of the sons of *Hiraṇyākṣa*).
- Uttama** m. I. 6.1 (son of *Uttānapāda*).

- Uttamañja m I. 87 38 (one of the sons of Dharmaputra, the 10th Manu)
- Uttambha I 47 24 (a puspaka type of temple)
- Uttara (astī) I 59 15 (etc) (the 3 stars) (good for wearing upper garment), 59 22 (one of the nine which are ūrdhvamukhas), 59 45 (the stars will cause death in journey)
- Uttarāvāna I 145.27
- Uttānapāda m. I 5 20 (son of Svāyambhuva Manu and Śatarūpā), 6 1 (Dhruva son of)
- Udāna m I 141 4 (son of Sudānaka)
- Udārādhi m I 6.3 (son of Prācīnabarhiṣ)
- Udāya k m I. 139 58 (l r) (one of the six sons of Vasudeva and Devakī)
- Udāvasu k. m I 138 44 (s, r) (son of Praśūta)
- Udumbara I. 48 8 (planted at the door), 48.38, 205 49 (stick of which to be used in cleaning teeth)
- Uddhava m I 15 82 (Viṣṇu Himself called as) (V master of) (Viṣṇu contemplated by)
- Udbhida m I 56.8 (One of the 7 Sons of Jyotismān at Kuśadvīpa)
- Udvesaṇa d I 6 64 (one of the 49 Marut devatās).
- Unmatta- d I 198 4 (saluted)
- bhairava
- Upagupta m I 138 54 (s r) (son of Upaguru)
- Upaguru m I 138 54 (s. r) (son of Satyaratha)
- Upadeva m I 87 46 (son of Daksaputra Manu),  
m I 139 42 (l r.) (one of the 3 sons of Akrūra).
- Upadevā w I 139 46 (l r.) (daughter of Devaka)
- Upapurāṇa I 215 17-20 (names of)
- Upamadgu m I 139 42 (l r) (one of the 3 sons of Akrūra)
- Upahūtāh d I 5 4 (creation of)
- Upānat (shoc) II 20 2 (benefits of gift of) 35 28 (to be given)  
(Upānah)
- Upendia d I. 45 12 (attribute of Viṣṇu).
- Umā d. w I 27 1 (invoked), 38 2 (worshipped); 40.9 (saluted), 129 5 (to be worshipped in Kṛṣṇatṛīya in Śrāvāṇa along with Śiva, hutāśana in Śrīdhara-

- pñā), 129.9 (to be worshipped in the order from Mārgatṛtīyā onwards), 206.36 (water offered to after bath and other daily rites), II 4.50.
- Umāpati (Śiva) I 191.22 (as an interlocutor).
- Uraga (serpent) I 182.24 (destruction of poisons of)
- Uruksaya m I 140.7 (1 r) (another son of Nara, son of Manyu), 141.5 (son of Bṛhadbala).
- Urmuā w. I 143.7 (her marriage with Lakṣmaṇa).
- Urvaśī d I. 58.15 (an apsaras and others are masters of Mārgaśīrsa), 139.2 (1 r) (with Purūravas begets 6 sons); 140.21 (at whose sight, Satyadhṛti lost control over his senses), 145.2.3 (gets a son Āyu with Purūravas)
- Ulūka (owl) II 34.21 (a deceiver and despiser of woman born as)
- Ulūkī w I 6.51 (daughter of Tāmra) gave birth to Ulūkas)
- Ulkā (star) I 198.3 (saluted in the north in Tripurāpūṣā).
- Ulmukha m I 139.57 (1 r) (son of Revatī and Balabhadra)
- Uśanku m. I. 139.25 (1 r) (son of Āhi).
- Uśanas m. I 93.5 (one of the law-givers), 215.19 (9th Upapurāṇa spoken by)
- Uśanah m I. 139.27 (1 r) (son of Tamas).
- Uśinara m I 139.67 (1 r) (popular name of Mahāmanā, son of Mahāśāla)
- Uśā w I. 144.8 (daughter of Bāna & wife of Anuruddha)
- Uṣitaśva m I 138.42 (s r.) (son of Gaṇa)
- Uṣṇa m. I 56.11 (one of the 7 sons of Dyutimān in Krauñcadvīpa),  
m 141.1 (son of Anuruddha)
- Uṣṇīṣī I 47.25 (a Kailāsa type of temple).
- Uru m. I. 6.6 (sons of) (and how they were born).  
87.21 (one of the sons of Cākṣuṣa Manu).  
m. 87.56 (one of the sons of Bhautya Manu).
- Urjanāmā m I 138.51 (s r) (son of Śuci).
- Urjastamba s. I. 87.6 (one of the 7 at the time of Svārociṣa Manu).

- Ūrjā** w I. 5 25 (one of the 24 daughters of Dakṣa) (married by Vasistha) (5.27); 5.15 (wife of Vasistha) (to whom 7 sons were born who were all sages)
- Ūrṇāyu** d I 58 16 (one of the 7 who reside in Bhāskaramaṇḍala in Pausamāsa)
- Ūrdhvabāhu** s I 5.15 (one of the sons of Ūrjā and Vasistha), 87.10 (one of the 7 at the time of Auttama Manu), 87.18 (at the time of Raivata Manu).
- Rkṣa** m I 140 24 (l r) (another son of Ajamīdha),  
 m 140 31 (l r) (son of Atithi).  
 (star) 214 50 (certain sinners become pure at the sight of)
- Rksapurvata** mt. I 55 6 (one of the 7 kulapurvatas).
- Rgveda** I. 215.12 (was taught to Paila by Viṣṇu in the form of Vyāsa)
- Rci** m I 139 40 (l. r) (sons of Kauśika)
- Ṛcika** m. I 87 35 (son of Dakṣa Sāvarni Manu), 139 6 (l r) (weds Satyavatī, daughter of Gādhi)
- Ṛjudāsa** m. I 139 58 (l r) (one of the 6 sons of Vasudeva and Devakī)
- Rta** (truth) I 2 20 (Viṣṇu is the only truth),  
 d 6 61 (one of the Marut devatās),  
 m. 138 56 (l r) (son of Vijaya)
- Ṛtajit** d I. 6 60 (one of the 49 Marut devatās), 58 17 (the 7 who reside in Bhāskaramaṇḍala in Māghamāsa)
- Ṛtadharmā** d. I 6 61 (one of the 49 Marut devatās).
- Ṛtadhāmā** d. I 87 50 (Indra at the time of the 12th Manu, and Bhadrā son of Dakṣa) (whose foe was Tāraka)
- Ṛtadhvaja** m I 139 11 (l r) (son of Pratardana)
- Rtuparṇa** m. I 138 32 (l. r) (son of Ayutāyu)
- Rteyu** m I 140 3 (l r) (one of the 6 sons of Raudrāśva).
- Ṛddhi** w I 5 24 (one of 13 daughters of Dakṣa, married by Dharma).  
 m I. 5 30 (one of the sons of Dharma)
- Ṛṣabha** m I 54.12 (son of Nābhī and Merudevi).  
 s. 87 6 (one of the 7 at the time of Svārociṣa Manu), 140 27 (son of Kuśāgra)



Rṣikulyā	r	I 55.9 (merits of)
Rṣipūjā		I 135 4 (to be performed on Ekādaśī).
Rsiloka		I 135 4 (one doing Rṣipūjā on Ekādaśī goes to)
Rsyamūka	mt	I 143 25 (Sugrīva was installed at) (Rāma himself remained there)
Rsyasṛuga	s	I 87.32 (at the time of Śāvarṇi Manu).
Ekacakra	m	I 6.44 (one of the sons of Danu), (a place) 145 11 (Pāṇḍavas entering the house of a brahmin at)
Ekajyoti	d	I. 6 58 (one of the 49 Marut devatās).
Ekdanti	d	I 129 21 (attribute of Vināyaka)
Ekavīra		(a place) I. 81 27 (in the Sahyādri region)
Ekaśukra	d	I 6.59 (one of the 49 Marut devatās)
Ekādaśī		I. 125 1 (King Māndhātā's fast on), 125 2 (Gāndhārī not observing fast on the confluence of daśamī and), 125 7 (Rukmāṅgada attained heaven by observing the vrata of), 135 4 (Rṣipūjā on), 205 122 (Viṣṇu is pleased with āmalakas on), 127.1 (observed by Bhīma in Māgha, Śukla pakṣa Sūryakṣa (Hasta)
Ekāmra		(place) I 81.11.
Etana	d	I. 6.63 (one of the 49 Marut devatās).
Etādrk	d.	I 6 62 (one of the 49 Marut devatās).
Elāpatra		I. 6.55 (one of the serpents).
Amila	m	I. 140 4 (son of Medhātithi)
Aindri	d	w I. 38 5 (invoked in Durgāpūjā).
Aindhana		an atonement I 214.12 (for taking forbidden food)
Airāvata	d	I. 58 14 (one of those who have power in Kārttika), —129.24 (one of the serpents).
Ailavila	m	I. 138 34 (s r) (son of Daśaratha and father of Viśvasaha)
Ailavilā	w.	I. 138 10 (s r) (daughter of Budha).
Aisika (name of a weapon)		I. 145.36 (with which Arjuna kills Aśvatthāmā)
Omākāra		I 227 20 (to be recited often), 227 35 (to be contemplated upon), 227.39 (is muktisādhaka).

- Auttama Manu m I. 87 9 (sons of)  
 Aupadānavī w I 6 45 (one of the daughters of Svarbhānu)  
 Aurdhvadehika II 3 8-9 (for those without any relation), 4 8  
 (obsequies) (to be performed even if bereft of a son, by one  
 who wants salvation), 4 52 (everything concern-  
 ing which have been told so far), 18 4-10 (all  
 concerning aurdhvadehika is questioned), 19 1  
 (answered 3 2 (people desirous of mokṣa to per-  
 form themselves))  
 Karṇsa m I 15 80 (Viṣṇu addressed as killer of), 15 132  
 (Viṣṇu addressed as killer of), 139 18 (son of  
 Ugrasena), 139 58 (11) (killed the 6 sons of  
 Vasudeva), 144 6 (slain by Kṛṣṇa), 194 18  
 (Kṛṣṇa killer of Kamsa, as his youthful sport, is  
 requested to protect)  
 Kakutṣtha m I 138 18 (s r) (son of Purañjaya)  
 Kakudmān mt I 56 6.  
 Kakudminī w I 139 61 (1 r) (wife of Pradyumna)  
 Kakseyu m I 140 3 (1 r) (one of the 6 sons of Raudrāśva)  
 Kacchanīra m I 58 8 (resides with Mādhava)  
 Kacchapa 217 15 (one who troubles his father is born as)  
 II 34 23 (the abuser of a brāhmin is born as a  
 Kacchapī)  
 Kaṭaka (a place) I 81 9 (one of the tīrthas).  
 Kaṭāha I 55 4 (one of the dvīpas)  
 Kaṇva m I 140 9 (1 r) (son of Ajamiṭṭha).  
 Kadamba (tree) I 205 48 (the stick of which is to be used for  
 dantadhāvana).  
 Kadru d w I 6 25 (one of the daughters of Dakṣa given in  
 marriage to Kaśyapa)  
 Kanakā r I 83 21 (in eastern region in Gayāmāhātmya);  
 Kanakhala I 81 28,  
 (place) 84 9 (at Gayā)  
 Kanda (root ?) I 197 33 (worshipped in Gāruḍīvidyā).  
 Kapardī d I 6 36 (one of the 11 Rudras)  
 Kapālamocana I. 52.7  
 (a place)

- Kapālīni d w I 38 5 (invoked in Durgāpūjā), 134.4 (nī, saluted in Mahānavamī Vrata).
- Kapālī d I 6 36 (one of the 11 Rudras), 198.4 (saluted in Tripurāpūjā)
- Kapila d I 1 18 (an incarnation of Viṣṇu, and exponent of Sāṃkhya), 6 43 (one of the sons of Danu), 15 27 (Viṣṇu as master of ), 45 17 (was produced as Tribinduka), 194 11 (the Sāṃkhyācārya requested to give good health), 196 8 (requested to protect from karmabandha); 56 8 (one of the sons of Jyotiṣmān in Kuśadvīpa), 215 19 (one of the Upapurāṇas) .
- Kapilāśva m I 138.21 (s r) (son of Dṛdhāśva)
- Kapilocana I 201 3 (horse having the defect, to be discarded), (eyes of a monkey).
- Kapota (dove) I 217 27 (one who stealthily takes away wood shall become)
- Kamaṇḍalu (vessel) II 21 10 (merits of giving as dāna).
- Kampilla m I. 140 19 (one of the 5 sons of Mukula)
- Kambala I. 6 55 (one of the serpents), 58.17 (resides in Bhāskaramaṇḍala in Māghamāsa), 129 25 (one of the serpents to be worshipped every month and in Bhādra, Śrāvaṇa Śuklapañcamī).
- Kambala- m I 139 43 (l r) (son of Bhajamāna)  
barhiṣa
- Kaṇḍu I 69.1 (merits of mautikās obtained from).
- Karaṇḍa (ka) I 205 48 (one of the trees, the stick of which is  
(tree) to be used in dantadhāvana)
- Karandhama m I 138 7 (s r) (son of Vibhūti);  
m 139 63 (l r) (son of Bhānu).
- Karambhī m I 139 33 (l r) (son of Śakunī).
- Karavīra I 72 14 (a spurious Indranīla resembling); 72.16.
- Karavīra (ka) I 205 48 the stick of which is to be used for  
dantadhāvana
- Karīḷī I 201.2 (horse having the defect of, to be rejected)
- Karīṣa m I 87.26 (one of the sons of Vaivasvata Manu),  
138 4 (the ksatriyas called Kārūsāḥ who sprang from).

- Karketana gem I 68 10, 73 1 (test to find its quality), 75.1 (formation of), 75 2-3 (good and bad qualities), 75 4-5 (worn after heating in a golden vessel), 75 6 (effect of) 75 7 (valuation of).
- Karkota(ka) I 6 55 (one of the serpents), 58 16 (resides in Bhāskara-maṇḍala in the month of Pausa), 129 24, 129 25 (to be worshipped every month and in Bhādra-Śravana-Śukla pañcami) (resides in Varuṇa-maṇḍala)
- Karṇa m I. 139 53 (1 r) (son of Kuntī), 145 20 (on whose opinion, Pāṇḍava had to go to forest), 145 31 (his fight with Arjuna and his defeat),  
m I 139 74 (1 r) (son of Adhīratha)
- Karṇānta m I 87 5 (one of the sons of Svārocīsa Manu)
- Karttā d I. 89 44 (one of the 6 other clans of manes)
- Kardama s I 5 21 (to whom Devahūti was given in marriage)
- Karma (action) I 213 3 (its fruit), 228 11 (binds one), II 22 71 (as cause of birth & death), 31 1 (done before accompanies the doer), II 5 4-6 ("yoga) (causes disease, death etc)
- Karmaṇa m I 5.13 (one of the 3 sons of Dattoli)
- Karmanī- d I 87.58 (one of the 5 clans of gods at the time  
sthāh of Bhautya Manu)
- Karṣa a measure of weight I 177 38, 201 21, 201 23, 202 72
- Kalanā d I 198 8 (attendant of Jvālāmukhi)
- Kalasa I 47 25 (a Kailāsa type of temple).
- Kali I 199 8 (°duhkha indication of), 199 32 (indication of °duhkha removed), 222.20 (has no effect on those in whose heart resides Keśava).
- Kalikā d I 46 12 (one of the gods, rule as Vāstu).
- Kalinga k m I 139 69 (1 r) one of the several sons of Bali).
- Kalamāsapāda k m I 138 33 (s r) (son of Sudāsa and Damayanti).

- Kalki I 1 33 (an avatāra of Viṣṇu as Viṣṇuśaśas, when the world is bereft of king, in the 8th Sandhyā of Kali), 86 11 196 11 (requested to protect from kalmasa)
- Kalpa (period) I 215 4 (consists of a 1000 caturyuga (a day of Brahṁā))
- Kalva d I 89 44 (one of the 6 other clans of manes)
- Kalvataraśraya d I 89 44 (one of the 6 other clans of manes).
- Kalyatahetu d I 89 44 (one of the 6 other clans of manes)
- Kalvada d I 89 44 (one of the 6 other clans of manes)
- Kalvāpa d I 89 44 (one of the 6 other clans of manes).
- Kavi I 229 11 (one who knows that the spirit is the master of the body)
- Kavavāha I 84 11 (one of those who are requested to be present at the time of piṇḍadāna etc at Gayā)
- (agni)
- Kāśrumān I 55 4 (one of the dvīpas)
- Kāśyapa s I 1 11 (narration of G P by Garuḍa to); 2.55 (hearing this purāṇa, revived a burnt tree); 3.7 (,,), 6 18 (father of Nārada), 6 21 (married 13 of the daughters of Dakṣa and Asikṇi), 6 25 (wives of), 6.37 (sons of)
- Kahlāra I 71.7 (marakatas resembling the colour of <sup>o</sup>ara deemed good)
- Kāmsya I 202 75 (as a measure), 214 15 (gets purified by bhasma), 214 26 (polluted gets pure by bhasma)
- Kāka (crow) I 77.4 (Pulakas having faces like, to be rejected), 214 26 (one struck by which, gets purified with bhasma), 217 25 (one who takes away the flesh of Madgura, a type of fish, shall become), II 34.12 (the one who takes food uninvited shall become)
- Kāñcana k m I 139 3 (l r) (son of Bhīma)
- Kāñci (place) II 28 3 (mokṣadāyikā) 81 8
- Kāṇvavana I 140 9 (class of brahmins who sprang from Kaṇva)
- Kātavana s. I. 35.2 (to whose gotra, gāyatrī is said to belong), 93 5 (one of the law-givers); 203.1-25 (grammar according to), 204.27 (heard grammar from Kumāra)
- Katyāyanti w. I 13.12 (Vaiṣṇavapañjara stotra uttered to, hearing which she killed demons like Mahiṣāsura),

- Kādravehāḥ I 6.54 (a class of serpents)
- Kānti I 38.2 (to be worshipped in Mārgaśīrṣa month, from the 3rd day onwards (Durgā pūjā); 129 9
- Kāpotaromaka k m I 139 44 (l. r ) (son of Dhṛṣṭa).
- Kāma m I 5.28 (son of Puṣṭi), 5 30 (his wife Ratī), 11.34 (shown mudrās etc.), 137.1 (worshipped on Madanatrāyodaśī) 37 18 (Harī considered as), 197 46 (oneself to be thought of always as °rūpa), 198 6 (Tripurā gets pleased by the worship of)
- d 6 64 (one of the 49 Marut devatas),
- Kāmagama I 87 44 (the birds at the time of 11th Manu (capable of moving as they wished) (Rudra).were).
- Kāmatīrtha I 81 9
- Kāmadhenu I 82.10 (the creation of)
- (divine cow)
- Kāmara I. 81 9.
- (a place)
- Kāmarūpa I 81 15 (where Kāmākhyā remains established).
- (a place)
- Kāmī d I 40 7 (saluted in Māheśvarīpūjā).
- Kāmākhyā d I. 81 15 (at Kāmarūpa).
- Kārtavīrya d I 15 139 (Viṣṇu addressed as)
- m. 15 140 (Viṣṇu as killer of), 142.9 (killed by Paraśurāma)
- Kārttikeya d I 6.33 (Kumāra, son of Kṛttikāś, and Agni-putra), 86 20 (by the worship of whom, one gets Brahmāloka), 130.1 (to be propitiated in Bhādrapada on Saptamī and Ravī to be propitiated); 137 17 (gives wealth if pleased on ṣaṣṭhī),
- (place) I 81.9 (a tīrtha), 81.15 (at Puṇḍravar-dhanatīrtha), 84.21 (śrāddha performed in, is undiminishing)
- Kārpāsa I 217 28 (one becomes a kraunca by removing (cotton) stealthily)

- Kāla m. I. 6 30 (son of Dhruva)  
 d I 52 16 (attribute of Yama), 194 29 (saluted).
- Kalakañjāh m I 6 47 (one of the sons of Mārīci)
- Kālaka m I 6 46 (one of the sons of Vaiśvānara).
- Kalakāksa m I. 87 37 (enemy of devas), (killed by Padmanābha).
- Kālāñja k m I 139 66 (l r) (son of Hiraṇyākṣa), 96 49.
- Kālāñjaya k m I 139 66 (l.r) (son of Svabhānara).
- Kālāñjara I 81 18  
 (a place)
- Kālānābha m. I 6 42 (one of the sons of Hiraṇyākṣa), 6 49  
 (demon born in the family of Prahlāda)
- Kalanemi d I. 15 140 (Viṣṇu considered as)
- Kalapāśa (noose of Yama), II 23 30 (has the abode on the west of Citragupta's)
- Kalapurusa I 194.29 (saluted)
- Kalavati I 19 8 (the kulika kāla which is)
- Kalaśaka I 89 33 (cooked pot herbs offered by 1515 to manes)
- Kālā w I 6 25 (one of the wives of Kāśyapa)
- Kāluka 215 20 (the 12th Upapurāṇa)
- Kāluga I 68 17 (vajras at), 68 18 (quality of vajras at).
- Kālī (Kālīkā) d. I 38 2 (propitiated in Durgāpūjā), 40 5  
 (saluted), 40 6 (saluted), 70 21, 129.9 (worshipped from Mārgatītiya), 133 16 (offering young buffalo to), 134 4 (saluted in Mahānavamīvratā), 198 10 (worshipped)
- Kālīya I. 129 23 (one of the serpents saluted in Daśo-  
 ddharaṇapañcamī on pañcamī in Śrāvaṇa, Āśvina, Bhādra & Kārttika), 129.26 (to be worshipped every month and in Bhādra-śrāvaṇa-  
 śuklapañcamī), 141 3 (whose pride was destroyed by Kṛṣṇa)
- Kālāśvara I 83 5 (by worshipping whom one gets cleared of his debts to manes), 86 32 (by worshipping whom one conquers time).
- Kāvera I 179 1 (a place) (where medas of the demon Bala) was spread
- Kāveri I 55 7, 55 9, 81 11, 81 16.

Kaśa	k m	I 139 8 (11) (one of the 3 sons of Suhotra)
Kaśa	mt	I 56 10 (holy)
Kaśīrāja	k m	145 6 (whose daughter was given to Vicitravīrya)
Kaśī (a place)		I. 139 14 (where ruled the kings of Soma race, devoted to Viṣṇu), II 28 3 (one of the cities which lead to Mokṣa)
Kāśya	k m	I 139 8 (11) (one of the 3 sons of Suhotra).
Kāśyapa	s	I 58 15 (one of those who are masters in Mārgaśīrsa), II 19 (born of Vinatā is said to be vāhana of Kṛṣṇa), 9 14 (addressed as an interlocutor), 34 28 (addressed as an interlocutor)
Kaṁśuka (tree)		I 70 7 (padmarāgas resembling flowers of)
Kinnara	m	I 141 6 (son of Sunakṣatra)
Kimpuruṣa	m	I 54 10 (one of the 9 sons of Agnīdhra, king of Jambudvīpa),
	mt	55 2 (one of the mountains on the south of Meru).
Kuṣkindhā		I 143 25 (where Rāma killed Vālmi)
Kīkata		I 1 32 (birth of Buddha, Jinasuta will be born at), 82 5 (Bali brings lotus from milky ocean and sleeps at), 83 1 (Gayā is sacred at)
Kīta (°ka) (worm)		I 217 22 (a vṛdra who begets son on a Brāhmaṇī shall become a); 217 30 (the stealthy remover of wood becomes), II 3 17 (one for whom last rites are not performed shall become)
Kīrti	w	I 5 24 (one of the 13 daughters of Dakṣiṇā born out of the Yajña, of Ruci, married by Dākṣyaṇa, Dharma),
	m	5 30 (one of the 3 sons of Dharma).
Kīrtimatī	w.	I 143 7 (daughter of Kuśadhva), (married by Śatrughna).
Kīrtimān	k m	I 139 58 (11) (one of the 6 sons of Devakī and Vasudeva)
Kukura	k m	I 139 43 (11) (son of Bhajamāna).
Kuja (planet Mars)		I. 70 8 (Padmarāga resembling in colour); I. 59 26 (astamī good on), 59 29 (daśamī purified by); 59 36 (causes amṛtayoga in Uttaraprostapadī; 60.4 (whose daśa period gives sorrow), 61.14



- (good in 6th house); 61.15 (good in 11), 62.15 (practice of archery to be done on the day of), 66.16, 67.2 (resides as fire in body)
- Kuṭhāra (an axe) I 228.3 (compared with good thoughts)
- Kuḍava m. I. 141.8 (son of Samitīa),  
II. 22.50 (a measure of weight), I 171.43, 202.73  
202.74
- Kutsa d. I. 15.72 (name of Viṣṇu)
- Kunti k m I 139.20 (1.r) (son of Dharmānctīa),  
k m 139.31 (son of Caidya),  
139.52 (°rāja, to whom Pṛthu daughter of Śūna  
was given as daughter);  
w 139.53 (referred to as mother of Karna) (she  
was originally known as Pithā), 115.8 (sons of  
Pāṇḍu and), See also Pithā
- Kubera d. I 15.24 (Viṣṇu as master of), 15.54 (Viṣṇu  
as cause of), 16.3 (grants wealth, if worshipped  
in 1st phase of moon's wane)
- Kuhjāmraḥa I. 81.10  
(a place)
- Kubjā d I 26.3 (worship of)
- Kumāra d I 5.34 (son of Śambhu (Śiva) and Gauṛī),  
6.33 (son of Agni, born in the reeds and called  
Kārttikeya being nourished by Kṛttikā),  
83.67 the doer of śrāddha at Kumārddhara  
reaches), 196.9 (requested to protect);  
m 56.14 (one of the sons of the king of Śākadvīpa),  
83.67 (°dhārā, at Gayā (?), where if  
śrāddha is done, the doer gets the benefit of Aś-  
vamedha), 204.27 (from whom Kātyāyana heard  
the grammar), 205.66 (is Satyāgni), 215.18  
(Skandapurāṇa uttered by)
- Kumārī w I 48.40, 56.15 (daughter of King of Śākadvīpa),  
I 178.18 (Upāya for vaśīkaraṇa of), 198.3  
(Kumārī, saluted in Tripurapīya).
- Kumuda m I 56.6.
- Kumudvatī r. I 56.13.
- Kumbha m I 15.92 (Viṣṇu as destroyer of) 143.44 (killed  
by Rāma and Lakṣmaṇa).

- Kumbhīpāka** I 85 11 (for those who were dead in, piṇḍa (a hell) offered at Gayā)
- Kuru** m. I 54 11 (one of the 9 sons of Agnīdhra, king of Jambudvīpa),  
 mt 55 3 (part of Samvarāṇa) (3 branches of),  
 m 145.3 (born in the line of Āyu), 145 10 (Duryodhana) the enmity between whom and Pāṇḍavas was preordained)
- Kuruksetra** I 66 6; 81 4, 82 14 (merits of residing at), 84 4 (a place) (except at 4 places like this, at other tīrthas one has to observe muṇḍana and upavāsa, 145 23 (battle at), 145 25 (the battle at which place compared with the one between the devas and asuras), 205.115 (one of the best waters besides the Ganges at Gayā), II 28 19 (one who dies at, shall go to Svarga).
- Kuruv.mśa k m** I 139 34 (l r) (son of Madhu).
- Kulajit k m** I 138 52 (s r) (son of Anañjana)
- Kulāmṛta** I 224 1 (uttered by Hara to Nārada), 224 23 (stotra) (merits of reading or hearing the stotra)
- Kuli k m** I 138 51 (s r) (son of Sunadrāja), 139 40 (s. r) (son of Sañjaya)
- Kulika** I. 19 7, 19.8 (holds sway during day with (planet) Rāhu), 197.13 (assigned to Āgneya in the Gāruḍavidyā)
- Kuvalāśvaka k m** I 138 20 (s r) (son of Brhadāśva).
- Kuśa k.m** I 138 37 (s r) (son of Rāma), 143 49 (and Lava established on the throne by Rāma),  
 k m 139 4 (l r) son of Balākaśva), 139.5 (4 sons of).
- Kuśadvīpa** I. 54 4 (one of the 7 dvīpas), 56 8 (where ruled Jyotiṣmān).
- Kuśadhva m** I 138 50 (s r) brother of Stradhva), 143.7 (whose daughters Bharata and śatrughna married)
- Kuśanābha k m** I 139 5 (l r) (one of the 4 sons of Kuśa).
- Kuśala m** I.56.11 (one of the 7 sons of Dyutimān, king of Krauñcadvīpa)
- Kuśāgra m.** I 140 27 (l. r.) (son of Brhadratha).

Kuśāvarṭta (a place)	I. 81 28 (by bathing there one gets rid of the birth cycle).
Kuśāśva m	I 139 5 (1 r) (one of the 4 sons of Kuśāśva).
Kuśeṣaya mt	I. 56 9
Kuśīda (usury)	I. 205 91 (thriving by which is permitted at time of distress), 205 93-94 (its advantage over kṛpā), 205.95 (the sin by profiting out of what is got rid of by worship of manes etc.).
Kusumoda m.	I. 56.14 (one of the 7 sons of king of Sālva vīpa)
Kubū w	I 5 11 (one of the daughters of Śaṁṣṭa Angiras)
Kūpya	I 69 34 (a measure of weight).
Kūrma	I 86.10 (one of the avatāras)
(tortoise)	87 16 (taking which form, Hanu killed the son Bhīmaratha), 142 3 (carried the mount Mandara 194 13 (requested to protect), 196 9 (requested to protect), II 22 40 (one of the 10 vāyus)
Kṛkalāsa chameleon	II. 34 19 (one who approaches guru's wife shall become).
Kṛcchra (an atonement)	I 214 8 (°ardha, shall make one pure who has taken food at a house where a Candāla has dwelt 14.11 (°pāda is enjoined for those who take food there), 214 17 (°pāda makes pure the vessel polluted by madya etc. 214 19 (to be performed thrice).
Kṛta m.	I. 87.14 (son of Manu);
k m.	139 15 (1 r.) (son of Vijaya);
k m	140 15 (1 r) (son of Sannati).
Kṛtaka	I 140.26 (1 r.) (son of Cyavana).
Kṛta- k m.	I 139 22 (1 r) (one of the 4 sons of karmā).
Dhanaka).	
Kṛtajit m	I. 141 7 (son of Suparṇa).
Kṛtāñjaya m	I 141 7 (son of Bṛhadbhṛāja).
Kṛtabandhu m	I. 87.14 (son of Manu)
Kṛtayuga	I 215 5 (dharma has Satya etc as four feet). 215 6 (people live for 400 years in); 215 7 (at its end brahmins are powerful) (demons are killed by Viṣṇu at the end of); 215.24 (nature

of men in), 215 36 (bond of birth & death is broken by yajña for Viṣṇu in), 222 23 (is said to be kali, if Acvuta never resides in one's heart)

- Kṛta-** k m I 139 50 (l. r) (son of Hṛdika)  
**varmā**
- Kṛtavīrya** k m I 139 22 (l. r) one of the 4 sons of Dhanaka)
- Kṛtāgni** k m I 139 22 (l. r) (one of the 4 sons of Dhanaka)
- Kṛti** m I 87 21 (one of the sons of Cākṣusa Manu),  
 m 87 31 (one of the sons of Sāvarni Manu),  
 k m 138 57 (son of Bahulāśva)
- Kṛtīratha** k m I 138 47 (s r) (son of Pratindhaka)
- Kṛtīrāta** k m I 138 48 (s r) (son of Mahadhṛtiḥ).
- Kṛteyuka** k m I 140 3 (l. r) (one of the 6 sons of Randrāśva)
- Kṛtoga** k m I 139.22 (l. r) (one of the 4 sons of Dhanaka).
- Kṛttikā** d I 6 33 (whose apatyā Kumāra is called Kṛtukeya), 59 2 (star of Agni), 59 16 (is called Adhvaktra), 59 36 (Amṛtayoga caused by Budha in), 59 45 will cause death in journey), 61 9 (journey towards east good in)
- Kṛpa** s I 87 32 (at the time of Sāvarni Manu),  
 k m 140 21 (l. r) (son of Satyadhṛti and Ūrvaśī)
- Kṛpī** k m I 140 21 (l. r) (daughter of Satyadhṛti and Ūrvaśī) (married by Drona)
- Kṛmi(i)** I 217 13 (the beggar released from Naraka becomes), 217 16 (one who hampers nyāsa shall after release from Naraka become), 217 20 one who impedes the performance of certain things is born as), 217 22 (śūdra joining Brāhmaṇī shall become), 217 24 (one who kills women and children shall become); 217 27 (one who takes away golden vessel shall be born as), II 3 17 (one for whom obsequies are not performed, shall become)
- Kṛśāśva** s I 6 21 (marries 2 of 60 daughters of Dakṣa and Asikṇī), 6.23 (to whom Jayā and Suprajās were given), 138 12 (son of Sahadeva).

- Kṛṣṇī (agri-  
culture) I 205 91 (as a living permitted at the time of  
distress).
- Kṛṣṇa d I 1 31 (born in the Vṛṣṇī kula as 21st avatāra),  
15 112 (name of Viṣṇu), 28 13 (worshipped in  
Gopālapūjā), 86 11 (one of the avatāras), 131.19  
(saluted), 136 6 (saluted), 139 59 (8th son of  
Vasudeva), 139 59 (Hari (Kṛṣṇa) had 16000  
wives), 139 60 (had many sons by his 8 wives);  
139 61 (3 sons who were important among his  
sons), 144 1 (Harivamśa is said to expound the  
māhātmya of), 144 2 (killed Pūtānā), 144 7 (had  
60,000 wives, many sons and grandsons), 145 1  
(his fight for the cause of Pāṇḍavas), 191 4  
(requested to protect), 194 18 (his bālabhāva is  
requested to protect), 194.29 (saluted), 222 53  
(his prabhāva), II 1 11 (as an interlocutor),  
m 141.1 (son of Adhisoṃaka).  
śālagṛāma 45 13 (saluted), 45 19 (varttuliṅgavarta)  
45 23 (quality of), 84 36 (one of the puruṣas who  
were seen by Viśāla), 84 11
- Kṛṣṇajihvā I 201 1 (a horse of the type to be rejected)
- Kṛṣṇala (a  
weight) I 73 18 (5 times equal to māśaka)
- Kṛṣṇarūpa I 194 29 (saluted in vaiṣṇavakavaca).
- Kṛṣṇarūpā I 48.13 (devatā worshipped in the south in  
devatāpratisthā)
- Kṛṣṇavarṇā r I 55.8
- Kṛṣṇā I 81.21 (one of the tīrthas)
- Kṛṣṇāṣṭamī r I. 131 3 (Rohiṇyastamī) (to be observed for  
Hari at midnight)
- Ketu d. I 7 3 (saluted), 15 40 (Viṣṇu as patī of);  
15 146 (Viṣṇu as controller of), 16 16 (saluted);  
17 6 to be worshipped); 23 11 (worshipped), 39.13  
(of Dhūmavarṇa to be worshipped); 39 14 (saluted)  
58 29 (the horses of his chariot are 8 in no.),  
Śukra and Guru are good in 5 with Candra and);  
61 15 (all planets are good in 11).

- Ketumān k m I. 139.9 (l r) (son of Dhanvantari)
- Ketumāla m I 54 11 (one of the sons of Agnidhra, king of Jambūdvīpa),  
mt I 55 2 (one of the mountains on the west)
- Ketumālā r. I 55 8
- Ketuśṛṅga m I 87 18 (son of Raivata Manu)
- Kedāra (a place) I 81 6, 83 5 on the way to Gayā, by worshipping the deity there one clears his dues to pitrs), 86 32 (by worshipping whom one is happy at Śivaloka)
- Kerala I 80 1 (the intestines of Bala was taken by Śesa, when thrown fell at) (Vidrumas are got from)
- Kevala k m I 138.9 (s r) son of Nara)
- Keśava d I 11 18 (energies under the control of Keśava are assigned the proper directions in Navavyūhā-rcana), 43 26 (pūjana in the morning after upavāsa the previous night in the rite called pavitārohana), 45 2 (attribute of Nārāyaṇa), 59 1 (Jyotiścakra uttered by), 81 3 (Viśveśa at Vārāṇasī is), 131 11 (uttered with other names in Rohiṇyastamī), 136 7 (saluted in Śrāvanadvādaśī), 137 6 (to be worshipped in Mārgaśīrṣa), 142 3 (brought the Vedas and protected the Manus etc.), 194 5 (requested to protect the tongue), 194 10 (requested to protect always), 205 154 (is remembered), 221 4 (as remover of grief), 221 5 (worship is important), 222 20 (in whose mind he is, there is no effect of Kāl), 222. 26 (with mind bent on Him, the Māyā can be dispelled), 222 38 (that is Kathā where he is described), 222 41 (enormous sins get destroyed by mere thought of)
- Keśinī w. I 138 29 (s. r) (gives birth to Asamañjas with Sagara)
- Keśī m I 15 80 (Viṣṇu as killer of), 144 5 (killed by Kṛṣṇa), 194 18 (Kṛṣṇa as killer of)
- Kaikaya k m I 139 54 (l r) (marries Śrutakīrti) (his five sons Antardhāna etc.).
- Kaikayī w. I. 143 4 (wife of Daśaratha) (gave birth to Bharata), 143 9 (her request to send Rāma to forest)

- Kaṭṭabha m I 194 12 (Viṣṇu as killer of)  
 Kailāsa I 2 10 (where Rudra was seen by Brahma,  
 (place) Brahma, meditating on Viṣṇu), 47 19 (one of the  
 (a type 5 classes of temples), 47 20 (vr̥tta), 47 25 (the  
 of temple) types of temples belonging to the class of)  
 Kairī w I 140 39 (l r) (wife of one of the Pāṇḍavas)  
 Kokaṇada I 70 11 (Padmarāga resembling the colour of)  
 (red lotus)  
 Kokila (cuckoo) I 70 11 (Padmarāgas shining like the eyes of),  
 72 4 („like the neck of), 217 19 (if one goes to  
 brother's wife he shall be born as)  
 Koṭṭir̥tha I 83 23 (at Gayā), 83 55 (a visitor obtains perma-  
 (a place) nent position at Viṣṇuloka)  
 Kōṭṭisvara d I 83 13 (at Gayā, by whose darśana, debts are  
 cleared)  
 Koṇagiri I 81 26  
 (a place)  
 Koṣṭi I 83 65 (Mahakaṣṭi, the residence at which place  
 gets the merit of doing aśvamedha).  
 Koṣakāra (a trea- I 224 9  
 surer)  
 Kaubera gem I 69 23 (one of the 8 types of Mukṭāphalas)  
 Kaumārī d w I 24 6 (worshipped in Tripurāpūjā), 38.5  
 (requested to appear in Duṛḡapūjā), 59.13 (resides  
 in Nairr̥ti on Dvādaśī and Caturthī); 134 3 (salu-  
 ted in Mahānavamīvrata), 198 3 (assigned to east  
 in Tripurāpūjā), 198 9 (saluted)  
 Kaumodakī I 196 13 (requested to destroy enemies and  
 demons)  
 Kauruṇḍaka I 74 2 (a type of Pusparāga and its description)  
 Kauśalyā w. I 143 3 (wife of Daśaratha) (gave birth to  
 (gem) Rāma)  
 Kauśika m. I 132.9 (son of Vira, a brahmin of Pātali-  
 putra), 132.10 (took Dhanapāla the bull to river  
 Gaṅgā), 132 17 (gained and ruled the kingdom  
 at Ayodhyā) (Budhāstamīvrata),  
 k m. 139 29 (l r) (son of Śaivyā and Vidarbha); 139.30  
 (Rci, son of)  
 m 142 19 (a Brahmin leper who lived at Pra-  
 tṣṭhāna), 142 20 (whom his wife worshipped)

- as deity and treated him as her lord), 142.21 (at his desire, was taken to a veṣiṅgha on his wife's shoulders); 142 22 (in which process he made Māṇḍavya oscillate in his hanging position); 142 24 (his wife's proclamation that the day would not break), 142 29 (being propitiated by Anasūyā, wife of Kauśika got as a boon long life and also perfect health for her lord)
- Kaustubha gem I 70 29 (is not to be worn even if a different species of gem is attached to it)
- Kratu s I 5 3 (creation of), 5 14 (his wife Sumatī and Balakhilyas, 60 in no ), 5 26 (married Sannati); 58 16 (one of those who reside in Bhāskara-maṇḍala in Pausamāsa), 87 2 (at the time of Svāyambhuva Manu), 135 5 (to be worshipped in Caitra, with garlands of Damanaka on Ekādaśī)
- Kratha k m. I 139 29 (1 r ) (son of Vīdarbha),
- Kravyāda demon I 44 (creation of)
- Kriyā w I 5 23 (one of the 24 daughters of Dakṣa), 5 29 (Daṇḍa, Laya, Vinaya her sons).
- Krodhā w I 6 25 (one of the 13 wives of Kaśyapa), 6 56 (produced piśāca etc ), 198 3 (saluted)
- Kroṣṭu- k m I 139 19 (1 r ) one of the 3 sons of Yadu).  
manā
- Krauñca mt I 56 6, 56 12;  
r 56 12  
83 43 (°pāda, a place at Gayā where the doer of śrāddha conveys his pitrs to svarga),  
83 44 (to the north of which is Nīścira a reservoir); 86 6 (°pāda, the marking on the Aravinda hills), 217.28 (the stealthy remover of cotton becomes)
- Krauñcukī m. I 88.1 (to whom Markaṇḍeya narrated the pitistotra), 88.28 (to whom Markaṇḍeya narrated the story of Ruci) 89 1
- Kledinī d I 198 1 (saluted in Tripurāpūjā).
- Ksatra- km I. 139 17 (1 r ) (son of Saukrīti).
- dharmā



Ksatra- vrddha	k. m	I 139 8 (1 r) on of the 4 sons of Nahusa), 139.15 (his son Pratiksatra)
Ksatriva		I. 68 22 (quality of vajra recommended for), 89 36 (description), 205 89 (3 special wealth of)
Ksamā	w.	I 5 12-13 (as wife of Pulaha prajāpati, 3 sons)
	d	40 9 (one of the 6 kalās of Aghora), 134.4 (saluted in Mahānavamīvrata).
Kṣīra		I. 15 131 (Viṣṇu as), 214 30 (one of the articles which can be taken even from a śūdra)
Kṣīrī	(a tree)	I 205 49 stick to be used in danta- dhivana)
Kṣīroda (milky ocean)		I 15 131 (Viṣṇu as), 142 4 (by churning which, Dhanvantarī came out), 145 41; II 7 5 (Viṣṇu sleeps at).
Ksudraka	m	I 141 8 (son of Senajit)
Ksupa	k. m	I 138 6 (s r) (son of Bhūpa)
Ksetrapāla	d	I 71 10 (saluted in Sūryapūjā), 86 24 (at Gajā, if worshipped well gets Brahma-loka).
Kṣetravarṇa	m	I 87 43 (son of 11th Manu)
Kṣetravṛtti	m	I 87 52 (son of Raucya Manu).
Ksema	w	I 5 30 (produced Śānti)
Ksemaka	m	I 56.2 (one of 7 sons of Medhātithi, king at Plaksadvīpa)
	m	141 4 (son of Nimitaka)
Ksemadhanvā	k m.	I 138 39 (s. r) (son of Puṇḍarika).
Kṣemārī	k m	I 138 53 (s r) (son of Śiṅhaya)
Ksemya	k m	I 140 16 (1 r) (son of Ugrāyudha), (son of Śuci)
Khaga (bird)		II 1 17 (Garuda addressed as an interlo- cutor), I 19 (khageśvara, as an interlocutor), 4 4 12 (as an interlocutor).
Khagā	w	I. 6 25 (one of the wives of Kaśyapa). 6 57 (produced Yaksas Rāksasas, Apsaras).
Khatvāṅga	k m	I 138 35 (s r) (son of Viśvasaha),
Khaḍga		I 47 27 (a Trip (v) iṣṭapa type of temple), 89.33 (rhino, whose flesh is offered to manes)

Khadira		I 205 48 (tree, stick of which can be used for dantadhāvana)
Khanitra	k. m	I 138 6 (s r) (son of Vatsaprīti).
Khanīnetra	k m	I. 138 7 (s r) (son of Vivimśa)
Khara	m	I 15 91 (Viṣṇu as killer of), 142 13 (killed by Rāma), 143 16 (came to Daṇḍaka, instructed by Śūrpaṇakhā, (camel), 217 23 (one who kills kṛmi etc., a man without weapon shall become)
Khaṣṛma	m	I 6 49 (one of the daityas born in the family of Prahlāda)
Khecara		II 5 33 (at the courtyard the dead body is called), 34 (the bhūtakoṭis flee away, by the offer of piṇḍa).
Khyāti	w r	I 5 7 (daughter of Dakṣa, given to Bhrgu), 56.13 (one of the mountain streams)
Gangā	r	I 23 14 (assigned place in Śivārcana), 23 27 (to be worshipped in Sivapūjā), 28 1 (assigned a place at the door in Gopālapūjā), 30 6 (saluted in Śrīdharārcana), 31 14 (saluted in Viṣṇvarcana), 34 17 (worshipped in Hayagrīvapūjā), 40 4 (worshipped at the door in Māheśvarīpūjā), 60 7 (one of the tirthas which are 'pāpaharas' and 'mukti-pradas'), 80 4 (Rāvaṇa Gangā becoming equal in sacredness to), 81.1 (best of all tirthas), 81 28 (merits of bathing at 'Gangādvāra'), 126 2, 132 10 (Kauśika's visit to), 132 11 138 30 (ref to be brought to earth by Bhagīratha), 145 3 (Bhīṣma, born as son of Śantanu and), 205.58 (effects of bathing in), 205 114 (the waters of which protect till death), 205 115 (one among the best of waters), 222 10 (the sin which is dispelled by bathing many times in Gangā, shall go by contemplating on Hari)
Gaja (elephant)		I 224 9 (men immersed in saṃsāra compared to vana <sup>o</sup> )

Gajāsya (Vināyaka)	d	I 45.33 (propitiated well in the prāsāda)
Gaṇa	k m	I 138 41 (s. r) (son of Vajranābha), 24 1 (pūjā), 87 3 (12 in no) (who drink Soma), 87 11 (5 deva <sup>o</sup> ), 87 16 (Indra as a gaṇa of Uttama Manu <sup>o</sup> ), 87 19 (4 devatas), 87 20 (14 in no.).
Ganapati (Vināyaka)	d	I 1 2 (saluted in the invocatory verse), I 20 10 (saluted), 39 20 (saluted), 40 4 (saluted), 129 13 (to whom Gāyatrī mantra is sacred), 129 15; 129 18 (to be worshipped in Mārgaśīrṣa and Monday Śuklācaturthī with khaṇḍa, laḍḍuka and modaka), 129 21 (synonyms of), 129 22 (shall get for the worshipper all desired objects); 131 1 (to be propitiated in Bhādrapada, Aṣṭamī), 185 1 (mantra which yields riches and learning), 185 2-8 (merits of reciting the mantra different number of times)
Gaṇḍakī (Place)		I 81 21
Gadā (a type of temple)		I 47 27 (a Trip (v) istapa type of temple)
Gadādevī		I 194 7 (requested to protect in the south).
Gadādhara	d	I. 15 8 (attribute of Viṣṇu), 34.1 (addressed as an epithet of Viṣṇu, the interlocutor), 34 41 (propitiated in Hayagrīvapūjā); 40 1 (as an interlocuter), 45.2 (attribute of Viṣṇu), 45 3 (attribute of Viṣṇu), 45 14 (Śālagrāma), 51 19 (attribute of Viṣṇu), 82 6 (is of the form of a Linga at Gayā), 83 7 (attribute of Viṣṇu); 83 18 (propitiated), 84 13, 84 14, 85.22 (requested to be witness at Gayā), 86 7 (is present in the form of Śilā); 86 8 (present there as a mani- festation, originally a stone after annihilation of Gayāśīras), 86.11 (present both as manifest and unmanifest); 86 12 (to be propitiated first), 86.13 (merit of doing all upacāras to), 86 29 (one gets all the desired things by worshipping), 86 33

		(effects of worshipping him 1st); 86 35 (by worshipping whom one gets all), 86 37 (one gets Brahmāloka by worshipping Him); 86 38 (is the greatest of all places), 131.13 (worshipped and an attribute of Kṛṣṇa)
Gadāloka (place)		I 84 28 (where one should bathe on the 5th day) (and piṇḍa offered shall benefit the family)
Gandharva	d	I 77 2, 97 54 (Gaiṇḍa's appearance drives away), 215 21 (one of the 18 vidyās)
Gandharvanagara		I 6 15 (which the preta enters in the 3rd month) (and takes the piṇḍa of the 3rd month).
Gahastī	w	I 56 15 (wife of Mahādruma, son of ruler of Śākadvīpa).
Gabhīra	m	I 87 56 (son of Bhautya Manu).
Gaya	m	I 54 15 (son of Nakta),
	k m	138 3 (s. r) (son of Sudyumna)
Gayā		I. 51 29 (dāna at), 52 14, 81 30 (best of the tīrthas), 82 1 (māhātmya), 82 6 (Gadādhara in the form of lūga at), 82 8 (Pitāmaha performed sacrifice at), 82 10 (the gift of an extent of pañcakrośa to Brāhmaṇas), 82 11 (curse on Brāhmaṇas at Gayā), 82 13 (Brahmā being requested blessed that śrāddha done only at Gayā shall convey to Brahmāloka), 82 15, 82 16 (all sins are washed by śrāddha at), 82 17 (the unnaturally dead go to svarga by śrāddha done at), 83 1 (is sacred in Kikāṭa), 83 2 (extent of the Muṇḍapṛṣṭhaat), 83 3 (extent) (śīra extent one kros'a), (a visit itself to, shall clear the debt to pitṛs) 83.4 (Janārdana in the form of pitṛs resides at), 83 17 (the debts to pitṛs are cleared by seeing Gayāditya), 83 20 (sacred as the earth) (the Gayāśīra the most sacred at), 83 23 (merits of śrāddha at Gayāloka), 83 35 (there is no place where

there is no tīrtha at), 83.44 (visit to, is difficult to come off), 83.46 (merits of dwelling both the fortnights at), 83.47 (the 3 places at Gayā seeing which one gets cleared of all sins), 83.48 (it is difficult to get an opportunity to give pinda at the time of eclipse), 83.52 (remaining at Gayā if the son gives food the pitṛs feel satisfied), 83.53 (finding that son goes to Gayā, pitṛs feel happy), 83.54 (Gayākūpa); 83.56 (the Vaitaraṇī is crossed by one's act at Gayā), 83.58 (only those who are authorised should be fed), 83.60 (the place enjoined for leaving the body), 83.61 (Vrsotsarga (done at Gayā is equal to the benefit of 100 Agnisomas), 83.63 (pinda to be offered for the sake of one's friend, pitṛs etc.), 84.1 (one must perform śrāddha first before starting for Gayā), 84.3 (the moment one starts for Gayā, pitṛs climb step by step in the ladder), 84.4 (mundana is not prescribed at Gayā and 3 other places); 84.12 (one is to proclaim that he has come to offer pinda), 84.20 (śrāddha to be done at Gayā śīrsa), 84.22 (śrāddha to be done on the day of death), 84.24 (one who does śrāddha at Gayāśīras, shall get the benefit as that of a gift of land with all wealth); 84.25 (the size of pinda), 84.27 (pinda offered at Gayā-śīrṣa, its merits), 84.31 (even if one of the sons goes to Gayā, Aśvamedha must be performed or the Vrsotsarga must be done), 84.32 (°śīrsa a pretaṣ request to a 'vapik' to offer pinda at), 84.35 (everything is got by offering pinda at), 85.21 (after doing deeds beneficial to pitṛs ones prayer at); 85.22 (°), 85.23 (things deep rooted at Gayā) (°śīra), 86.1 (3 forms of pretaśīlās at), 86.8 (Gadādhara by the conquest of

- the Gaṇāsura has taken a firm position at), 86 38 (the most sacred among the tīrthas); 143 48 (the piṇḍa offered by Rāma at °śīras) 205 115 (the sacredness of the water obtained at)
- Gayāsura** m. I. 82 2 (valiant, did penance and harassed all), 82 2-5 (story of), 86,1 (the forms of pretaśīlā of which one is on the head of), 86 4 (the importance of the śīlā at the back of the trunk of)
- Garistha** d. I. 2 17 (attribute of Viṣṇu)
- Garuḍa or** I 6 53 (one of the sons of Vinatā)
- Gāruḍa** 1 11 (narration of Garuḍapurāṇa to Kaśyapa), 2 47 (Viṣṇu propitiated by penance by), 2 50 (Viṣṇu's boons to) 2 51 (becomes vāhana), 2 53 (as an interlocutor), 2 54 (the chief among the birds), 2 55 (his narration of purāṇa to Kaśyapa), 2 56 (the purāṇa told by). 3 45 (by the blessings of Lord, became vāhana and narrator of purāṇa), 3 7, 11 40 (colour of), 18 1 (as an interlocutor), 19 14 (Vidyā was borne for the welfare of the 3 worlds by), 19 19, 19 24 (one should observe the rites for removal of poison, assuming that he is), 20.7 (mantra uttered by), 29.7 (propitiated), 32 21 (propitiated in front of Vāsu-deva), 71.3,6 (mythological reference to Garuḍa obstructing the path of Vāsuki carrying the lile of Bala and picking a part of Marakata formed by the fall of lile), 86 23 (by propitiating whom the chains of obstacles are removed), 126 8 (propitiated in Viṣṇupūjā), 194.9 (requested to protect always); 196.14 (""), 197 1 (Gāruḍa narrated by), 197 48 (to be remembered during all our actions), 197.49 (is thought of, for the destruction of nāgas), 197 52 (is thought of in all

		actions), 197.55 (his narration to Kaśyap mentioned),
		II 4 53 (gets pleased on hearing the narration of mode of doing obsequial rites)
purāṇa		I 1.35, 2.1, 2.5, 2 6, 2 8, 2.9, 2.53, 2 51, 2 55, 2.56, 3 4 (contains all about Viṣṇu) 3.7; 3.8, 47.26 (a Mālaka type of temple)
Garuḍadhvaja	d	I 131.11 (an attribute of Viṣṇu)
		II 4.37 (propitiated at the time of making a gift of a boat, to cross Vaitaraṇī)
Gardabha (ass)		217 14 (one who has gone to Gurupatni or has taken his wealth or insulted friends shall be born as)
Gardha	m.	I 140 6 (son of Sankṛti).
Garbha		I 47 6 (location in a temple), 47 9 (nirgama one fifth of), 47 11 (twice the pīṭha ), 47 30 (°graha erected in front of the door)
Gavāksaka (a round hole)		I 47 31 (size of)
Gah	d	I 6 56 (generated Surabhi and Mahiṣa)
Gāṇḍīva	bow	I 145 16 (got by Arjuna from Agni)
Gadhi	k. m	I 139 5 (l r ) (son of Kuśāśva).
Gāndinī	w	I 139 41 (wife of Svaphalka (l. r.), gave birth to Akṛura)
Gandhāra	k. m	I 139 64 (l r ) (son of Āraddha).
Gāndhārī	w	I. 140 37 (with Dhṛtarāṣṭra gave birth to 100 sons), 145 7 (sons of), 152.2 (lost her 100 sons, because she had taken food at the sandhi of daśamī and ekādaśī).
		II. 22 39 (one of the 10 nāḍīs).
Gāyatrī		I. 35.1 (chandas etc of), 36 11 (colour of), 36 12 (the 1st pada of), 36.15 (as tripadī and trinity), 36.17 (devatā of), 37.1 (māhātmya of), 37 2 (described); 37.4 (saluted), 48 76, 50 49 (repetition of), 83 9 (merits worshipping Gāyatrī in the morning), 202 38, 205.69-70 (a description of Her attire and appearance); 205.71 (invoked) (by chanting the 'yajus' Tejo'si');

- 205 72 (who remains in regions of Sun and Brahmā is invoked and requested to return), 206.32 (worshipped), 209 4 (an account of), 214 14 (merits of chanting for 8000 times)
- Gāruḍividyā I 19 1 (also called Prāṇeśvara), 197 1 (which removes poison)
- Gārhapatyāgni I 205 66 (Brahman is called)  
(household fire)
- Gārhasṭhya I 205 24 (description of)  
(life of an householder)
- Gālava s I 87 23 (at the tune of Sāvārṇī Manu)
- Gītā I 229 1-30 (the essence of Bhagavad gītā)
- Guru I 19 7 (Padma one of the serpents is said to be propitiated), 59 3 (deity of the star Tīśya), 59 26 (Pañcamī auspicious on the day of), 59 27 (daśamī auspicious on), 59 36 (causes amītayoga in Punarvasu), 59 43 (causes visayoga in Śatabhīṣak), 60 2 (daśā period 19 years for), 60 5 (daśā confers *sukha*, *dharma* and *rājya*), 60 9 (dhanuś & mīna are houses in Zodiac ruled by), 61 14 (with Candrā in and alone in 9 is excellent), 61 15 (all planets good in 11), 62 13 (is quick), 62 16 (reading, celestial worship, and wearing dress and ornament etc. to be had on his day), 66 17 (its place in pañcasvaraśāstra); 67.3 auspiciousness of the presence in left nāḍī), II 34 8 (is the ruler of those who are knowers of self),  
See also Jīva, Jñā
- Guvāṁksa I 47.25 (a Kailāsa type of temple)
- Gṛtsamada m I 139.8 (1. r) (one of the 3 sons of Suhotra).
- Gṛdhrāḥ eagles I 6 51 (who came of Gṛdhṛī);  
77 4 (pulakas resembling the faces of) (to be rejected),



- 83 12 (whoever sees Gṛddhresvara at Gāyā shall get release from bondage), 83 26 (one who does śrāddha at Gṛddhresvara shall be free of debts to pitṛs), 83 49 (the śrāddha done at Gṛdhrakūṣaguhā is one of the 7 which has immense benefit)
- Gṛdhrikā w I 6 50 (one of the daughters of Pāṇdu)
- Gṛdhri w. I 6 51 (produced Gṛdhrits).
- Gokarṇa (a place) I 81.18
- Godāna (gift of cow) II 21 1 (at the end of one's life) (its benefit)
- Godāvari r I 55 8 (flowing in central region), 81 17 (one of the tīrthas); 81 26 (branching into seven distributaries).
- Gopatī d I 83 16 (by propitiating whom at Gāyā one gets freed from debts to pitṛs).
- Gopāla d. I 15 114 (attribute of Viṣṇu), 28 1 (worship of)
- Gomaka d. I. 83 16 (by propitiating whom at Gāyā, one gets freed from debts to pitṛs); 83 23 (merits of doing śrāddha at).
- Gomati r I 55.7 (flowing in the central region), 81 7 (a tīrtha).
- Gomeda mt. I. 56 3
- Gomedaka gem I 68 44 (imitation diamonds made out of).
- Govardhana mt. I. 15.131 (Viṣṇu as the bearer of); 81 20 (one of the tīrthas)
- Govinda d. I 13.1 (saluted); 15 114 (attribute of Viṣṇu), 45 3 (saluted); 131.4 (saluted), 131.5 (śānamantra for), 131 6 (śayana-mantra for), 131 12 (saluted in); 136.10 (saluted in śraṇṇadvādaśī); 137.12 (to be saluted in āśādhā), 222 8 (the benefit of thinking often on), 222 24; 222.27 (benefits of presence in one's heart); 222.38 (knowledge comes thro'), 222 48 (to be contemplated often); 222 54 (thinking of Him even out of contempt for Him, Śiśu-pāla, son of Damaghoṣa had enlightene-

- ment), II 4 51 (no fear for one who worships)
- Gauḍi I 214 31 (a kind of drink), (one gets rid of sin of drinking it by reciting Gāyatrī 500 times)
- Gautama s I 58 13 (resides in Ravimaṇḍala in the months of Aśvayujī), 87 27, 93.6 (one of the 14 lawgivers).
- Gaurī d w I 5 33 (consort of Śambhu), 7 6 (saluted), 38 ' (to be worshipped in order commencing from trtīyā in Mārgaśīra month), 45 32 (to be propitiated in Vāstupūjā), 67 1 (heard the science of physiology of body from Hara as told by Hari), 83.1 (by the sight of whom, one clears his debts to pitrs), 129 9 (to be propitiated in order starting from Mārga trtīyā), 131 1 (propitiated along with Śiva in Śuklāstamī in Bhādrapada), 178 19 (requested to give welfare and progeny), 197 55 (as interlocutor)
- r 56.13 (a mountain stream)
- Grāha m I 87 56 (son of Bhautya Manu)
- Ghatīyantra I 217 11 (the birth and death in the cycle of *samsāra* is compared to)
- Ghatotkaca m I. 140 40 (1 r) (son of Hidimbā)
- Ghrtācī (an d I 58 13 (one of those who reside in Ravi apsarās) in Asvayuja)
- Ghosa m I 6 27 (son of Lambā)
- Čakora I. 70 11 (padmarāgas shining like the eyes of)
- Čakra 47.27 (a Trip (v) istāpa type of temple).
- Čakradhara d I 226 41 (stotra on)
- Čaṇcu m. I. 138.27 (s r) (son of Harita).
- Čaṇḍa (°rūpa) d. I 42 21 (propitiated at the time of Pavitrārohaṇa); 194 29 (saluted), 195 29 (Viṣṇu propitiated as)
- Čaṇḍanāyikā d. w I. 133.12 (propitiated in Mahānavamīvrata)

Caṇḍavati	d. w	I 133 12 (")
Caṇḍā	d w	I 133 12 (")
Caṇḍāla or Cāṇḍāla	(an outcaste)	I 70 30, 214 10 (if water is drunk from him, Sāntapana to be performed), 214 12 (Amdana, to be performed if food is taken of), 214 13 (if fruit is taken of the same tree, from which a Cāṇḍāla has eaten the pollution is over by overnight), 214 15 (prāyaścitta for 3 nights for taking food cooked by), II 34 23 devalaka obtains the form of)
Caṇḍi	d w	I 27 1 (propitiated for removal of poison).
Caṇḍikā	d w	I 18 18 (propitiated in Mityuñjayaścana), 24 3 (Durgā propitiated in Tripurāḍipaya), 24 6 ("), 45.32 (propitiated), 133 17 (to be propitiated); 134 3 ("), 198 3 (worshipped), 198 5 (saluted)
Caṇḍogra	d	I 133 12 (propitiated in Mahānavamvra)
Caturanga	m	I 139 71 (1 r) (son of Romapāda).
Caturjyoti	d	I 6 51 (on of the 49 Marut devatas)
Caturdaśvasta- mivṛāta	vr	I 137 2 (the worship of Śiva on)
Caturbāhu (bhuja) (four armed)	d.	I 12.14 (assigned cakra in Cakrapāṇi), 131 13 (Kṛṣṇa addressed as)
Caturmukha (Brahman) (four faced)	d	I 4.9 (In this form He was always of the nature of rajas and created movable and immovable).
Caturyuga (the 4 yugas or periods)		I 215 4 (a thousand of which constitute a Kalpa), 216 13 (after 1000 such cycles the <i>namittika</i> dissolution of the universe takes place and there is no rain for 100 years)
Catuṣkoṇa		I. 47.28 (effect of building a temple in the shape of)
Candra (planet)		I 2 21 (one of the eyes of Viṣṇu), 2.46 (is Viṣṇu), 11 41 (conch resembles full moon), 13 7 (invoked in Vaiṣṇavapañjara);

15.28 (Viṣṇu addressed as lord of), 16 16 (saluted as lord of starts in Viṣṇupūjā), 19 11, 42.6 (is Onkāra), 43 6 (at the time of the eclipses of pavitrārohaṇa rite for Viṣṇu is essential), 51 28 (merits of dāna at the time of eclipse of), 56 3 (one of the 7 at the time of lord of Plaksadvīpa), 58 23 (the chariot of son of Candra), 59 25 (Trtiyā good on account of son of), 59 27 (navamī good on the day of), 59 36 (in śravaṇa causes amṛtayoga), 61 1 (good from 7th phase), 61 2 (12 avasthās of); 61 12 (is good in Lagna and 2nd house), 61 13 (Śukra and Guru good in 5 with Candra and Ketu), 61 14 (good in 7), 61 15 (good in 11), 66 17, 67 3, 83 48 (a rare event to come off, is the occasion to do śrāddha at Gayā at the time of eclipse of), 89 53; 131 7 (offering of arghya to), 131 8 (addressed as coming out of milk ocean, and from the eye of Atri, and reference to as with Śaśāṅka and Rohinī)  
139-140 (decription of the race of)

Candraka	k m.	I 138 11 (s r) (son of Hemacandra)
Candraketu	k m	I 138 37 (s r.) (son of Lakṣmaṇa)
Candrabhāgā	r.	I 55 8 (flowing in the central region), 66.7, 81 11
Candraśālā		I. 47 39 (built in temples)
Candrā	r.	I 56 7 (one of the 7 which wash sin)
Candrāśva	k, m	I. 133 21 (s r) (son of Dr̥ghaśva)
Campa	k. m.	I. 139 71 (1 r) (son of Prthulāksata)
Campakavana	f.	I 83 42 (at Gayā where Pāṇḍuśālā is situated)
Carakī	d.	1 46 21 (placed outside its vāstupūjā).
Carma	skin	I 214 9 (Cāndrāyaṇa as atonement for a twice born taking food from one who makes his living by)

Calā	d	I 5 28 (born of Dhṛti and Dharma Dākṣāyana).
Cākṣusāh	d	I 87 58 (one of the 5 clans of gods at the time of Bhautya Manu).
Cānūra		I 15 80 (Viṣṇu as Kṛṣṇa as destroyer of), 144 6, 194 18 (the killing of, a sportive Bālābhāva is requested to protect).
Cātaka	(bird)	I 217 31 (stealthy remover of water shall become), II 34 18 (,,)
Cāturmāsya	vr	I 121 1 (to be observed in Ekādaśī or Purnamāsya in the month of Āṣāḍha)
Cāndrīyaṇa	vr.	I. 121 9 (special merits of the performance), 214.7 (observance for dwelling in the house of low born), 214 9 (prescribed for eating in the house of certain people), 214 12 (for having taken food left over); 214 19 (to be performed thrice for residing in other houses etc), 214 48 (Brahmin gets cleared of the sin accruing from going to a prohibited place or taking flesh etc. by doing)
Cāmundā	d w	I 24.6 (worshipped in Tripurāpūjā), 38 5 (Durgā addressed as), 59 12, 134.3 (mantra uttered in Mahākauśikamantra), 180 4 (rakta, is invoked), 198.5 (worshipped in Vāyukona in Tripurāpūjā), 198 9 (worshipped in Tripurāpūjā)
Cāru	k, m	I. 139 62 (1 r) (son of Pratibāhu)
Cārudeṣṇa	k m	I. 139 61 (1 r) (one of the 3 sons of Kṛṣṇa)
Cāruhāsinī	w	I 139 60 (1 r) (one of the 8 principal wives of Kṛṣṇa)
Cātṛaka	k m	I 139 41 (1 r) (in the line of Anamitra)
Cātṛakūja	a place	I 81 7, 142 12 (reference to Rāma reaching)
	mt	143 11 (leaving Prayāga, Rāma reaching the hill of)
Cātṛaketu	d	I. 195.6 (who was raised to the status of a Vidyādhara, by a special knowledge).

- Citragupta** d II 6.47 (hears from śravaṇas (reporters) what all do), 8 2 (prescribes course of action to be followed after hearing the reports of śravaṇas), 23 24-26 (extent of his house), 23 27-29 (maintains an account of the acts of men both good and bad)
- Citraguptapura** a place II 9 2 (the extent of) (one who has made great *dānas* goes there unafflicted)
- Citrānagara** a place II 6 20 (the preta enters after taking the Piṇḍa offered before the expiry of 6 months after death)
- Citrāratha** m. I 139 25 (son of Uśanku), 141 1 (son of Uṣṇa)
- Citrasena** d I. 58.15 (one of those who are masters of Mārgaśīrṣa),  
m 87 51 (one of the sons of Raucya Manu).
- Citrā** (a star) I 59 4 (its deity is Tvaṣṭā); 59.19 (one of the stars which are pārsvamukhas); 59.42 (Viśayoga caused by moon in), 59 44 (auspicious for Jātakarma etc.), 60 11 (auspicious for decorations), 61 11 (")
- Citrāṅgada** k m I 138 37 (s r) (son of Lakṣmaṇa).  
k m I 140 35 (l r.) (son of Śantanu and Satya-vatī) (killed by the Gandharva Citrāṅgada).  
(a Gandharva) I. 140 35
- Cīna** a country I. 79 1 (mythological reference to spreading of the demon Bala's medas in)
- Cūḍāmaṇi** science I 199 1 (for knowing the auguries)  
of divi-  
nation
- Ceta** m. I 87 14 (one of the sons of Tāmasa Manu).
- Caitra** m. I 87 14 (one of the sons of Tāmasa Manu).
- Caitraka** m. I 87 5 (one of the sons of Svārociṣa Manu).
- Caidya** k m I. 139 30 (l r) (son of Ṛci).
- Cyavana** k m I 138 14 (s. r) (married Sukanyā daughter of Śaryāti).  
k. m I 140.22 (l. r) (son of Mitrāyu).

	k m	140 26 (1 r) (son of Suhotra)
Chala	k m	I 138.41 (s r) (son of Dala)
Chuchundari	I	217.29 (one who steals <i>gandha</i> shall become).
Jagajjanīlayā-dīkṛt (cause of creation and dissolution of earth)	d	I 4.3 (attribute of Viṣṇu).
Jagat	Uni-verse	I. 178 19 (ways to control), 194 29 (Viṣṇu addressed as the seed of)
Jagaddhāma	d	I 131 14 (attribute of Kṛṣṇa)
Jagannātha	d	I. 13 4 (saluted in Vaisnavapañjara), 14 3 (is resident in the dehīdeha and without a deha for himself), 31 1 (addressed by Rudra for exposition of pūjā), 34 2 (Viṣṇu addressed as).
Jaṅgama	m.	II 6 11 (king at Sauripura).
Janghā	(stem)	I 47 3, 47.11 (is half the breadth of bitu), 47 12 (śikhara is twice), 47 16 (length of).
Jaṭamaṇḍala-maṇḍita	d	I 2 13 (attribute of Viṣṇu)
Jaṭāyu (the vulture king)	m	I. 143 21 (defeated by Rāvaṇa), 143 23 (met by Rāma).
Jatugṛha	lac	I. 145 11 (episode in Bhārata).
	man-sion	
Janaka	k m	I 138 58 (s. r) (his 2 different races who are said to be followers of Yoga), 143.6 (his sacrifice)
Janamejaya	k. m	I. 138 13 (s r) (son of Somadatta). 139.67 (1. r) (son of Purañjaya). 140 1 (1. r) (son of Puru) 140 30 (1 r.) (one of the sons of Somāpi). 140.40 (1 r.) (son of Parīkṣit).
Janārdana	d.	I. 4 1 (addressed by Rudra); 6.2 (Dhruva attained exalted position by propitiating), 13.9 (requested to ascend the sky seated

on Vainateya and to protect), 15 1 (requested by Rudra to expound the (Japa) means of salvation), 39 1 (addressed by Rudra for expounding Sūryārcana), 45 12 (is invoked and saluted with his conch, disc and lotus), 52 20 (to be worshipped well on an Ekādaśī fasting, and food to be taken on Dvādaśī), 82 7 (at Gayā), 83 4 (resides at Gayā as manes), 83.36 (at Gayā piṇḍa to be offered at the hands of), 194 3 (saluted), 194 4 (requested to protect), 196 12 (requested to protect), 205 136 (to be worshipped with Tāntrikamantra), 221.8 (is pleased more by devotion than by anything else), 222 9 (with mind bent on Him, everyone should do one's own acts), 222 29 (His residence in the heart brings *labha, jaya*), II 4 38 (is the protector of those who are plunged in the ocean of mundane existence, and affected by grief, agony etc., and bereft of dharma etc.)

- Jantu                      k m I 140 23 (l. r) (son of Somaka)  
                               (creatures) II. 2 2 (their classification), 22 1-74 (the origin and complete physiology of).
- Japa                      (muttering) I 218 37 (the glory of Lord, the merits of), 227.18 (one of the prasādhakas of yoga).
- Jamadagni              s. I 58 17 (one of the 7 who dwell in Bhāskaramaṇḍala in Māghamāsa), 87 27 (at the time of Vāivasvata Manu), 139 6 (son of R̥cīla), 142 8 (father of Paraśurāma)
- Jambu                    tree I, 201 19 (the colour of a ripe fruit), 205 49 (one of the trees, the stick of which is to be used for dantadhavana).
- Jambuka                (bear) II 34.22 (one who has not paid a Dvija upon request shall be born as).
- Jambudvīpa            I 54 4 (one of the 7 dvīpas), 54 6 (Meru situated on), 54 10 (the nine sons - Agnidhra, ruler of).



Jambūsara	a	I 81.12
	place	
Jaya	d	I 46 8 (to be propitiated in Vāstupūjā); 87 3 (one of the 4 Somapāyins at the time of Svāyambhuva Manu)
	k m.	138 56 (s r) (son of Suśruta) 199.7 (indicated by Cūḍamaṇi), 199.9 (indication by cūḍamaṇi and getting) 199 11 (,,), 199 13 (,,), 199 28 (, ), 199.29 (,,), 200 7 (the wine must flow in the right if one wishes for)
Jayatsena	m	I 139 16 (son of Adīna)
Jayadratha	m	I. 87 39 (one of the sons of Dharmaputra, the 10th Manu)
	k m.	139.73 (l r) (son of Brhanmanā)
	m.	140 10 (son of Bṛhatkarma)
Jayadhvaja	k. m	I. 139 23 (l. r) (one of the 5 sons of Arjuna)
Jayanta	d	I 46.4 (to be invoked in Vāstupūjā), 46 12 (one of the three to be propitiated).
Jayanti	d	I 17 9 (to be propitiated in Sūryārcaṇa), 134 4 (to be propitiated in Mahānavamī- vrata).
Jayasena	k. m.	I 140 31 (l r) (son of Sārvabhauma)
Jaya	w	I 6 23 (one of the daughters of Dakṣa, given in marriage to Kṛśāśva), 17 9 (propiti- ated in Sūryārcaṇa), 197 14 (assigned to parvasandhi), 206.37 (one of the ṛṣipatnīs to whom tarpaṇa is to be offered)
Jayī	d.	I 6 64 (one of the 49 Marut devatas).
Jarāsandha	m.	I 140 29 (l r) (Son of Bṛhadratha); 141 9 (one of the Bārhadhrathas).
Jalada	m.	I 56 14 (one of the sons of the ruler of Śakadvīpa)
alevu	k m.	I 140 3 (l r) (one of the 6 sons of Raudr- śśva)
Jahnu	k. m	I 139.3 (l r) (son of Suhotra);
	m.	140 25 (l r) (one of the sons of Kuru).
	m	140.28 (l r) (son of Sudhanvā).

Jātakarma (rites after child birth)		I. 214 19 (and other saṃskāras made of their performance uttered by Vasīṣṭha)
Jātavedas	(fire) I	48 57, 50 30 (a Brahmin has to offer to), 145 17 'appeased by Arjuna)
Jāti	(caste) II.	2.6 (7 nos of antyajāti), 2 7 (13 divi- sions)
Jāti	a tree I	205 48 (one of the trees the stick of which is used in dantadhāvana)
Jānakī	w	I 142 11 (wife of Rāma), 143 6 (marriage with Rāma), 143 21 (abduction by Rāva- na), 143 27 (monkeys searching for), 143 28 (then resolve to die in not having found), 143 30 (kept under guard in Aśokavana chased by the demonesses of Rāvaṇa)
Jānujāṅgha	m.	I 87 13 (son of Tāmasa Manu)
Jāmadagnih	(Paraśu- rāma)	II 8 39 (a comparison with his loss of valour at the sight of Rāma)
Jāmbavat	m	I 143 41 (one of the chieftains in Rāma's army)
Jāmbavatī	w	I 28 11 (one of the wives of Kṛṣṇa), 139 60 (")
Jālandhara	d	I 198 5 (to be prostituted in Vāyukopa)
Jisṇu	d	I 2 14 (attribute of Viṣṇu), 15 78 ("), 87 56 (one of the sons of Bhautya Manu)
Jīmūta	mt	I 56 5 (in the Śālmaladvīpa at the time of Vapuṣmān), 69 1 (muktāphalas obtain- ed from)
Jīva	soul	I 59 30 (attribute of Prajāpati, purifies aṣṭamī), 141 14 (dissolves in the unmani- fest Brahman)
	Jupiter	59 35 (one of the causes of Autpātikayoga which gives mrtyu, roga etc if the 3 stars Rohiṇī etc are occupied by), 61 12 (auspi- cious in 3), 61 13 (auspicious in 5).
Jīvana	life	I 177 68 (to live for 200 years, upāya for), 205 84 (its means for a Brahmin); 205.96- 97, (the 10 means of)
Jṛmbhīṇī	d w.	I 198 10 (prostituted in Tripurāpūja in the order of Jvālāmukhī).

Jaimini	s	I 215 12 (disciple of Vyāsa, to whom Sāmaveda was taught).
Jña (Jupiter)		I 61 12 (good in 3), 61 14 (excellent in 8).
Jñāna		I 197.33 (worshipped in Gāruḍavidyā), 228 11 (releases one from cycle of birth), 229 12 (yajña)
Jñānāmīta	stotra	I 224 5 (narrated by Maheśvara to Nārada)
Jyāmagha	d.	I 139 28 (1 r) (one of the 5 sons of Rukmakavaca)
Jyeṣṭhā	star	I 59 6 (its deity is Śakra), 59 14 (auspicious for Journey); 59 19 (one of the stars which are Pārśvamukhas) (certain acts sanctioned to be done in)
Jyotirdhamā	m	I 87 14 (one of the sons of Tāmasa Manu)
Jyotiṣmān	m	I 54 1 (one of the 10 sons of Priyavrata), 56 8 (6 sons of, the ruler of Kuśadvīpa), 87.36 (sage at the time of Dakṣa Sāvartī Manu)
Jvālamukhi	d.	I 198 7, 198 10
Takra		I. 214.30 (and other things which can be taken even from a Śūdra)
Takṣaka (a serpent)		I 6 54 (born of Kadrū), 58 9 (resides in Bhānuratha in Jyeṣṭhā), 129.23 (to be bathed in ghee etc in Śrāvaṇa, Āśvina, Bhādra, Kārttika pañcamī), 129 26 (to be worshipped in Bhādra-śukla pañcamī), 137 17 (to be propitiated in navamī), 197 13 (Takṣa) in Gāruḍavidyā)
Tatpuruṣa	d	I 7.6 (attribute of Viṣṇu)
Tattvadarśi	s	I. 87 53 (at the time of Raucya Manu)
Tapa	m.	I 87 51 (son of Raucya Manu)
Tapasvī	s	I. 87 21 (at the time of Raivata Manu).
	s	87 47 (at the time of Dakṣaputra Manu).
Tapodhṛtī	s	I 87 48 (at the time of Dakṣaputra Manu).
Tapomūrthi	s.	I 87 48 (at the time of Dakṣaputra Manu)
Taporati	s.	I. 87.48 (at the time of Dakṣaputra Manu).

Tama	m.	I. 138.8 (son of Narisyaṇta).
	m	139.27 (son of Prthuśravas)
Tarasvī	m.	I 87 56 (one of the sons of Bhautya Manu).
Tarpaṇa	oblation	I. 205 132 (done in brief), 205.140 (offered, is pitryajña), 207.1 (its performance pleases devas and manes)
Taḍakā	w.	I 143 5 (the yakṣiṇī killed by Rāma).
Tāpī	r.	I. 55 7 (flowing in the central region), 81 26 (one of the tīrthas)
Tāmra		I 61 23 (one of the 8 types of Mukta-phalas)
Tāmraparṇī	r.	I 55 8 (flowing in the central region)
Tāmṛā	w.	I 6 50 (the 6 daughters of), 6 52 (the line of)
Tāraka	m	I 6 44 (one of the sons of Danu), 87 50 (enemy of Indra (Rtadhāmā) at the time of 12th Manu, Daksaputra Manu); (killed by Hari hy assuming the form of a Napumsaka)
Tārā	w.	I 139 1 (wife of Brhaspati)
Tārṣa	d.	I 58 15 (one of deities controlling Mārgaśṛṣa)
	k, m	138 37 (s r) (son of Bharata), See Garuḍa
Tārksya		II. 2 1 (as an interlocutor), 4 41 ("), 5.2 (")
Talajaṅgha	k m	I. 139.24 (l r.) (son of Jayadhvaṇa)
Tigma	k. m.	I 141 3 (son of King Hari).
Titikṣu	k. m	I 139 68 (l r) (another son of Mahā-manā)
Tilottamā	w.	I. 58 17 (one of those 7 who live in Bhāskaramaṇḍala in Māghamāsa)
Tiṣya	(star)	I 59 3 (whose deity is Guru, Jupiter).
Tuṅgabhadṛā	d	I. 81 8
Tumburu	r	I 58 7 (resides in Caitra māsa in Bhāskaramaṇḍala);
	a country	70 16 (merit of Sphaṭika obtained in), 70 21 (Padmarāga obtained in); 70 22 (the quality of one obtained from). 139-44 (son of Vioma).

Turaska		I. 171 4 (trees in Māṇikyagiri, mythological reference to Vāsukī dropping Balas biles at).
Turvasu	m.	I 139 18 (son of Yayāti), 139.63 (referred to as a progenitor of a race)
Tulā		I 202 75 (a measure of weight equal to 100 palas)
Tusāra		I 55 16 (country in the north west)
Tuṣṭi	w	I 5 23 (one of the 13 daughters of Dakṣa), 5 28 (mother of Santosa), (married by Dharma Dākṣāyaṇa), 206 36 (water to be offered to)
Tuṣṭida	d	I. 89 45 (one of the 7 other classes of manes).
Trṇabindu	k m.	I 138 10 (l. r) (son of Budha).
Trsṇā	(desire)	II 2 15 (is never satisfied and makes one want more and more), 2.16 (one controlled by it shall go to Naraka and the opposite goes to Svarga)
Tejas		I 197 38 (worshipped).
Tejasvī	m.	I. 87.30 (was the Indra and Hiranyākṣa was his enemy), (enemy killed by Viṣṇu in Varāha form)
	m	87.56 (one of the sons of Bhautya Manu)
Taittiri	bird	II 34 25 (one who takes away others property shall be born as)
Toya	water	I 214.1 (always pure), 214 6 (is impure at times)
Trayāruṇa	k. m	I. 138 26 (s. r) (son of Tridhanvā)
Trayāruṇi	k m	I 140 8 (l. r) (son of Uruksaya)
Trasadasyu	k m.	I 138 24 (s. r) (son of Purukutsa and Narmadā)
Trṇkoṇa	d	I 47 28 (effect of building temple in)
(triangular form)		
Trijoti	d	I 6 58 (one of the 49 Marut devatas)
Tridhanvā	k m	I 138 25 (s. r) (son of Vasumanāḥ)
Trīpura		I 228 4 (the three states of waking, dreaming, and deep sleep).
Trīpurā	d.	I 198 1-10 (parīkrama of), 198 7 (shall destroy disease)

Tripurāntaka	d	I. 24 3 (attribute of Śiva, an interlocutor); 223.25 (propitiated Nṛsimhamūrti)
(°kāṛī)		
Tripuṣkara	place	II. 28,19 (merits of dying at)
Triyugmaka		I 48.79
Trilokeśa	d	I 131 13 (attribute of Viṣṇu).
Trilocana	d	I I 205 66 (name of a fire equated with), 224 4 (attribute of Śiva, interlocutor)
Trivikrama		I. 12 14 (attribute of Viṣṇu), 45 5 (attribute (Trai°) of Viṣṇu), 45 25 (requested to protect), 45 27 (attribute of Viṣṇu), 131 13 (,), 194 14 (requested to wash off all sins); 196 7 (requested to protect in the sky)
Trivistāpa		I. 47 19 (one of the 5 classes of temples), 47 20 (aṣṭāsra) (with 8 corners)
Triśaṅku		I 138 26 (father of Hariścandra) (formerly known as Satyarata)
Trisīras	m	I. 143 16 (comes to Daṇḍaka, under the instruction of Śūrpanakhā); 15.93 (Viṣṇu as the destroyer of)
Triśukra	d	I 6 59 (one of the 49 Marut devatas)
Trisandhya	d	I. 15,116 (attribute of Viṣṇu)
Tretāyuga		I 215 8 (dharma has Satya, Dāna and Dayā as the three feet in); (in which people are bent doing sacrifices and world is born of Kṣatriyas), 215 9 (the red Hari to be worshipped in) (people live for 1000 years in), 215.10 (under what conditions people live for 400 years in), 215 25 (nature of men in), 215 36 (bond is broken by 'japa' in),
Tryambaka	d	I 6.35 (one of the 11 Rudras who had sway over Tribhuvana)
	d.	129.21 (attribute of Vināyaka)
Tvaritā	d w	I. 198 10 (attribute of Tripurā).
Tvaṣṭā	d.	I. 6 35 (one of the 11 Rudras);
	d.	17 8 (one of the Suns),
	m.	54 16 (son of Bhavana); 58 17 (one of those who reside in Bhāskara- maṇḍala in Māgh māsa),

		59.4 (deity of Citrā)
Darśa (ka) (fly)		I 217 26 (one who takes madhu shall be born as).
Dakṣa (one of the progenitors)	d	I 2.5, 2 6, 2.7, 5 5 138.1 (was born of the right little finger of Brahmā, 5.6 (whose daughters born of his wife were given to Brahmaputras), 5.21 (Prasūti was married to), 5 23 (creation of 24 daughters of), 5.31 (Aśvamedha yajña observed by); 5 32 (insulting of Satī by); 5 34 (cursed by Śiva), 6 13 (born of Mārisā by the curse of Śiva), (4 kinds of sons created mentally by), 6.16 (=creation again of his 1000 sons after the loss of 1st 1000), 6 17 (cursed Nārada to take a birth), 6 18 (inspite of the destruction of the sacrifice, Maheśvara cursed by); 6 20 (his 60 daughters born of Asiknī), 6 20-23 (how he gave them to different sages), 15 25 (Viṣṇu as master of), 81.29.
	m	93 5 (one of the 14 law givers),
	d	I 15 67 (Viṣṇu as soul of).
Dakṣiṇā	w	I 5 22 (daughter of Yaज्ञa)
Dakṣiṇāgni		I. 205 66 (Trilocana is), 205.148.
Daṇḍa	m	I 5 29 (born of Kriyā), 39.2
Daṇḍaka	k. m.	I. 138 17 (s. r ) (son of Ikṣvāku)
Daṇḍakāraṇya	f	I 142 12, 143 15
Daṇḍapāṇi	m	I 141 4 (son of Ahīnara)
Datta,	d	I. 1.19 (the 6th incarnation of Viṣṇu, as son of Atri and Anasūya),
Dattātreyā		I. 5 12, 15.139 (as an attribute of Viṣṇu); 194 16 (requested to protect and get all comforts), 196 8 (requested to protect yoga), 218 2 (yoga narrated to Alarka by)
Dattoli	m	I 5 13 (son of Pulastya and Prīti).
Dadhī	curd	I 214 30 (can be taken even from a Śūdra).
Danu	w.	I 6 25 (one of the wives of Kaśyapa), 6 43 (sons of)

Dantavakra	k. m	I 139 54 (l. r ) (son of Śrutadevī, valiant in battles)
Dantin		I 199 3 (one of the 8 symbols used in knowing augury thro' Cūḍāmanī)
Damaghosa	k. m	I 139 55 (l r ) (married Śrutaśravā), (father of Śiśupālaka), 222 54 (whose son thinking of Govinda out of contempt attained accomplishment).
Damana		I 135 5 (flowers of which used in pūjā of Nārada etc.)
Daman (ākhyā) vr navamī		I 135 2 (to be observed in Śuklanavamī in Caitra), 135.6 (")
Damayanti	w	I 138 33 (s r ) (wife of Sudāsa)
Dambhoti	s	I. 87 7 (at the time of Svārocīsa Manu)
Daridra	poor	I 217 30 (one who stealthily removes flower shall become)
Darpa		I 5 28 (born of Calā)
Darbhā	blade-grass	II 19 17 (is born of Viṣṇu's Roma)
Dala	k. m	I 138 41 (s r ) (son of Pāriyātra)
Daśagrīva	m.	I. 87 45 (enemy of Indra and killed by Viṣṇu assuming Śrīrūpa).
Daśaratha	k. m k m.	I 138 34 (s r ) (son of Mūlaka). 138 36 (s r ) (son of Aja) (father of Rāma), 142 10 (Hari's incarnation as his son), 143 3 (had 4 valiant sons), 143 9 (his desire to instal Rāma as the crown-prince), 143 11 (ascends heaven at the separation of Rāma).
Daśārha	k. m	I 139 31 (l r.) (son of Nivṛti).
Daṣṭoddharaṇa- vr. pañcamī		I. 129.23-28 (to be observed in Śrāvaṇa, Āśvina, Bhādra, Kārttika)
Dasra	k m	I. 139 53 (l r ) (one of the Aśvins of whom Sahadeva was born to Mādri)
Dakṣāyaṇa	d	I 5 24 (of Dharma, Prabhu, wives of).
Daḍima (promogrande)		70 7 (padmarāgas resembling seeds of).



Dāna

gift I. 51.9 (*bhūmidāna* as the highest), 205 78 (of a transcript of Itihāsapurāṇa is rewarded with merit twice that of Brahmadāna), 213.17 (the fruits of Bhū), 213.18 (Godāna as the best); (it protects the family), 213.19 (of food as superior), 213.20 (of Kanyā and other dānas are not in par with *annadāna*), 213 24 (one of the traditional dharmas), II 3.12 (given by a person, stands by him later on), 4 2-3 (effects of Godāna), 4.5 (to be made to a proper person), 4 9 (even if less if it is done with one's own hand it grows like the offering made into fire), 4 10 (the bed and virgin given as dāna should not be sold), 4 11 (to be done when one is alive and uncertain of existence); (easy exit from this world effected by the Patheya dāna), (ie dāna of previous for a journey), 4.12 (if not done, one undergoes trouble), 4.40 (of bed, at the time of vṛṣayajña), 4.44 undiminishing result of Bhūridāna made at the time of tīrthayātrā, observance of vrata śrāddha), 5.25 (the Yamadūtas terrify one who has not made a dāna of his wealth), 8.16 (13 in no.), 8.27 (Varuṇa receives and leaves it at the hand of Viṣṇu and Viṣṇu at Bhāskara's and preta enjoys the benefit from Bhāskara), 20 1-24 (the supreme dāna which takes one from Yamaloka to Svarga), 21 2 (benefit of bhūmi<sup>o</sup>), 21 4 (benefits of dīpa<sup>o</sup>), 21,5 (Dīpa<sup>o</sup> to be done in Caturdaśī for those who died in the months of Āśvina, Kārttika and Māgha), 21 6-8 (to be given always for welfare), 31 3 (of bhūmi, as the best); 32.1 (for certain cases of death injunction to do dīpa<sup>o</sup>), 35 22 (capable of making the giver cross Vaitarīṇī), 35 23 (appropriate time for doing), 35 25 (description of ).

- Dāmodara d I. 45.7 (saluted), 45.21 (,), 131.11 (saluted in Rohiṇyastamī vrata), 225.1 (saluted in Mrtyustotra).
- Daśarathi m. I 52.25 (just as his wife Sītā could get over trouble, one who bathes in Phalgutīrtha shall get all the merits of good conduct), 194 17 (the Killer of demon requested to protect daily).
- Dāha cremation II. 5 50-57 (the actions that follow the dāhakarma), 23.32 (has his abode in the direction of Vāyu), (one surrounding Citragupta)
- Digambarāḥ (a sect of Jainas) go to Naraka II. 34 13 (and other men of bad conduct)
- Digdāśamī vr. I 135 3 (to be observed in daśamī for a year) (its benefits), 135.6 (vrata)
- Ditī w I 6 25 (one of the wives of Kaśyapa); 6 39 (sons and daughter of).
- d 46 7 (one of the 32 devas)
- Ditiya I 72 1 (the country called Indranīla, how it was formed at), 73 2 (Vaiḍūrya, its origin by the sound of).
- Ditṛpa k m I. 138 30 (s r.) (son of Amśumān)
- k. m 140 33 (l r ) (son of Bhīmasena).
- Diva heaven I 217 5 (the doer of good goes to)
- Divanījaya m I 6 3 (son of Udāradhī)
- Divaspati d I 87 54 (Indra at the time of Raucya, the 13th Manu)
- Divākara (sun) d. I 36 8 (propitiated), 45.32 (has padma-hasta), 50 29 (is bowed to in the morning and midday), 70 1 (mythological reference to his picking up the ratnabīja (blood) from the Asura and was obstructed on his way by mighty Rāvaṇa); 142.26 (the story about the greatness of a Pativratā on whose curse the sun did not rise), 206 32 (to be propitiated standing); 216.2 (7 suns rise

up at the end of 1000 Caturyuga cycles who drink all waters and dry up the 3 worlds).

- Diviratha k m. I. 139 70 (l. r) son of Anapāla).
- Divodāsa k. m I 139 10 (l r) (son of Bhīmaratha).  
k. m 140.20 (l r) (son of Śaradvān and Ahalyā, called Divodāsa the 2nd)
- Divya k m I 139 36 (l r) (one of the 8 sons of Sātvata)
- Diṣṭa k m I 138 2 (s, r) (son of Manu), 138 5 (son of Manu, whose son Nābhāga became a Vaiśya).
- Dīptuketu m. I 87 35 (son of Dakṣa Sāvarni Manu).
- Dīptimān s I 87 32 (at the time of Sāvarni Manu)
- Dīrghatama k m. I 139 9 (l r) (son of Kāśya).
- Dīrghabāhu k. m I. 138 35 (s r.) (son of Khaṭvāṅga).
- Duḥkha I 199 6 (indicated by augury), 199 8 ("), 199.26 ("); 199 30 ("), 199.33 ("), 218.1 (the root-cause of).
- Duḥśāsana m I. 145 20 (brother of Duryodhana).
- Dundubhi I 47 25 (a Kailāsa type of temple),  
s 56 3 (at the time of Medhātithi, king of Plakṣadvīpa),  
m 56 11 (one of the 7 sons of Dyutimān at Krauñcadvīpa);  
k m 139 45 (son of Tumburu);  
k m 136 56 (name of Vasudeva ?),  
a drum II 12.70 reference to the sound made by him when the Brahmins were talking to Pretas)
- Durgama m. I 139 65 (son of Dhṛta).
- Durgā d w. I 10 3 (to be worshipped),  
24 2 (propitiated in Tripūrāpūja),  
24.8 (.), 28 3 (assigned to one of the doors in Gopālapūja), 38.1 (worshipped in Navamī as best among mothers) (one who gives all Kāma and Artha), 38 2 (and other goddesses to be worshipped in order);

46 11, 126.6 (worshipped), 129.9 (one of the goddesses to be worshipped starting from the Mārgatrtīyā), 133 4 (to be propitiated on Navamī), 133 8 (a temple golden or silver, is constructed for), 133 12 (goddesses surrounding), 133 13-14 (colours of), 133 14 (propitiated as seated on Mahiṣa), 133 16 (offering 5 year old mahiṣa to Kālī, a form of), 134.4 (saluted in Mahānavamīvrata), 137 14 (if propitiated on Saptamī gets all desired things), 137 17 (the Aṣṭamī called) (the divine mothers to be worshipped on), 201 36 (when propitiated protects elephants)

Dūdama	k. m	I 139 21 (1 r) (son of Bhadrāśreṇī)
Duryodhana	k m	I 140 37 (1 r) (born to Dhrtarāṣṭra and Gāndhārī), 145 10 (though timid harasses Pāṇḍavas), (wins the dice against Yudhiṣṭhira with the state of 12 years exile); 145 23 (requested by Pāṇḍavas for their share of kingdom, and was not prepared to give), 145 33 (his fight with Bhīma)
Durlabha	m	I. 87.56 (son of Bhautya Manu)
Durvāṣas	s	5 12 (one of the sons of Atri and Anasūyā), 215 19 (as one who uttered Āścarya an Upapurāṇa), 222 32 (his curse could not affect Śacīpati as he was a devotee of Viṣṇu)
Duṣyanta	k m.	I. 140.5 (1 r.) (son of Anila)
Dūramitra	d.	I 6 61 (one of 49 Marut devatas)
Dūrvā	(a kind of grass)	I. 131.1 (to be propitiated in Bhādrapada, Aṣṭamī)
Dūrvāṣṭamīvrata	vr.	I. 131.1, 2 (worshipping Dūrvā, Gaurī, Gaṇeśa and Śiva in Bhādrapada).
Dūsaṇa	m.	I. 15 91 (Viṣṇu in the form of Rāma as killer of), 142 13, 143 16 (his arrival at Daṇḍaka, instructed by Śūrpaṇakhā).

Dr̥ḍha	m.	87.52 (son of Raucya Manu).
Dr̥ḍhanemi	k. m.	I 140 14 (l. r.) (son of Satyadhṛti).
Dr̥ḍhavrata	m	I. 87 18 (son of Raivata Manu)
Dr̥ḍhasenaka	m	I. 141 10 (son of Śmaśrūma).
Dr̥ḍhāśva	k m	I 138.20 (s r) (son of Dhundhumāra), 138 21 (three sons of)
Dr̥ḍhesu		I 87 43 (son of Rudraputra Manu the 11th)
Deva	d	I. 2.42 (Viṣṇu as); 4 3 (Viṣṇu), 83.69 (‘nadī, the river at Gayā is referred to as Devanadī), k m. 139 37 (l r.) (one of the 8 sons of Bhājamāna), k. m. 139 47 (l. r) (son of Vasudeva and Sahadevā), k. m. 139 50 (l r) (son of Śūra, son of Vīdū- ratha).
Devaka	k. m	I 138 14 (s. r.) (son of Ananta).
	k m.	139 46 (l r) (son of Āhuka); 139 46 (Vasudeva’s marriage with Devakī, a daughter of)
Devakī	w	I. 15.141 (Viṣṇu (Kṛṣṇa) as son of), 15 142 (Viṣṇu as one who makes happy); 139.46 (daughter of Devaka); 139 56 (wife of Vasudeva); 139 57 (6 sons of); 144 1 (Vāsudeva was born to Vasudeva and), 145 15 (whose son, Arjuna got as a friend).
Devaksatra	k m.	I. 139.34 (l. r) (son of Devamata).
Devagaṇāḥ	d.	I 87 29 (nine), 87.33 (twenty at the time of Sāvarni Manu)
Devatāpūjana (worship of deities)		I. 205 73 (to be done in the morning itself)
Devadatta		I. 23 45 (one of the Nādis); II 22 40 (one of the 10 Vāyus).
Devadyota	k, m	I. 139 42 (l r.) (son of Upamadgu).
Devamata	k, m	I. 139 33 (l. r) (son of Karambhi).
Devamīḍha	k. m.	I. 138 47 (s. r.) (son of Kṛtīratha).

Devamīdhusa	k. m.	I 139 50 (1. r) (son of Śūra, son of Vidūratha).
Devayañña (worship of devas)	I.	205 140 (offering Homa is).
Devayānī	k m	I 139 18 (1 r.) (wife of Nahuṣa, gave to 2 son)
Devarāta	k. m.	I 138 45 (s r) (son of Suketu).
	k m	139.7 (1 r) (son of Viśvāmītra),
Devala	s	I 6 34 (son of Pratyūsa).
	d.	46.26 (Vāstu according to)
Devalaka (a caste)	II	34 23 (shall become Cāṇḍāla)
Devaloka	I	89 27 (manes at <sup>9</sup> , saluted in Pitr̥stotra)
Devavarddhakī	d	I 6 34 (Viśvakarmā, son of Prabhāsa is famous as)
Devavān	m	I 87 46 (son of Daksaputra Manu),
	k m.	139.42 (1. r) (one of the 3 sons of Akrūra).
Devaśrī	s	I. 87 18 (at the time of Raivata Manu)
Devaśrestha	m	I 87 46 (son of Daksaputra Manu).
Devahūti	w	I 5 21 (daughter of Dakṣa; was given in marriage to Kardama)
Devānīka	m,	I 87 42 (one of the sons of Rudraputra, the 11th Manu),
	m	138 40 (son of Ksemadhanvā)
Devāntaka	m.	I 143.43 (the Rākṣasa whom Hanūmān killed)
Devāpi	k. m	I 140 33 (1 r) (son of Pratīpa).
Devārcana (worship of gods)	I	126 1-10 (yields enjoyment and releases from bondage)
Devāvrt	mt.	I. 56 12 (when Dyutimān ruled Krauñca-dvīpa)
Devāvṛdha	k. m	I 139 36 (1 r) (one of the 8 sons of Sātvata)
Devāśvamedhas	d.	I 87 19 (one of the 4 Devatāgaṇas at the time of Raivata Manu)
Devī	d.	I 5 32 (Sati spoken as <sup>9</sup> ; was not invited by Dakṣa for the sacrifice); 198 6 (by propitiation etc her grace is always available);

		199.1 (the Cūḍāmanī is drawn contemplating on <sup>u</sup> etc )
Devendra	d	222.25 See also Indra.
Daitya	demon	I 131 11 (Nṛsīmha as killer of )
Dyāvāprthivī (heaven and earth)		I 89.54 (said to be led by Pitr̥s ).
Dyuti	d	I 6 64 (one of the 49 Marut devatas);
	s	87 36 (at the time of Dakṣa Sāvarni Manu),
	s	87 48 (at the time of Dakṣaputra Manu)
Dyutimān	m	I. 54.1 (one of the 10 sons of Priyavrata)
	mt	56 9 (one of the 7 mountains, at the time of Jyotiṣmān in Kuśadvīpa)
		56.11 (at Krauñcadvīpa, 7 sons of )
Drupada	k m	I 140 24 (1 r ) (son of Pṛṣata)
Drupadā	mantra	I 50 45 (to be recited); 214 14 (if recited 100 times, destroys pollution caused by touch of Caṇḍāla, and remnant of food taken or vomitted)
Druhiṇa	m	I. 6 31 (son of Dhava).
Drūhya	k m	I. 139 18 (1 r.) (one of the 3 sons of Yayāti and Śarmisthā), 139 64 (race of ).
Droṇa	mt.	I 56 6
	m	140 21 (married Kṛpī), 145 14 (with whose permission Dhṛtarāṣṭra gave half the kingdom to sons of Pāṇdu); 145 29 (his battle with Dhṛṣṭadyumna); 145 30 (ascending heaven)
Droṇa (ka)		I 192.42 (as a measure), 202.75 (defined as equal to 4 Āḍhakas)
Draupadī	w	I 140.38 (1 r ) (sons of), 145.13 (her Svayamvara and her marriage with Pāṇḍavas), 145.21 (Pāṇḍava's penance in forest with, and incognito), 145 36 (her wail).
Dvāparayuga		I. 215 10 (Dharma has 2 limbs in); (people live upto 104 years), people born of Dvija and Kṣatra), 215 11 division by Vyāsa, a form

		of Viṣṇu, of the Veda); 215 22 (the burden of the world removed by Hari) (Dharma has only one branch), (Acyuta becomes black), 215 23 (at that time people become Durācārins, and madyapins (the qualities vary according to the age & also nature of men), 215 26 (nature of men in), 215.37 (bond is broken by Paricaryā in)
Dvāra		I 47 2 (in a temple should be 12 in no), 47.13 (description of construction of a temple based on measurement of), 47 14 (made equal to an eighth part of 4 times fore-arm) (or may be made twice that breadth), 47 15 (Pītha perforated as in the Dvāra)
Dvārakā	place	I. 44 14 (Hari in the form of stones at), 45 25 (Śalagrāma at), 66 6 (one of the sacred places), 81.5 the merits of the place), 145 15 (Arjuna's marriage with Subhadra at), II 28 3 (Dvāravati, one of the 7 cities which yields <i>mokṣa</i> )
Dviḥja	twice-born	I 89 36 (the manes of whom shine with the cool lustre of moon leaves); 201.6 (food served to), 205 91 (permitted to trade in adversity); 214 2 (polluted by Śūdra gets purified by Pañcagaya), 214 20-21 (gets free from pollution by fasting night and taking Pañcagavya)
Dvijjyoti	d	I 6 58 (one of the 49 Marut-devtas).
Dvipendra (elephant)		I 69 1 (Muktāphalas obtained from).
Dvimīdhaka	m	I 140 8 (one of the 3 sons of Suhotra).
Dvimūrdhā	m	I 6.43 (one of the sons of Danu).
Dviraṣṭaka		I. 47 28 (effect of building a temple having 16 sides)
Dvivida (monkey)	m	I 143 42 (who destroyed Lankā),
	m.	144.10 (a monkey defeated by Kṛṣṇa).
Dviśukra	d.	I. 6.59 (one of 59 Marut devatās).



Dvīpa	k. m.	I 40 12 (1 r) (son of Pāra) (Nṛpa)
Dvairatha	m	I. 56 8 (one of the 7 Putras of Jyotiṣmān in Kuśadvīpa)
Dhana (wealth)		I. 199.4 (indicated by Cūḍāmaṇi); 199.5 (''), 199 7 (its destruction), 199 8 (getting of ''), 199 9 (''), 199 10 (destruction of), 199 11 (''), 199.12 (getting of ''), 199 17 (destruction of ''); 199 21 (getting of ''), 199 25 (indication by Cūḍāmaṇi, of lossing), 199 28 (''), 199 30 (indication by Cūḍāmaṇi, of getting), 199 35 (getting of ''), 205 86 (3 kinds of) (which are again divided in 7 ways), 87 (division of possession for classes of society), 88 (3 sources of wealth for Brahmins), 89 (3 sources of wealth for a Kṣatriya), 90 (3 sources of wealth for a Vaiśya and Śūdra), 98 (how earned by different Varṇas), 99 (of Brahmins); 100 (no Dosa if got unasked)
Dhanavanta		I 222.50 (are respectfully praised, to get wealth)
Dhanādhipati		I 12 4 (saluted).
Dhanaka	k. m.	I. 139.22 (1 r) (son of Durdama) (4 sons of)
Dhanañjaya (a serpent)		I 6 55; 58 13 (one of those who dwell in Ravimaṇḍala in Āśvayujī), 129.24, 23.45 (one of the Nāḍīs)
	m	141.7 (son of Kṛtāñjaya), II 22.40 (one of the 10 Vāyus)
Dhanada	d	I. 17.1 (Sūryārcana as narrated to), 137.16 (worshipped in Pratīpada), 137.18 (propitiated in Daśamī)
	d.	89.47 (one of the 4 other class of Pitṛs).
Dhanapāla (name of a bull)		I. 132.9 (belonging to Vīra, a Brahmin of Pāṭalīputra), 132.15 (the story of its loss and recovery)

- Dhaniṣṭhā**      star    I 59 8 (its deity is Vāsava), 59 15 (one of the stars auspicious for new wear), 59 22 (one of the Ūrdhvamukha stars), 59 34 (the three on a Bhauma day causes a Yoga, which causes death, disease etc ), 59 42 (Budha in, causes Viṣayoga), 59.44 (good for Jātakarma etc ), 60.11 (one of the stars good for adorning), 61 10 (northern Yātrā can be undertaken in the 7 stars commencing with), 61 11 (good for adorning)
- Dhanurveda**      I 215 21 (one of the 18 Vidyās)
- Dhanya**            d      I 89 43 (one of the 9 clans of Pitṛs)
- Dhanvantari**      k m    I 1 25 (the 12th incarnation of Viṣṇu), 131 9 (1. r ) (son of Dīrghatama, who took up medicine as profession), 142.4 (his springing up with nectar from milky ocean while being churned), 142 5 (Āyurveda with 8 limbs narrated to Suśruta by), 145 41, 145 42, 146 174 (as an interlocutor), 175.1 (said to have described medical science to Suśruta), 196 10 (requested to protect from apathya), 197.55 (as an interlocutor), 201 (,). 202 1 (medical science said to have been narrated by him to Suśruta)
- Dharaṇa**      a measure    I. 73.18 (one tenth of a Pala).
- Dharma** (<sup>0</sup>rāja) d.    I 5.2 (creation of), 5 30 (sons of), 139.52 (as father of Yudhiṣṭhira); 52 16 (saluted on Kṛṣṇa Caturdaśī), 197.33 (assigned & worshipped in Gāruḍividyā).
- righteousness**    205 4 (Sanātana<sup>0</sup> based on Smṛtiśāstra etc); 205 9 (cause of an end for Mundane existence); (Sukha comes from) (the Jñāna and then Moksa), 205.10 (Samānya dharma for Brāhmaṇa, Kṣatriya etc ); 205 13 (of a Brahmacārin), 205 14-16 (of a Gṛhastha); 205 17-18 (of a Vanavāsin); 205.19-21 (of a

- Parivrāt), 205 22 (sāmānyau of Varṇi and Lingī), 205.23-153 (of a Gṛhastha etc);  
 II. 9 7-9 (appears dreadful for sinners and contrary for good)
- Dharma      d      89 43 (one of the 9 class of Pitrs).  
                  k. m    139 20 (1 r) (son of Haihaya).  
                  k m    139 64 (1 r.) (son of Gāndhāra).  
                  m.      141 10 (son of Suvrata)  
                  213 1 (°sāra), 213 4 (dāna is the best),  
                  213 5 (protecting life as the important),  
                  213.9 (one who lives for Dharma and Artha  
                  crosses difficulties), 213.24 (Satya etc are  
                  Sanātana°), 215 5 (°in Kṛta-yuga), 215 8  
                  (in Tretā-yuga), 215.10 (in Dvāparayuga);  
                  215 22 (has only one Pāda at the end of  
                  Dvāpara), 222 10 (Dhyāna as the best°),  
                  II 2 30 (Artha & Kāma are born of); 231  
                  (is maintained by one's ardent faith and  
                  not by mass of wealth), 3.15 (to be done,  
                  so long as the body is healthy), (when one  
                  is not well, he cannot get it done for him),  
                  3 16 (after death the person who has not  
                  done so, roams with thirst day & night),  
                  4 42 (even if little is done it is rewarded);  
                  24 1-8 (description of *dharma* and *adharma*);  
                  31.3 (Satya as the supreme°).
- Dharmada      d      I. 89 47 (one of the 4 other clans of  
                  Pitrs).
- Dharmadeśa (country) II 2 9 (is that, where *Kṛṣṇasāra* deer is  
                  found), 2 10 (all good things are there).
- Dharmanetra    k m    I 139 20 (1 r) (son of Dharma)
- Dharmapa      m      I 87 52 (son of Raucya Manu).
- Dharmayūpa a place I 83 32 (a place at Gayā, where the  
                  performer of Śrāddha discharges his debts  
                  to manes)
- Dharmarata      m.      I 87 51 (son of Raucya Manu).
- Dharmaratha    m      I. 139 70 (son of Diviratha)
- Dharma-      a place II. 6.44 (an account of),  
 rājapura

Dharmaśāstra		I 215.21 (one of the 18 Vidyās)
Dharmāraṇya		I. 83.11 (Dharma at <sup>o</sup> ), 83 31 (merits of doing Śrāddha at), 83 39 (merits of giving Arghya at), 84.15 (Piṇḍa given at <sup>o</sup> ) 84 16 (one gets the fruit of Vājapeya sacrifice at <sup>o</sup> )
Dhava	d. m	I, 6 29 (one of the 8 Vasus), 6 31 (Druhiṇa son of)
Dhātaka	mt	I 56 16 (one of the 2 described as born of Śabala, ruler of Puṣkara)
Dhātā	d.  d.	I 5.7 (one of the 2 sons of Bhrgu and Khyāti), 5 9 (married Āyati, daughter of Manu) 6 37 (one of the 12 sons born of Aditi and Kaśyapa), 17 8, 28 1 (assigned at the doorway in Gopālapūjā), 30 6 (saluted in Śrīdharārcana), 31 14 (saluted in Viṣṇvārcana), 32.17 (saluted in Pañcatattvārcana), 32 20 (worshipped), 34 16 (worshipped), 58 7 (one of those who resides in Sūryamaṇḍala in Caitramāsa), 58 13 (one of those who resides in Sun in Āśvayujī).
Dhātri	d.	69 45 (one of the 7 other clans of Pitr̥s)
Dhāmavrata	vr	I 134 4 (saluted with others in Mahānavamīvrata)
Dhāraṇā		I 218 20 (defined), (one who does two times is considered as Yogin), 218 22 (10 kinds of), 227 18 (one of the 6 limbs of Yoga), 227 25 (12 are enjoined for those who meditate on Brahman for such a period as they would require for 10 Prāṇayāmas), 227 26 (is that till which time mind is not moved from its meditative position), 229 13 (the 6th in the 8 fold limbs of Yoga as per Gītā).
Dhārmika		(a follower I 213.13 (is praised by all and not a of dharma) Dhanāḍhya).

Dhārṣṭaka	k m.	I 138 15 (s r) (son of Dhr̥ṣṭha, though born a Kṣatriya, became a Vaiśya).
Dhīmān	k m.	I 139 2 (l. r) (one of the 6 sons of Purūravas)
Dhundhumān	k m	I 138 9 (s. r.) (son of Kevala)
Dhundhumāra	k m	I. 139 20 (s. r) epithet of Dr̥ḥāśva, son of Kuvalāśvaka)
Dhūtāpāpā	r	I 56 10 (one of those in Kuśadvīpa, capable of removing all sins).
Dhūmra	m.	I 143 41 (one of the warriors who destroyed Lankā); 199.3 (one of the symbols used in knowing the augury thro' Cūdāmaṇi); 199 4 (''); 199 8 (''), 199 12 (,,), 199.16 (''), 199.20; 199.24 (''); 199.28 (''), 199 32 ('')
Dhūmravarpa	d.	I 129 21 (attribute of Gaṇapati)
Dhūmrākṣa	m.	I 143 41 (one of the warriors who destroyed Lankā), 143 43 (stayed with Rāma and others to kill enemies)
Dhūmrāśva	k. m.	I. 138 12 (s r) (son of Candraka).
Dhṛta	k m	I. 139 65 (l r) (son of Dharma)
Dhṛtarāṣṭra		I. 58 17 (one of the 7 who dwell in Bhāskaramaṇḍala in Māghamāsa); 129 24 (one of the serpents), 129.25 (to be worshipped every month and in Bhādra, Śrāvaṇa Śuklapañcamī),
	k. m	140 36 (l r.) (born to Ambikā, thro' Vyāsa), 140 37 (birth of 100 sons Duryodhana etc from Gāndhārī and), 145.7-8, 145.14 (with consent of Droṇa and Bhīṣma invites Pāṇḍavas & gives them half of the kingdom).
Dhṛtavrata	k m	I. 139 74 (l. r) (son of Dhṛti).
Dhṛti	w	I. 5 23 (one of the 24 daughters of Dakṣa); 5 28 (Niyama born of), 206.37 (one of the Rṣipatnīs propitiated).
	m.	56 8 (one of the 7 sons of Jyotiṣmān at Kuśadvīpa)
	m.	87 51 (son of Raucya Manu).

	k. m.	138.57 (s. r.) (son of Vitahavya).
	k m	139 30 (l r.) (son of Babhru).
Dhrtimān	s	I 87 52 (at the time of Raucya Manu), 140 14 (l. r) (son of Yavamānara) (son of °).
Dhrṣṭa	m	I 87 56 (son of Bhautya Manu)
	k. m	138 2 (s r) (son of Manu)
	k m	139 44 (l r) (son of Kukura)
Dhrstakāvya	m	I 87 14 (son of Manu)
Dhrstaketu	k m	I 138 46 (s r) (son of Sudhṛti)
	k m	139 13 (l. r) (son of Sukumāra)
	k m	140 24 (l r) (son of Dhrṣṭadyumna).
Dhrṣṭadyumna	k m	I 140 24 (l r) (son of Drupada), 145 29 (his battle with Droṇa)
Dhrṣṭiketū	m	I 87 35 (son of Dakṣa Sāvārṇi Manu)
Dhenuka	m	I 144 9 (Asura killed by Kṛṣṇa)
Dhenukā	s	I. 56 15 (one of the 7 at the time of Śākadvīpeśvara, Bhavya)
Dhenukāraṇya	f	83 27 (in Gayā merits of doing Śrāddha at)
Dhaumya	s	I 145 21 (accompanies Pāṇḍavas from the forest when they leave for Virāṭa).
Dhyāna (meditation)		I 222 10 (praised as the best Dharma), 222 14 (spoken as the best to destroy the sinful deeds), 222 55 (most Pavitra), 227.18 (one of 6 Angas of Yoga), 227 27 (definition of), 227 48 (it destroys all bad and gets exalted position), 229 13 (one of the 8 Angas of Yoga as per Gītā)
Dhruva	k. m.	I 5 34 (Dakṣa cursed by Rudra, to be born in the line of), 6 I (son of Uttānapāda and Sunīti), 6 2 (Śnīṣṭi, son of), 6 30 (Bhagavān Kāla, son of)
	d	6 61 (one of the 49 Mārutdevatās)
	k. m	56 2 (one of the 7 sons of Medhātithi, of Plaksadvīpa)
	d	6 29 (one of the Vasus)
Dhruvasandhi	m	I 138 43 (son of Puṣpaka)
Dhvaja (Flag)		I 47 30 (etc. erected when building temple), 199 3 (symbol used in knowing

		augury thro' Cūdāmanī), 199.4 (,,), 199.5 (,,), 199.6 (,,), 199.7 (,,), 199.8 (,,), 199.12 (,,), 199.16 (,,), 199.20 (,,), 199.24 (,,), 199.28 (,,), 199.32 (,,)
Dhvanī	d	I 6.30 (one of those born of) 6.63 (one of 49 Marut devatās)
Dhvāṅksa		I 199.3 (one of the symbols used in knowing augury thro' Cūdāmanī); 199.7 (,,), 199.11 (,,), 199.15 (,,); 199.19 (,,), 199.23 (,,), 199.27 (,,), 199.31 (,,), 199.35 (,,)
Nakula	k, n	I 139.53 (l r) (son of Mādri, wife of Paṇḍu), (got by Aśvin Nāsatya), (mangoose) 214.1 (is always pure); 217.25 (one who takes away ghee shall be born as)
Nakṣa	m.	I 54.15 (son of Prthu)
Nakṣatra	(star)	I 69.16, 69.20 (°mālā)
Naga (a place at Gīyā)		I 83.11 (the debts one owes of Pitṛs are cleared by the sight of Īśvara at)
Nanda	d	I 15.142 (attribute of Viṣṇu), 131.9 (offering Arghya to), 194.8 (°ka) (requested to protect), 56.2 (one of the 7 sons of Medhātithi)
Nandana		I 47.22 (a Vairāja class of temple).
Nandigrāma	a place	I 143.14 (Bharatas stay at)
Naradīghoṣa	a ratha	I 145.16 (got by Arjuna from Agni)
Nandītrtha	a place	I 81.20
Nandivardhana		I. 47.23 (a Vairāja class of temple).
	k m	138.45 (s r.) (son of Udāvasu)
Nandīśvara	d.	I 215.18 (Śivadharmā an Upapūrāṇa narrated by)
Nabha	m	I 6.48 (one of the sons of Vipracitti and Śimhikā)
	m	87.6 (one of the sons of Svārocisa Manu).
	m.	87.26 (one of the sons of Vaivasvata Manu)
	k m	138.39 (s r.) (Nabhāḥ, son of Nala, (Puṇḍarīka, son of)

- Namuci m. I 6.49 (one of demons born in the family of Prahlāda).
- Naya m. I 87.13 (son of Manu).  
 s. 87.22 (at the time of Cākṣusa Manu)  
 k m 138 9 (s 1) (son of Sudhṛti)  
 k m 140 6 (l r) (son of Manyu).
- Naraka m I 6 49 (one of the Daityas born in the family of Prahlāda), 144 10 (defeated by Kṛṣṇa)  
 hell 57 4-7 (in Puṣkaradvīpa, the names of), 82 8 (one who does Yajña, Śrāddha and Piṇḍadāna does not go to), 83 52 (Pitṛs are afraid of), 84.27 (by offering Piṇḍa at Gayā, the people go to heaven from), 84 38 (called by name Avīci) (those who reach there shall be redeemed by offering of Piṇḍa), 217 5 (by the sin one goes to), 217 12-13 (one is born as various things, after release from), 217 31 (one who takes another's house shall go to Raurava and other Narakas), 217 34-35 (the characteristics of one just liberated from), 218.35 (for the practitioner of Aṣṭāṅgayoga, no suffering at); 221 4-5 (where after by torture by Yama one is questioned as to why he has not worshipped the Lord), 222 32 (worship of Vāsudeva keeps the hell away for one), 222 49 (one who treats all alike shall not go to), II 4 6 (the Godāna to an improper takes the giver to), (the receiver's family gets ruined for 21 generations), 5 28 (Kumbhīpāka and other hells), 14 19 (not giving charity one is born a Daśidra, does sin and goes to), 15 40 (by bad acts of descendants one goes to).
- Naranārāyaṇa d I 1 17 (as the 4th Avatāra Viṣṇu did penance), 4 3 (attribute of Viṣṇu), 141 15 (Viṣṇu addressed as)



- Narasimha the d I 1.26 (12th Avatāra of Viṣṇu); 7.6 (saluted  
man lion form in Sūryārcana),  
(Nāraṣimha  
Nṛsimha)
- 11.30 (the Mudrā called), 12.4 (saluted in  
Pūjānukrama), 15.115 (attribute of Viṣṇu),  
45.11 (saluted), 45.17 (requested to  
protect), 66.20, 86.28 (one becomes victori-  
ous in battle by his devotion to); 131.11  
(saluted in Rohiṇyastamī), 142.7 (in which  
form Viṣṇu kills Hiranyakaśipu, protects  
the Vedadharmā), 194.10 (requested to  
protect in the forest), 196.7, 196.15 (request-  
ed to protect in all directions always);  
223.1 (Stotra on), 223.5 (Śiva's meditation  
on the form of), 223.10 (on the desire  
of Śiva, appears in the form of), 223.12-17  
(Stotra addressed by Śiva to); 223.22-24  
(stotra on).
- Narastrīlakṣaṇa I 63.1-8 (narration of), 65.1-112 (as told  
(physiognomy) by Samudra).
- Narāntaka m. I. 15.92 (Viṣṇu as killer of)  
Nariṣyanta k. m. I. 138.2 (s. r.) (son of Manu).  
k. m. 138.8 (s. r.) (son of Marutta)
- Nala k. m. I. 138.39 (s. r.) (son of Nisadha).  
(a monkey) 143.40 (builder of Setu).
- Narmadā I 78.1 (mythological reference to the 'Rūpa'  
of the demon thrown by 'fire in the region  
of etc)
- Nalīkāvana f I 71.4 (in Māṇikyagiri where Vāsuki  
dropped the biles of Bala).
- Nalini w. I 56.15 (one of the 7 at the time of Bhavya,  
ruler of Śākadvīpa), 140.17 (wife of  
Ajāmīdha)
- Navakhyātī m I. 87.13 (son of Manu)  
Navavyūha See Vyūha  
Navaśraddha II. 16.44 (performed on 12th day after  
death)

Nahusa	k. m.	I 139 7 (1 r) (son of Āyu) (4 sons of)
	k m	139 17 (1 r) (5 sons of)
Nāga (serpent)		I 2 48 (Vinatā made a Dāsī by), 2 50 (Garuḍa was blessed that he will release his mother from the servitude under), 19.1 (Prāṇeśvara mantra to remove poison of) (places where if bitten, people won't survive), 43 2 (younger brother of Vāsukī), 68 3 (pearls obtained from Nāgendra etc are not lustrous though auspicious), 86 25 (one who is bitten by a Nāga is released by propitiating the 3 <sup>o</sup> ), 137 17 (to be propitiated in Saṣṭhī), 196.10 (requested to protect), 197 27 (assigned to particular places in the Gāruḍīvidyā); 197 30 (2 ways of Nyāsa for), 197 49 (Garuḍa is contempered upon for the destruction of), 197 52 (Garuḍa addressed as the destroyer of)
Nāgadvīpa		I 55 4 (one of the 9 Dvīpas)
Nāgavṛthi	m.	I 6 27 (born of Yāmi)
Nāgādri	mt	I 83 40 (at Gayā on the eastern side of Brahmasada)
Nāgnajit	d	I 28 10 (saluted in Gopālapūjā).
Nāṭyaśālā		I 47 40 (constructed in temples).
Nāḍi (ḍī)		II 22 38-39 (10 in number; Īḍā, Pīṅgalā etc.)
Nānākṛanda- pura	a place	II 6 34 (the Preta eats the 9th Māsika at); 6 35 (the Preta weeps seeing the crying Gaṇas of)
Nabha	m	I 87 25 (Nabha) (one of the sons of Vaiva- svata Manu)
Nabhāga	k m	I 138 2 (s r) (son of Manu)
	k m.	138 5 (s r) (son of Dīsta, who became a Vaiśya)
	k m	138 31 (son of Śruta)
Nabhi	m	I 54 10 (one of the 9 sons of Agnīdhra, Jambūdvīpeśvara), 54.12 (Rṣabha born of Marudevī and)

a place 83.23 (situated at the centre in Gayā).

Nārada

I 2 5, 2.6 ("); 2 7 5.3 (creation of), 6.16 (the 1000 sons of Dakṣa going to the ends of earth as instructed by), 6 17 (cursed by Dakṣa to take a birth), 6 18 (born as son of Kaśyapa), 15 95 (Viṣṇu addressed as), 28 4 (assigned place in Gopālapūjā), 30 8 (saluted in Śrīdharārcana), 31 21 (saluted in Viṣṇvārcana), 34 42 (saluted in Hayagrīva pūjā), 58 8 (one of those who stay in Bhānuratha in Jyestha); 135 5 (to be worshipped in Caitra, with garlands of Damanaka), 196 9, 215.19 (the 6th Upapurāṇa spoken by), 224 1 (Kulāmṛta-stotra uttered by Hara to), 224.4, 224 10, 224.19, 224 22 (as Surarsī), 228 1 (Ātmañjāna narrated by Bhagavān to).

Nārasimha

I 215 17 (one of the Upapurāṇas)

Nārasimhī

d w I 38 5 (Durgā addressed as)

Nārāca

(an iron I 70 5  
arrow)

Nārāyaṇa

d I 1 10 (all his anecdotes requested to be told), 1 12, 5 8 (birth of Śrī, consort of), 7 6 (saluted in Sāryādīpūjā), 11 35 (to be saluted in Navavyūhārcana), 12 4 (saluted in Pūjānukrama), 15 74 (attribute of Viṣṇu), 32 5 (one of the 5 forms of Viṣṇu), 32.6 (saluted in pañcatattvārcana); 32 13 ("), 32 30 ("), 45 2 (saluted), 45 16; 50.40, 57 9 (His manifestation), 81 6 (one of the Tīrthas), 86 27 (by worshipping whom one shall become the master of people), 126 7 (propitiation of in general worship); 131 13 (saluted in Rohiṇyaṣṭamīvrata), 139 1 (Brahmā as son of); 141 12 (has no decay) (creator), 194.14 (requested to protect intellect), 194.21 (contemplated as destroyer of all afflictions),

		194 29 (requested to destroy all fever)
		196 3 (Mantra called salutation to); 196 8 (requested to protect in the sky), 196 11 (requested to protect in the morning), 221 1 (contemplation on); 222 2 (what are His Dāna, Tīrtha, Tapas and Adhvara), 222 3 (the Tīrthas do not deserve comparison even with the 16th part of His name), 222 6 (greatness of constant worship of), 222 36 (one who has thought on His constantly, shall be relived of bondage), 222 42 (all Karmas good or bad to be dedicated to)
Nārāyaṇabali ( <sup>o</sup> vidhi)		II. 11 29 (one who does it for Pitrs shall be made free from all troubles), 17 39-51 (the performance of which discharges the Pretas from Pretatva)
Nārāyaṇī	d. w.	I. 38 2 (worshipped in order starting from Mārga trītiya), 129 9 (""), 178 1 (offering to).
Nārī	woman	214 1 (one of those who are always pure),
Nāsatya	d.	I 139 53 (one of Aśvins ref to as father of Nakula)
Nāsikya	a place	I 81 20
Nikara		I 69 33 (a measure of weight)
Nikumbha	k m	I 138 21 (s r.) (son of Haryaśva), m 143.44 (killed by Rāma)
Nighna	k m	I 139 39 (l r) (son of Anamitra)
Nicula	s	I. 87 6 (one of the 7 at the time of Svāro- cisa Manu)
Nitala		I. 57.2 (one of the 7 worlds).
Nitya	d	I 194 2 (attribute of Viṣṇu)
Nityaklinnā	d w	I. 198 1 (Pūjā of Tripurā)
Nityaśrāddha		I 33.1-10 (description of).
Nityā	d	I. 198.7 (requested to destroy disease).
Nityāruṇā	d.	I 198 8 /worshipped in Tripurāpūjā).
Nimi	k m.	I. 138 17 (s r.) (son of Ikṣvāku)
	k m	139 37 (l r.) (one of the 8 sons of Bhaja- māna).

Nimittaka	m	I 141 4 (son of Daṇḍapāṇi).
Niyati	w.	I 59 (one of the daughters of Manu ; wife of Vidhātā)
Niyama	m	I 528 (born of Dhṛti).
(restraint of the mind)		218 12 (5 in no), 229 13 (one of the 8 limbs of Yoga)
Niramitra	m	I 87 17 (son of Raivata Manu); 87.39 (son of 10th Manu (Dharmaputra)) ;
	m.	140 40 (son of Reṇumatī)
	m	141 9 (son of Ayatāyu).
Nirañjana	d	I 43 (attribute of Viṣṇu)
Nirākr̥ti	m	I 87 35 (son of Dakṣa Sāvārṇi Manu)
Nirutsaka	s	I 87 52 (at the time of Raucya Manu).
Nirrti, Nairrti	d	I 59 6 (deity of Mūla); 133 17 (offering to) (Kārma requested to protect in) ,
(regent of South-western quarter)		205 129 (a direction)
Nirgama (a door)		I 47 4 (in a temple should be 1/3 or 1/5 of the Śukārighri), 47.9 (on the 4 sides should be one fifth of length of Garbha)
Nirdeha	m	I 87 31 (son of Sāvārṇi Manu)
Nirbhaya	m	I 87 13 (son of Manu)
Nivrti	k m	I 139 31 (l r) (son of Vṛṣṇī)
Nivrttadvaita	d	I 195 3 (attribute of Viṣṇu)
dr̥ṣṭi		
Niśaṭha	k m.	I 139.57 (l r) (son of Revatī and Balabhadra)
Niśārūpa	s	I 87 52 (at the time of Raucya Manu)
Nisadha	mt	I. 54 8 (on the right side of Meru).
	m	138 38 (son of Atithi)
Nisāda a caste		I 66 (their origin and habitation at Vindhyaśaila), 222 49 (merits of one who treats Śūdra <sup>o</sup> etc and Dvija alike).
Nita	m	I 141 11 (son of Subala).
Nitasra		I. 108 109.110 111 (for kings), 112 (,,); 113 (,,); 114, 115
Nirañja (ja?) Lotus		I. 72 1 (eyes of the demon Bala resembling).
Nila	m	I. 54 8 (son of Ajamīdha and Nahini)
a monkey		143 41

		70 10 (Padmarāgas resembling the colour),
		70 12 (Padmarāga from Saugandhika like)
Nīlakaṇṭha	d	I 19 26 (worshipped for removal of poison)
Nīlagrīva	d	I. 129 21 (attribute of Gaṇapati)
Nīlaparvata	m	I 81 28 (merits of bathing at the Tīrtha)
Nīlotpala (lotus)		I 223.8 (Viṣṇu resembling colour of)
Nṛkeśarin	d.	I 13 7 (requested to protect in Nairṭi)
Nṛcakṣu	m	I. 141 2 (son of Sunīthaka)
Nṛpañjaya	m	I 141 2 (son of Medhāvī I), 141 3 (son of Medhāvī II)
Nṛyajña		I 205 140 (Atithipūjana is)
Nṛsimha	d	See above Narasimha
Nṛhari		I. 86 10 (one of the Āvatāras)
Nediṣṭha	m	I 87 26 (one of the sons of Vaivasvata Manu)
	k m.	138.15 (s r) (son of Nābhāga).
Nepāla (a region)		I 79 1 (the mythological reference to the medas dropped at)
Naigameya	m	I 6 33 (one of the sons of Kumāra)
Naimiṣa	f	I 1 3 (Sūta's arrival at), 66 6 (greatness of), 81 7
Nyāya		I 215 21 (one of the 18 Vidyās)
Pañcagavya (the five products of the cow)		I 137 7, 214 2 (as purifier), 214 65 (is Malāpaha)
Pañcarātra		I 137 9 (Brahmins well-versed in <sup>o</sup> to be invited in Tithivārāpūjā)
Pañcahastā	m	I 87 35 (son of Dakṣa Sāvartī Manu), 201 4 (Madhyama)
(a kind of horse)		
Pañcendriya (five organs)		II 2 18 (individually are responsible for bringing chaos to deer, elephant, Patanga, bee and fish respectively) (collectively they will cause more havoc)
Pataṅga	bird	II 3.17 (one for whom Aurdhvadehika rite is not performed shall become)
Padma		I 47.25 (a Kailāsa type of temple)
	Lotus	70 8 (Padmarāga in colour resembling), 47 28 (effect of building temple in the shape of), 227 16,
	a serpent	129 25 (to be worshipped every month and in Bhādra, Śravaṇa Śukla Pañcamī)

- Padmanābha d I 2.14 (Rudra's meditation on); 132 (saluted in Vaisṇavapañjara), 15.12 (,,), 34 31; 45 7 (a form of Viṣṇu), 87 37 (killer of Kālakāṣa enemy of Devas at the time of Dakṣa Sāvartī the 9th Manu); 131 11 (saluted in Rohiṇyastami), 194 29 (saluted in Vaisṇavakavaca), 196 13 (requested to protect in the night), 197 12 (is stationed in the west)
- Padmarāga (gem) I 68 9, 70 6 (obtained from off-sea waters of Simhala), 70 14, 70 21 (Vijātis of), 70 23 (nature of Vijātis of), 70 27 (cannot be scratched except with *vajra* or *kuruvinda*), 70 31 (quality of a good variety), 70. 32 (effect of good quality); 70 33 (the price fixed for the Tāṇḍula weight of *vajra* is equal to Māsa weight of<sup>o</sup>), 71 28 (*marakata* valued higher than the value of), 71 29 (Marakata defective is valued much lower than that of defective<sup>o</sup>), 72 8 (wearing Indranīla brings similar effect as an wearing), 72 9 (3 groups is Indranīla as in), 72 10 (same test for Indranīla as for), 72.11-12 (Indranīla of equal weight bears more heat, though should not be put to test on that score), 72 19 (value of a Māsa of Padmarāga is same as price of 4 times by weight of Indranīla), 73.6 (the quality of Vaidūrya is similar to the quality of Padmarāga known from their colour), 74.2 (description of), 74.4 (defined).
- Padmavana f I 75 1 (nails of Daitya thrown by Vāyu in).
- Padmararṇa m. I. 138 43 (son of Agnivarṇa)
- Padmasambhava d. (Brahmā) I. 5 5 (creation of Dakṣa and his wife by), 142 25 (approached by Devas to restore sunlight)
- Payasvint r I. 55 9 (passing thro' the central region);
- Payasvī r I 55.7 (passing thro' the central region).

<b>Para</b>	d	I. 2 42 (attribute of Viṣṇu).
	s	87.37 (one of the 3 at time of Dakṣa Śavarṇi the 9th Manu)
<b>Paramātmā</b>	d.	I 212 (attribute of Viṣṇu); 4.3 (")
<b>Paramānanda</b>	d.	I. 196.2 (Viṣṇu) (saluted as).
<b>Parameśvara</b>	d	I 2 15 (attribute of Viṣṇu), 16 3 (") of Viṣṇu), 18 10 (Parameś'a, Mityuñjayār-cana uttered by), 30 13 (stotra for), 31 10 (of Viṣṇu with all ornaments etc.), 31 16 (of Viṣṇu), 32.13 ("), 32 24 ("), 34.29 ("), 34 33 (Parameśvara "), 40 1 ("), 43 25 (")
	d	2 30 (of Śiva ?), 189 6 (as an interlocutor Śiva is addressed as)
<b>Parameṣṭhi</b>	m	I 54 13 (son of Intradyumma)
<b>Paraśu</b>	m	I 87 9 (one of the sons of Auttama Manu)
<b>Paraśurāma</b>	d	I 142 8 (an incarnation of Hari, as son of Jamadagni) (kills the Kṣatriyas for 21 times), 142 9 (kills Kārtavīrya and makes gift of the world to Kaśyapa) (settles on the Mt Mahendra), 194.17 (requested to destroy one's all enemies)
<b>Parahā</b>	m	I 87 17 (son of Raivata Manu)
<b>Parāka</b> (an atonement)		I. 214 7 (for dwelling at the house of an Antyaja), 214 11 (for visiting the house of antyaja), 214 16 (for molestation); 214 62 (capable of destroying all sins) (course to be followed in the Vrata of).
<b>Parātpara</b>	d.	I 197 51 (Garuḍa conceived as)
<b>Parāśara</b>	s.	I 1 29 (Viṣṇu in the 17th Avatāra born as son of Satyavatī and Parāśara, created the branches of Vedic tree), 15.72 (Viṣṇu called as), 93.5 (one of the 14 Law givers); 107.1 (dharma according to); 215 20 (one of the Unapurāṇas; spoken by)
<b>Parīkṣit</b>	k m	I. 140.25 (I r) (one of the sons of Kuru); 140 40 (son of Abhimanyu), 145 39 (installed in throne after Pāṇḍavas)
<b>Parjanya</b>	s.	I. 87 18 (at the time of Raivata Manu)



- Paryuṣita (a preta II 12 38 (an old Brāhmaṇa was invited as known as) the priest, and as he came late, Paryuṣita consumed the food and served the remainder. Hence he became Paryuṣita), 12 44
- Pala I 202.75 (a measure of weight); II. 22 49 (").
- Pavamāna m I 5 16 (one of the sons of Vahnī and Svāhā).
- Pavitṛa r I 56 10 (and others are Pāpaharas, in the Kuśadvīpa when Jyotismān ruled)  
d 87 58 (one of the 5 clans of gods at the time of Bhautya Manu)
- Paśupati I. 81 14 (one of the Tīrthas).
- Pāmsu m. I 87 26 (one of the sons of Vairavasvata Manu),  
k m 138 6 (s 1) (son of Vatsapṛīti)
- Pāñcāla I. 140 19 (a country, whose ruler was Mukula); 145.13 (Pāṇḍavas' arrival at, and winning the hands of Draupadī).
- Paṭalīputra a place I. 132.8 (Brahmin called Vīra at).
- Pāṭhina (a kind of fish) I 69 7 (Muktāphalas resembling the back of)
- Pāṇḍava the sons of I 145 1 (Kṛṣṇa's fight for the sake of),  
Pāṇḍu 145 10 (their enmity with Kurus); (teased by Duryodhana), 145 14-15 (getting half the kingdom at Indraprastha and observance of Rājāsūya), 145 22 (after their period of exile, claiming their share); 145 23 (claiming for at the least 5 villages); 229.9 (as a name of Arjuna) (Gītā narrated to)
- Pātāla nether world I 12 4 (Ananta as Adhipati of), 15 60 (Viṣṇu as cause of), 15 151 (Viṣṇu as resident of), 57 1, 57.2 (one of the 7 worlds), 69 24 (Muktāphalas obtained from), 89 24 (where the demons worship the manes).

Pāntha		II 5 32 (the Preta is so called at the entrance to the house where death occurred)
		6.33 (by offering Piṇḍa the Devatas of Grha vāstu get pleased)
Pāpa	sin	II. 34 10 (signs of those who are born to Manusyas on account of their)
Pāra	k m	I 140 12 (1 r) (son of Prthusena)
Pāralaukika		I 69 23 (one of the 8 types of Muktaphalas)
Pāraśavāh		I 69 23 (one of the 8 kinds of Muktaphalas).
Pārasika		I 69 24 (Muktāphalas obtained from)
Pārijāta	flower	I 144 10 brought by Kṛṣṇa)
Pāriplava	m.	I 141 3 (son of Nṛpañjaya)
Pāribhadra	mt.	I. 55.6
Pāriyātra	k m	I 137 40 (s r.) (son of Ruru)
Partha (Arjuna)	m	I 139 53 (1 r) (son of Prthā, got by Indra), 229 13 (Gītā Addressed to)
Pārvaṇaśrāddha		II 32 11 (to be done after the end of pollution if there be any in between).
Pārvatī	d. w.	I 137 16 (to be worshipped on Pāñcamī), 185 14 (Śiva addressed as an interlocutor as dear to)
Pārsatasāgara		I 145 30 (where the Prthvipālas were killed Patronymic name of Drupada and his son)
Pālita	k m.	I 139 28 (1 r) (one of the 5 sons of Rukmakavaca)
Pāvaka	fire	I 5 16 (born of Svadhā and Vahni), 141 13 14 (dissolves in ether at the time of Pralaya)
Pāsaṇḍa		I 196 11 (Buddha requested to protect from the association of)
Pingala	a serpent	I 39 2 (saluted in Sūryārcaṇa); 129 26 (its worship every month and in Bhādra, Śrāvaṇa-Śuklapāñcamī takes one to heaven)
Piṅgalā		II 22 39 (one of the 10 Nāḍis).
Piṅgākṣa		I 197.47 (Garuda contemplated as).
Piṇḍa (offering of balls of rice)		II 5 31 (reason for giving six <sup>0</sup> ); 5.39-40 (the 3 Piṇḍas by which the gods are

		pleased), 5 64-65 (to be given for 10 days); 5 68-71 (the growth of the limbs by the offer of); 5 72 (to be given with flesh on the 10th day), 5 76 (from which one has born goes along its course after the 13th day after death), 14 9-13 (offering Piṇḍa for different categories of death of a Bāla, Yuvā etc )
Pitara	s	I. 5.3 (creation of ), 5 17 (Menā & Vaitarṇi born to Svadhā and), 5 27 (married Svadhā, one of the daughters created by Dakṣa), 89 57 (said to drink soma juice, possessed of astral bodies), 177 65 (prescription which gets Mokṣa for), II 11.29 (merits of offering Nārāyaṇabali to), 11 30 (troubles on account of nothing to compensate it), 11 31 (one must be devoted to).
Pitāmaha	d.	I 2 13 (Brahmā addressed as, an interlocutor)
Pitṛloka		II 8.8 (on account of the performance of the Vrsotsarjana, the Preta reaches).
Pitṛstotra (stotra on manes)		I 88 1 (uttered by Mārkaṇḍeya), 89.13-48 (text of), 89 39 (manes requested to destroy demons and ward of calamities etc), 89 42 (requested to protect from Rākṣasa, Bhūta etc )
Pitṛyajña		I 205 140 (doing tarpaṇa is).
Pinākadhṛk	d	I. 5 34 (epithet of Śiva)
Pipilikā	ant	I. 217 26 (one who takes away bread shall become).
Pisāca		I. 6 56 (are born of Krodhā, wife of Kaśyapa).
Pitāmbaradhara	d.	I. 131.14 (epithet of Viṣṇu).
Pivara	m	I. 56 11 (born of Dyutimān at Krauñca-dvīpa)
Puṇḍarīka	k. m	I. 138 39 (s. r ) (son of Nabhas)
Puṇḍarīkā	r.	I 56.13 (one of the 7 mountain streams)
Puṇḍarīkaksa	d.	I 12.5 (epithet of Viṣṇu), 13.4 (requested to protect), I. 15 9 (Viṣṇu addressed as),

- 83 55 (one who goes to Kotutīrtha shall attain), 131.11 (an epithet of Viṣṇu, saluted), 194 20 (one takes refuge at, when black a form as that of Yama is beheld)
- Puṇḍra** I. 68 18 (quality of Vajras obtained from).
- Puṇya (merit)** I 213 23 (accruing from seeing holy men is greater than visiting holy places, the former gives immediate benefit and the latter in due course)
- Punarvasu (a star)** I. 59 3 (star of Āditya), 59 14 (auspicious for journey), 59 15 (auspicious for wearing upper garment), 59 19 (one of the Pārśva-mukha stars), 59 36 (Amṛta-yoga caused by Guru in), 59 44 (auspicious for Jātakarma etc.),
- Purañjaya** k m 139 45 (l r) (son of Dundubhi)  
 k m. I 138 18 (s r) (son of Śaśāda or Vīkuṣi),  
 k m 139 66 (l r) (son of Srñjaya),  
 k m 140 16 (l r) (son of Sudhīra),
- Purandara (Indra) d** I. 51 17 (one desirous of getting children to propitiate always)
- Purāṇa** I 215 13 (narrated by Vyāsa to Sūta) (the greatness of one who knows the 18), 215 16 (18 in no), 215 17 (the 18 Upapurāṇas), 215 21 (one of the 18 Vidyās), See also Itihāsa-purāṇa.
- Purī** II 28 3 (one of the 7 cities which confer final emancipation)
- Puru** m. I 87 21 (one of the sons of Cākṣusa Manu).  
 k m I 139 74 (l r) (his Vamśa narrated).  
 k m I 140 1 (father of Janamajeya)  
 k. m 140 18 (l r.) (son of Suśānti)
- Purukutsa** k. m. I. 138.23 (s r) (one of the three sons of Bindumahya), 138.24 (with Naramadā begets Trasadyu)
- Purukrtsara** m. I 87 8 (enemy of Indra at the time of Svārocisa Manu and killed by Madhusūdana assuming elephant form)
- Puramīḍha** k m. I. 140 9 (l. r.) (son of Hastī).

Pururguru	m	I. 87 42 (one of the sons of the 11th Manu, son of Rudra).
Purusottama	d	I 4 6 (attribute of Viṣṇu), 12 4 (saluted in the course of Pūjā for the successful completion of pūjā), 13 3 (addressed as having an axe and worshipped), 13 11 (Viṣṇu saluted as), 29 1 (is predominantly worshipped in the Trailokyamohinīpūjā), 29 2 (worshipped), 29 3 (stupifies the 3 worlds), 45 10 (a form of Viṣṇu holding lotus, conch, mace and disc is saluted), 66 3 (in the Navavyūha the 8th image is), 83 7 (by the worship of whom one is not born again), 86 18 (worshipper of whom shall obtain Jñāna, Śrī etc.), 86 27 (by the worship of whom one shall get all the desired objects), 131 10 (saluted in Rohinyasāṁvratā), 137 12 (saluted in the Vārāvratā), 45 29 (description the class of śālagrama called); 66 7 (one of the tīrtha),
	d	86.19 ( <sup>0</sup> rāja, attribute of Sūrya ?)
Puruhotra	k m	I 139 35 (l r) (son of Anu)
Purūravas	k m	I. 138 3 (s r) (son of Ilā and Budha), 139 2 (marriage with Ūrvaśī) (six sons of), 145 2 (in whose line the Kurus were born) 145 3 (gets Āyu as a son of Ūrvaśī and)
Pulaka (gem)		I 68 10, 77 1-2 (origin of), 77 3 (merits of certain qualities & colours of), 77 4 (a pale in weight valued at 500 Rūpyas?)
Pulastya	s.	I. 5 3 (creation by Lord), 5 13, 5 26 (with Prīti one of the daughters of Dharma Dākṣāyaṇa gets Dattoli as son); 58.7 (resides in the Solar region in the month of Caitra), 87 2 at the time of Svāyambhuva Manu), 135 5 (to be worshipped in Caitra with Damanaka flower)
Pulaha	s	I 5 3 (his creation by the Lord); 5 13 (weds Kṣamā), 2 26, 58 8 (resides in solar

			region), 87.2 (at the time of Svāyambhuva Manu), 135 5 (to be worshipped in Caitra with Damanaka)
Pulomaja	m		I 6 32 (son of Anila and Śiva in the line of Uttānapāda)
Pulomā	m		I 6.44 (one of the sons of Danu)
	w		6 46 (one of the two daughters of Vaiśvānara, married Mārīci their sons)
Puskara			I 15 157 (Viṣṇu addressed as the ksetra and as lord of Ksetra and as the Dvīpa called), 54 4 (one of the Dvīpas), 56 6 (Śābala as ruler of), 56 18 (surrounded by sweet water), 57 4 (Narakas in the dreadful Dvīpa called), 66 6 (one of the Tirthas), 81 7, 222 18, 225 4 (Viṣṇu as lord of).
	m		90.3 (son of Varuṇa, had a beautiful daughter (Mānini) by the celestial nymph Pramlocā)
	k m		138 37 (s r) (born of Bharata)
Puskarākṣa	d		I 131 18 (Viṣṇu addressed as)
Puṣṭi	w.		I 5 23 (one of the 13 created by Dakṣa and married by Dakṣāyaṇa), 5 28 (Lobha, lorn of), 206 36 (saluted daily)
Puṣṭida	d		I. 89 45 (one of the 7 other clans of pitṛs)
Puṣpaka			I 47 19 (one of 5 classes of temples). 47.20 (quadrilateral), 47 24 (the 9 types of), 138 42 (son of Hiraṇyanābha).
(an aerial car of Kubera)	of		142 14 (used by Rāma for his return to Ayodhyā), 143 47
Puṣpadanta	d		I 46 6 (one the 32 Devas)
Puṣpabhadra	r		II 6 3 (in Yamapura)
Puṣparāga	gem		I 68.9, 68 44 (exports make imitation diamonds out of), 73.1 (test), 74 1 (mythological origin from the skin of the demon Bala)
Puṣpavān	mt.		I 56 9 (in Kuśadvīpa).
	k m.		140 28 (l r) (son of Rśabha).
Puṣya, Puṣyā	star		I. 59 14 (auspicious for journey), 59.15 (auspicious for dress, upper garment).

			59 22 (one of the 9 Ūrdhvamukha stars); 59 35 (etc. cause Autpātikayoga on Friday), 59 44 (auspicious for Jātakarma etc.), 61.11 (auspicious for Kanyādāna etc.).
Pūjāśva	k m	I	138 22 (s r) son of Hitāśva)
Pūtana	w	I	15 79 (Viṣṇu addressed as killer of), 46 21, 133 17 (assigned to Nairṛti direction in Mahānavamīratā), 144 2 (her death at the hands of Kṛṣṇa), 194.18
Pūrū	k m	I	139 18 (l r) (one of the sons of Yayāti and Śarmisthā) See also Purūravas
Pūṣā	d	I.	6 37 (one of the 12 Suns), 17.8, 46 5 (one of the celestials worshipped in Vāstupūjā), 58 13 (reside in star Āśvayujī when sun is there) II. 22 39 (one of 10 Nāḍīs).
Pūthā	w	I	139 51 (daughter of Śūra), 139.52 (given as daughter to Kuntirāja), 139 52 (married by Pāṇḍu); See also Kuntī
Pṛthivī	earth	I	75 1, 197 2 (one of the Maṇḍaladhīpas), 197.8 (assigned in the direction of Indra- devatā), 197 22 (assigned to the feet in Gāruḍīvidyā), 197 23 (assigned to one's body), 197 38 (assigned to east), See also Pṛthvī
Pṛthivīdhara		I	47 26 (a Mālaka type of temple).
Pṛthu	m	I	6 8 (birth of), 6 9 (Antardhāna was son of), m 54 15 (son of Vibhu), k m 138 18 (s r) (son of Anenas); k m 139 43 (l r) (son of Citraka), a Śaḷagrāma 45 22 (description of)
Pṛthuka	d	I	87 23 (one of the class Gaṇas)
Pṛthukṛti	k m.	I	139 26 (l r), (one of the best among the sons of Śaśabindu).
Pṛthujava	k m	I	139 27 (l r) (one of the best of the sons of Śaśabindu)
Pṛthudāna	k m	I	139 27 (l r) (one of the best among the sons of Śaśabindu)

Prthurukma	k. m	I 139 28 (l. r) [(one of the 5 sons of Rukmakavaca).
Prthulākṣa	k m	I 139 71 (l r) (son of Caturāṅga).
Prthulaujasa		I 6 40 (the 4 sons of Hiranyakaśipu were known to be)
Prthusravāh	m	I. 87 35 (son of Dakṣasāvarṇi Manu)
	k. m.	139.27 (l r) (one of the best among the sons of Saśabindu)
Prthusena	k m	I 140.11 (l. r.) (son of Ruciśāśva)
Prthvīdhara	d	I 46 10 (and 7 others surrounding Brahmā in Vāstupūjā)
Prsata	k m	I 140 23 (l. r) (son of Somaka)
Prsadāśva	k. m	I 138 16 (s r) (son of Virūpa).
Prṣadhra	k m.	I 87 26 (one of the sons of Vaiṣvasvata Manu), 138 2, 138.4 (killed a cow and became a Śūdra)
Paula	s	I. 215 12 (a disciple of Vyāsa to whom Rgveda was taught)
Paiṣṭi		I. 214 31 (a kind of Surā (drink)).
Paunḍra	a country	I 68.17 (Vajras at)
	k. m	139.70 (l r) (one of the several sons of Balī)
Paurandarapada (place of Indra)		I 132 1 (said to be conferred on the observer of Śuklāṣṭamīvrata in the month of Pausa)
Pauravī	w.	I. 139 56 (wife of Vasudeva)
Paurṇamāsa	m	I 5 10 (born to Sambhūti, thro' Marīci)
Paulamāḥ	m.	I 6 47 (son of Mārīca)
Pauspa	d	I. 59 9 (lord of star Revatī).
Prakṛti	d.	I 198 8 (worshipped in Jvālāmālīnkrama)
Pracaṇḍa	d	I 194 29 (saluted in Vaiṣṇavakavaca), 194 29 (rūpa " )
Pracaṇḍa	d w	I 133 12 (manifestation of Durgā)
Pracetāh	d.	I 135 5 (to be worshipped in Caitra with garlands of Damanaka)
	k m	139.65 (l r) (son of Durgama)
Prajāpati (Brahmā)	d.	I 4.21 (His creation of world), 6 14 (wishing to create), 89 55 (saluted by Ruci), 5 13 (Pulaha <sup>0</sup> , birth of sons to



		Ksamā and), 6.15 (Virāṇaprajāpati, wedding Asiknī).
Praṇava syllable 'om'		I. 205 67 (Japa to be made of), 205.68 (one who contemplates on 'shall remove all fear), 218 17 (if it is known, Brahma favours).
Pratardana	d	I 87.11 (Devagaṇa)
(nāḥ)	k m,	139 10 (l r) (son of Divodāsa) (known as Śatrajit in history)
Pratāpavān	m	I 87 39 (son of 10th Manu).
Pratiksatra	k, m	I 139 15 (l r) (son of Ksatravṛddha).
	k m	139 49 (l r) (son of Samī)
Pratibāhu	k m	I 139 62 (l r) (son of Vajra)
Pratibudhya		I 140 38 (l r) (son of Yudhiṣṭhira and Draupadi).
Pratiratha	k m	I 140 4 (l r) (son of Ratnāra).
Pratiṣṭhā (installation)		I 48 1 (of all Devas)
Pratiṣṭhāna	a place	I. 142.19 (a Brahmin Kauśika who lived at).
Pratisadṛk	d.	I. 6 59 (one of the 49 Marut-gods).
Pratihartā	m	I 54.14 (son of Pratiṣṭhāra, in the line of Agnidhra)
Pratītaka	k, m	I 141 6 (l. r) (son of Prativyāḥ).
Pratindhaka	k, m	I 138 47 (l r) (son of Manu).
Pratīpa	k, m	I. 140.33 (l. r) (son of Dilīpa) (his 3 sons).
Pratīvyā	k m	I. 140.6 (son of Bhānuratha).
Pratiṣṭhāra	m.	I 54 14 (son of Parameṣṭhi) (in the line of Agnidhra)
Pratiṣṭhāra,	door	II 9 5 (of Dharmadhvaṇa)
Pratiṣṭhāra	keeper	
Pratyagra	k, m	I. 140.27 (l r) (son of Vasu).
Pratyāṅga	m.	I. 87 17 (son of Raivata Manu).
Pratyāhāra (restraining organs)		I. 218 19 (described), 227.18 (one of the 6 accomplishments of yoga), 227 22; 227.23; 229 13
Pratyūṣa		I. 6.29 (one of the 8 Vasus), 6 34 (Devala was son of)
Pradakṣiṇāḥ (circumambulation)		I. 47.8 (are one fourth the height of Śikhara).

Pradyumna	m.	I 139 61 (one of 3 sons of Kṛṣṇa), 7 6 (worshipped in Sūryapūjā), 8 15 (requested to protect), 12.4 (worshipped), 12.14 (worshipped in Cakrapūjā), 15.89 (attribute of Viṣṇu), 32 5 (Viṣṇu, in the form of <sup>o</sup> to protect world), 32 6 (saluted in pañcatattvārcana), 32 13 (,,), 32 30 (,,), 43 18 (assigned to south), 144 8 (killer of Śambhara), 194 6 (requested to protect the nose), 194 29 (requested to destroy all fears), 195 2 (saluted)
	a śālagrāma	45 9 (saluted); 45 15, 45 28 (is that having 6 Cakras), 66 2
Prabhā	d	I 40 6 (saluted in Maheśvarīpūjā)
Prabhākara	m	I 56 8 (one of the 7 sons of Jyotismān in Kuśadvīpa).
Prabhāsa	d.	I 6.29 (one of the 3 Vasus),
	a place	81 4 (mentioned as a best Tīrtha, where Somanathā is), 83 13 (merits of seeing the lord at), 83 33 (merits of performing Śrāddha at), 86 1 (at Gayā, Pretaśilā exists at 3 places, of which one at), 'II 28 19 (benefit of dying at).
Pramlocā (a celestial nymph)	w	I. 58 11 (lives in Solar region), 90 1 (appeared from the waters of the river); 90 2 (addresses Ruci), 90 3 (asks his willingness to take her daughter got from Puskara, son of Varuṇa)
Prayāga		I 66.6 (one of the Tīrthas), 51 29 (merits of making a gift at), 81 2 (best Tīrtha); 143 11.
Pralamba	m	I 87.12 (a demon, killed by Hari in the form of a fish), 194 18 (reference to his death at the hands of Kṛṣṇa <sup>1</sup> )
Pralaya	deluge	I. 141 13 (3 types of); (the order of occurrence of), 215 4 (of the world); 216 6 (Prākritika <sup>o</sup> described)
Pravāha	m	I 87 47 (son of Dakṣaputra Manu)
Pravīra	m	I. 87.56 (son of Bhautya Manu)

Prasadr̥k	d	I 6 63 (one of the 49 Marut devas).
Prasuśruta	k m	I. 138 44 (s. r) (son of Maru).
Prasūtā	d	I. 87 23 (one of the Gaṇa (clans)).
Prasūti	w	I. 5 20 (born to Svāyambhuva Manu & Śatarūpā), 5.21 (was given in marriage to Dakṣa)
Prasūti		I 202 73 (a measure of weight, defined)
Prasena	k m	I 139 39 (l. r) (son of Anamitra)
Prastalākṣa	m	I 87 14 (son of Tāmasa Manu)
Prastāra	m	I 54 14 (son of Pratharttā, in the line of Agnīdhra)
Prastha		I 202 74 (measure of weight defined), 202 76
Prahasta	m	I 143 45 (killed by Rāma)
Prahlāda	m	I 6 40 (one of the 4 sons of Hiraṇyakaśipu) (and devoted to Viṣṇu), 6 49 (demons born in the line of), 15 90 (Viṣṇu addressed as <sup>o</sup> in the 1000 names of Viṣṇu); 1 19 (his birth as Datta to Atri and Anasūyā to whom Ānvikṣikī was narrated)
Prācīnabarhiṣ	m	I. 6 3 (son of Śniṣṭi in the line of Uttānapāda)
	m	6 9 (son of Havīrdhāna in the line of Uttānapāda), 6 10 (10 sons of Sāmudrī and)
Prācetas	m	I 6 11 (the sons of Prācīnabarhi and Sāmudrī)
Prājāpatya	vr	I 214 7 (to be preformed for purification); 214.48 (made of its observance of for a ruler)
Prāṇa	m	I 5 9 (son of Āyati & Dhātā).
	m.	6.31 (son of Manoharā).
	s.	87 6 (at the time of Svārociṣa Manu);
life breath		197 20 (in the Gāruḍavidyā Prāṇa is contemplated upon as burning); 218.13, 218 19 (its control); 222.19 (its control is less meritorious than contemplating on), 227 18 (control beneficial in Yoga), 229.13 ( <sup>o</sup> syṁyama, one of the 8 limbs of

		Yoga), II 19 32; 22 40 (one of the 10 Vāyus remaining in one's body), 22 42 (as conveyor of food within the body), 22 44 (controller of fire within body)
Prāṇaḥ	d.	I. 87 41 (inmates of heaven at the time of 10th Manu, divided into 100 clans)
Prādhā	w.	I 6 25 (one of the 14 wives of Kaśyapa)
Prāsāda	temple	I. 47 1 (°laksapa of), 47 10 (Laksapa in general), 47 16 (Maṇḍapamāna has been narrated and another form of structure is then told), 47 18 (dimensions of Nemi etc.); 47 19 (description according to their measure and origin), (their 5 divisions), 47 21 (forty types of temple from the above 5 divisions), 47 33 47 34 (the type called Meru is said to be best), 47 36 (vary according as the image of deity housed in), 47 37 (many kinds of), 47 38 (for deities self-originated, no niyama in), 47.41 (the devatas are located in the respective quarters in), 47 42 (Mathas located nearby for Upajivins), 47 43 (Suras to be placed and worshipped in)
Priyabhṛtya	m	I 87.13 (son of Manu)
Priyavrata	m.	I 5 20 (son of Svāyambhuva Manu and Śatarūpā), 54 1 (son of)
Prīti	w.	I. 5 13 (Pulastya's wife, Dattoḥ as son of),
Pretakuṇḍa		I 86 1 (Pretaśilā at Gayā exists in one of the forms as), (others being Prabhāsa and Gayāsuraśiras)
Pretaloka		II 10 1 (Pretas discharged from, <sup>o</sup> how eat).
Proṣṭhapa di	star	I 59 36 (Uttara, <sup>o</sup> Kuja in <sup>o</sup> causes Amṛta-yoga)
Plaksa		I. 54 4 (one of the 7 dvīpas), 54.9 (the people are not subject to Yugāvasthās, who live at), 59 1 (sons of Medhātithi, ruler of), 56 2 (the 7 sons later were rulers of).

- Phaṇḍra I 71 4 (Vāsuki mentioned as; reference to mythological account of bites of demon Bala having been dropped by)
- Phalgucanḍī d w I. 83 16 (worshipped at Gayā)
- Phalguṭīrtha I 83 18 (at Gayā); 83 19 (all the sacred waters on earth mix at), 83 20 (claimed to be most sacred at Gayā), 84 13 (Pitāmaha is worshipped at), 84.14 (Gadādhara worshipped at), 84.20 (Devāditarpaṇa on 4th day at),
- Phalgunī Star I. 59 4 (Uttara, star of Aryamā), (Pūrva; star of Bhāgyadevatā), 59.5 (Uttara<sup>o</sup> traya, to be avoided on Saturday for certain acts), 59 37 (pūrva<sup>o</sup>, Amṛtayoga caused by Śukra m)
- Phalguvīśa I. 83 16 (by worshipping whom at Gayā, one clears his debts to manes)
- Baka (a demon) m. I 145 12 (killed by Pāṇḍavas while at Ekacakrā)
- a crane 217 28 (the stealthy remover of fire becomes)
- Badrikāśrama I 81 6 (one of the sacred places), 2 2 Sūtas statement about his visit 10).
- Bandhūka (name of I 70.7  
a tree)
- Babhru I. 47 27 (a Trip (v) śṭapa type of temple)
- k. m I. 139 30 (1 r.) (son of Romapāda)
- k. m 139 37 (1 r) (one of the 8 sons of Bhajmāna).
- Babhruvāhana k m II. 17 5 (in the Tretāyuga, at Mahodayapura) (his story)
- Bahūśada d. I. 89 50 (one of the clans of pitrs), 5 3 (creation of), 89 41 (requested to protect in the south)
- Bala (an asura) I 5.8 (born to Śrī and Hari), 68.1 (defeated Indra etc); 68 2 (was requested by Devas to be a cow at their sacrifice and was killed by them); 68.3 (story of becoming a cow for the welfare of the Devas and the world), 68 4 (his Avayavas becoming Ratna on account of his Sattva-

		guna), 80.1 (Śesa collecting his Antra (bowels) thro' it is Kerala and high quality Vidrumas appeared there)
	m.	144 IO (killed by Kṛṣṇa)
Balabhadra	d	I 86 18 (merits of worshipping Him at Gayā), 86 26 (?), 139 56 (son of Vasudeva and Rohini) 131.9 (son of Vasudeva and Devakī, arghya offered to <sup>o</sup> ) 144 1, 11 34 (worshipped), 139 57 (his wife Revati and his sons).
Balakaśva	k m	I. 139 4 (l r) (son of Apajāpaka)
Balādhṛṣya	d	I 6 64 (?) (one of the 49 Marut devas)
Balāhaka	mt.	I 56 6 (in Plaksadvīpa)
Bali	m	I 1.27 (Viṣṇu assumed dwarf from and begged 3 feet space from), 6 41 (born of Virocana and 100 sons were born to) (in the line of Uttānapāda); 48 71, 87 34 (son of Virocana who was Indra at the time of Sāvarṇi Manu), reference to his offer of 3 feet measures of place to Viṣṇu, 87 41 (enemy of devas at the time of 10th Manu, and killed by Hari),
	k. m.	139 69 (l r.) (son of Sutapā), 139 69,70 (several sons of); 205 140 (offering <sup>o</sup> is Bhutayajña)
Bahukaimaka	k m	I. 141 9 (son of Svakṣetra).
Bahugatī	k m	I. 140 2 (l r) (son of Sambhu?).
Bahudā	w	I 6 22 (one of the daughters of Dakṣa, given to Bahuputra)
Bahuputra	m	I 6 22 (to whom Bahudā was given by Dakṣa)
Bahūrūpa	d	I 6 35 (one of the 11 Rudras).
Bahurūpā	d w.	I 48 14 (one of the Devatās assigned in the middle in the installation of deities).
Bahulaśva	k m	(s r) I. 138.57 (son of Dhṛti)
Bāṇa	m	I 6.41 (one of the 100 sons of Bali); 144 8 (whose daughter was married by

		Pradyumna's son Aniruddha), 144.9 (in the fight between Hari and Śankara, except 2 all the other of his 1000 arms were cut off), 196.13 (requested to protect from enemies and Rākṣasas)
Bārhadratah		I 140.27-141.11 (kings called)
Bālaklukṣh	m	I 5.14 (60 in number born of Kratu and Sumati)
Bālacandra	d	I 129.21 (one of the forms of Gaṇapati)
Bākalā	m	I. 6.41 (son of Samhlāda, one of the sons of Hīranyakaśipu), 87.4 (enemy of Indra and killed by Viṣṇu at the time of Svāyambhuva Manu).
Bāhu	k m	I 138.28 (s r) (son of Vrka, who became a king)
Bāhula	k, m.	I 141.8 (son of Śuddhodana) (in the royal line)
Bāndu	k m.	I 139.55 (l r) (son of Rājādhīdevī, Rājādhīdeva, son of Śūra)
Bindumahya	k, m	I 138.22 (s r) (son of Māndhātā), 138.23 (3 sons of), (had 50 daughters married to Saubhari muni)
Bindusara		I 81.21 (one of the Tīrthas, Viṣṇupādo-daka).
Buddha	m	I 1.32 (Jinasuta, would be born in Kīkaṭa, at the end of Kaliyuga to destroy the enemies of celestials, as an Avatāra of god), 44.4, 86.11 (worshipped as an avatāra of god), 145.40 (Vāsudeva is said to be taking form of <sup>o</sup> for destroying enemies of celestials), 196.11 (requested to protect from the assembly of heretics)
Buddhi	w.	I. 5.24 (one of the 24 maidens created by Dakṣa and married by Dharma Dākṣāyaṇa); 5.29 (Bodha said to be born of).
Buddhirat	m	I 54.15 (son of Nara, in the line of Agnidhra, King of Jambūdvīpa)
Budha (a planet) d		I 7.3 (worshipped in Sūryapūjā), 16.16 (saluted in Viṣṇupūjā); 23.11 (worshipped

		in Śivārcana), 39 10 (worshipped in Sūryapūjā), 39 14 (worshipped in ), 58 10 resides in Āṣāḍha), 59 27 (Dvādaśī good on), 59 29; 59 31 (journey forbidden on the day of), 59 34 (Revatī etc are to be avoided in), 59 36 (in Kṛttikā causes Amitayoga), 59 40 (in Anurādhā causes Siddhayoga), 59 42 (in Dhanuṣṭhā causes Viṣayoga), 60 1 (Daśā period of), 60.4 (yields women, Rājya etc in its Daśā), 60 7 ( <i>mithuna</i> is his Kṣetra), 60.8 ( <i>kanyā</i> is his Kṣetra), 61 13 (is good in 4), 61 15 (good in 11), 62 16 (Siddhikārya, Mantra and Yātrā are remembered in), 132 6 (worshipped in Budhāstamī), 132 7 (Bīja Mantra of), 136 7, 136 10 (as an attribute of Viṣṇu), 138 3 (as husband of Ilā and father of Raja, Rudra, Puruṣarava), 139.2 (son of Soma and Tārā), 145 2 (son of Soma) (in the narration of story of Mahābhārata),
	k m	I. 138 10 (s r) (son of Vegavān)
Budhāstamī	v r	132 8 (story about)
Bṛka	k. m	I 138 28 (s r) son of Ruruka)
Bṛhatkarmā	k m	I 139 72 (l r) (son of Bhadraratha),
	k m	140.10 (l r) (son of Brhaddhanu).
Brhadaśva	k. m	I 138 20 (s r) (son of Srāvasta),
	k m	141 6 (l r) (son of Vatsavyūha)
Brhadīṣu	k m	I 140 10 (son of Ajamiḍha)
Brhaduktha	k m	I 138 45 (s r) (son of Devarāta)
Brhadguṇa	s	I 87 6 (at the time of Svāroci a Manu)
Brhaddhanu	k. m	I. 140 10 (l r.) (son of Brhadīṣu).
Brhadbalāh		I 141 5 (name of princes who would be born in the race of Ikṣvāku)
Brhadbhānu	k m	I 139 72 (l r) (son of Brhatkarmā),
	k m	140 19 (l r) (one of the 5 sons of Mukulī).
Brhadbhrāja	k. m	I 141 7 (son of Kṛtājī)
Brhaddyumna	m.	I. 87 35 (son of Dakṣa Savarī, 9th Manu)
Brhanmanā	k m	I 139 73 (l r) (son of Brhadbhānu)
Brhaspati	d.	I. 7 3 (saluted in Sūryādīpūjana), 17 5



(a planet)		(assigned to Yāmya in Sūryārcaṇa), 23.11 (worshipped in Śivārcaṇa); 39 14 (saluted in Sūryārcaṇa), 58.26 (description of his Ratha), 59 28 (full moon and new moon good on the day of), 205 131 (requested to protect), 93 5 (one of the 14 law-giver),
	k m	139.37 (1 r.) (one of the 8 sons of Bhajamāna)
Bodha	m	I 5 29 (born of Buddha ?).
Brahmadatta	k, m	I 140 13 (1 r) son of Aśvaha and Kṛti.
Brahmamandira		I 47 24 (a Puṣpaka type of temple)
Brahmayajña		I. 205.140 (teaching is)
Brahmaraksas		I 177 65 (prescription to convey them to Mokṣa), II 1 12 (one who abducts another's wife shall become).
Brahmaloka		I 2 7 (Vyāsa's narration of his visit to), 4 35 (the place for Brahmins); 4 36 (place for those who remain Brahmācārins); 36.15 (Gāyatrī japa conveys one to), 37 2 (attained by Gāyatrījapa), 51.10 (is attained by Vidyādāna to Brahmins); 81 30 (the best Tīrtha Gayā is considered convey one to); 82 8 (attained by performing Śrāddha, Piṇḍadāna etc at Gayā), 82 13 ("); 83 8, (by worshipping Brahmā one gets), 83 18 (by worshipping Gadādhara at Gayā after bath at Phalgutīrtha, one shall convey 21 people to), 83 20 (bathing at Brahmasadas, conveys one to), 83 22 (bathing at Aksayavaṭa conveys one to), 83.23 (bathing at Aksayavaṭa conveys one to), 83 24 (by doing Śrāddha at Rāmahrda, one conveys his Pitṛkula to), 83 25 (doing Śrāddha at certain spots at Gayā, conveys one to); 83.28 (doing Śrāddha at certain spots at Gayā, conveys Pitṛkula to), 83.29 (bathing at Gayā conveys Pitṛkula to), 83 34 (by doing Śrāddha at certain spots one conveys

Pitṛkula to); 83.35 (attained as a result of offering Piṇḍa), 83 37 (by doing Śrāddha etc at Gayā one shall obtain), 83.65 (bathing at the confluence of Nīścira at Gayā one attains), 86 3 (Śrāddha at Preta-Śilā conveys one to), 86 6 (mt Krauñca-pāda conveys one to), 86 19 (Piṇḍadāna at Gayā in the presence of Gods, conveys one to), 86 20 (pūjana also yields); 86 25 ("), 86 31 ("), 86 37 (by Śrāddha, Piṇḍadāna etc one shall attain), 205 72 (in Yajana for Devas, invocation is made of those Devas at), II 7 10, 9 9 (one who has done good deeds reaches)

### Brahmasadas

### Brahmā

I 83 21 (one of the Tīrthas at Gayā)  
 I 2 5 (as narrator of GP), 2 9 (as an interlocutor), 2 37, 4 11 (as a form of Viṣṇu), 4 12 (rescuing earth), 4.19 (creation of), 4 28 ("), 5.18 (creating Manu as a manifestation of self), 8 14 (His place in the worship of Viṣṇu), 8 15 ("), 11.25 (His place in Navavyūhārcana), 11 35 (worshipped), 12 4, 18 18 (worshipped), 31 21 (worshipped), 32.32 (Viṣṇu saluted as master of °), 32 34 (as a form of Viṣṇu), 34 42 (saluted), 35 2 (Gayatrī as head of), 37 8, 40 11 (saluted), 42.6 (one of the Tantudevata), 42.11 (offering made to Ātman as a form of), 43 1 (seeking protection from Viṣṇu), 43 9 (one of the Tantudevata), 43 10 (one of the Devatā in the sacred thread), 46 9, 46 10, 46 19; 48 61 (worshipped), 50 58 (to be worshipped), 53 1 (as an interlocutor); 58 20 (as an interlocutor), 59.2 (Devatā of Rohiṇī), 73 1 (as an interlocutor); 81 29 (Tīrtha as told by), 82.13; 83 8 (merits of worshipping), 86 25 ("), 89 6 (his appearance before Ruci); 89.56

- (saluted by Puci), 89 65 (asked Ruci to create), 126.8 (worshipped); 137 18 (worshipped), 138 1 and 143 1; 145 2 (born from Viṣṇu's navel), 139.1; 142 25 (Devas approach Him when darkness pervaded on account of the course of Kauśika's wife), 205 1 (as an interlocutor) 205 66 (as household fire), 205 74 (the trinity should not be looked upon as separate), 205 133 (to be worshipped), II 7 5-6 (his Tapas at the navel of Viṣṇu) (His creation of the world etc.), 19 12 (resides always in maṇḍalas) (drawn in connection with ūrdhvadehika), 31.2 (commends the donor of earth), I 81 11 (a tirtha at Gayā),
- d I 2 19 (Viṣṇu is said to be <sup>o</sup> among Brahmins), 2 20, 2 44, 4 3 (as an attribute of Viṣṇu), 15 2 (as an attribute of Viṣṇu), 30 8 (an attribute of Viṣṇu), 30 8 (an attribute of Viṣṇu),
- a Śaṅkara 45 22, 45 31 (description of).
- Brahmāṇi (nī) d I 38.5 (assigned and worshipped in Durgāpūjā), 59 10 (is well established in the east in Pratipannavamīpūjā); 134 3 (to be propitiated in Mahānavamī), 198 2 (invoked in the east and worshipped), 198 9 (worshipped)
- Brahmāṇḍa 215 20 (10th Upapurāṇa)
- Brahmāraṇya f I 83 40 (at Gayā)
- Brahmeśvara d I 83 15 (at Gayā) (by worshipping whom one gets free from the sin accruing from the murder of a Brahmin)
- Brāhma I. 59 7 (Abhyūt (noon) is known as).
- Bhaga d. I. 6 38 (one of the Suns), 17 7 (, ,).
- Bhagavati d. w. I. 38.5 (worshipped in Durgāpūjā)
- Bhagīratha k. m. I 138 30 (s r.) (son of Dilīpa and he brought Gaṅgā to earth)

Bhajaṃāna	k. m	I 139 36 (1 r.) (one of the 8 sons of Sāttata), 139 37 (8 sons of), 139 43 (father of Kukura and Kambalabarhisah)
Bhajīna	k. m.	I 139 36 (1 r.) (one of the 8 sons of Sāttvata)
Bhadra	d	I 28 2 (assigned to the east in the Gopāla-pūjā),
	palanquin	47 31 (dimension of)
	d	87 50 (Indra at the time of Dakṣaputra Manu) (Rtadhāmī)
Bhadraḥa		I 47 22 (a Vairāja class of temple).
Bhadrakālī	d	I 134 4 (worshipped in the Mahānavamī-vrata)
Bhadradeva	k. m	I. 139 58 (1 r.) (one of the 6 sons of Vasudeva and Devakī)
Bhadraratha	k. m	I 139 72 (1 r.) (son of Haryanga)
Bhadraśrenya	k. m	I 139 21 (1 r.) (son of Mahismān)
Bhadrāsena	k. m	I. 139 58 (1 r.) (one of the 6 sons of Vasudeva and Devakī)
Bhadiā	d. w	I 38 2 (etc worshipped in the month Mārgaśīrṣa, commencing from 3rd day), 129 9 (worshipped as a manifestation of energy).
	w	139 56 (wife of Vasudeva)
Bhadrāśva	m.	I 54 11 (one of the 9 sons of Agnīdhra, ruler of Jambūdvīp),
	mt	55 1 (in the east).
Bhanandana	k. m	I. 131 5 (s. r.) (son of Nābhāga).
Bharaṇī	star	I 59 9 (Yama as the Devatā of), 59 16 (an Adhvaktra star), 59 42 (Viṣavoga caused by Bhārgava), 59 45 (will cause death in journey)
Bharata	m	54 12 (son of Rṣabha in the line of Agnīdhra who stationed at Śalagrāma, was a Vratī), 54 13 (his son was Sumatī),
	k. m	138 36 (s. r.) (son of Daśaratha), 142 10 (Rāmāyana story), 143 4; 143.7 (marries

		Māṇḍavi), 143 8 (and Śatrughna going to their uncle Yudhājit), 143 12 (with army going to Rāma and requesting him to return to Ayodhya and rule), 143 13 (ruled the kingdom till Rāma's return, remained as aspector), 138 37 (s. r) (son of);
	k m	139 24 (l r) (son of Tāla-jangha);
	k m	140 5 (s r) son of Duśyanta and Śakuntalā), 145 3 (in the line of Āyu)
Bharatāśrama (a place)	I	83 40 (at Gayā, on the east of Brahmasadaś), 83 41 (merits of doing Śrāddha at)
Bharadvāja	s	I 58 14 (and others are lords in Kārttika), 87 27 (at the time of Vairasvata Manu)
Bhargava	w.	I. 58 16 (an Apsaras who lives in solar region in Pausamāsa in Vasanta Kāla),
	k m.	139 13 (l r) (son of Viti-hotra)
Bhargabhūmi	k m	I 139 13 (l r) (son of Bhargava).
Bhallāta	d	I 46 7 (one of the 32 Devas assigned in Vāstu)
Bhallātaka	gem	I. 71 22 (a type of Marakata).
Bhava (Śiva)	d	I 5 26 (married Satī), 6.13 (by whose curse, Dakṣa was born to Mārīṣā, wife of Prācinabarhiṣaḥ)
Bhavana		I 47 24 (a Puspaka class of temple).
Bhaviṣṇu	m.	I. 142 10 (Rāma, son of Daśaratha is spoken as)
Bhavesvara	d.	I. 193 16 (Śiva as an interlocutor addressed as)
Bhavya	m	I. 54 1 (born in the line of Agnidhra), 56.14 (ruler of Śākadvīpa; 7 sons of).
Bhasma	ash	I 2.13 (Viṣṇu spoken as besmeared with), 214 25 (as purifier), 214.26 (ten things which are purified by)
Bhāga		I 202.75 (a measure of weight, defined as 20 Palas).
Bhadrāpada	star	I. 59 9 (Pūrva, Ājya as lord of); and (Uttara, Ahirbradhna as lord of).

Bhānavā	m	I 6.27 (born of Bhānu)
Bhānu	w.	I 6.24 (one of 10 daughters of Dakṣa given to Dharma), 6.27 (Bhānavas were born of)
Sun	d	15.82 (as a form of Viṣṇu), 52.19 (to be worshipped on Saptamī); 58.9 (when it is in Jyēṣṭha, Hāhā and Rathasvana reside there), 59.29 (purifies Dvādaśī), 62.1 (is situated in the Rāśis from the rise), 70.9 (Sphaṭika class)
	k m.	139.63 (l r) (son of Bhārga).
Bhānumatī	w	I 6.22 (one of the daughters of Dakṣa, married by Bahuputra)
Bhānumān	k m	I. 138.50 (s r) (son of Śiradhvaja)
Bhānuratha	k m	I 141.6 (son of Brhadaśva)
Bhāmini	w	I 6.22 (one of the daughters of Dakṣa, given to Bahuputra).
Bhārata (name of country)		I. 55.2 (situated in the south), 55.3, II 1.6 (Devas born again to do acts of merit at), (epic) 145.1 (narration of)
Bhārati	d. w	I 198.8 (worshipped)
Bhārgava (a constellation)		I 19.7, 23.11 (worshipped), 39.11 (worshipped), 39.14 (saluted), 59.30 (requested to purify Saptamī), 59.42 (in Bharanī causes Viśayoga), 60.2 (Daśa period of), 60.8 (Tulā is the place of), k. m 139.63 (l r) (son of Vahnī), s. (Paraśurāma), 215.20 (an Upapurāṇa spoken by).
Bhāvya	d.	I 87.23 (one of the Gaṇas, clans).
Bhāsa	d	I 6.63 (one of the 49 Marut devatas).
Bhāsāḥ	d	I 6.51 (were born of Bhāsi)
Bhāsi	d. w	I 6.50 (born of Tāmra); 6.51 (Bhāsas were born of)
Bhāskara (Sun)		I 58.1 (his Rathas are 9 in no.), 58.16 (the 7 who dwell in Maṇḍala in the Pauṣa month in spring), 58.18 („ in Māgha)

- 59.26 (Aṣṭamī auspicious on the day of),  
137 17 (gives wealth in Saptamī), 205.123  
(merits of bathing in), 205.135 (worshipped)
- Bhitti wall I 47.2 (in a temple should be 48), 47.7  
(built on 12 divisions), (height made equal  
to 4 parts of), 47 8 (height of Śikhara,  
double that of), 47 11 (twice the breadths  
of Garbha)
- Bhīma m. I 127 1 (his observance of Dvādaśī Vrata  
in Māgha), 139.53 (son of Prthā, got by  
Vāyu); 145 9, 145 33-145 34 (Duryodhana,  
killed by), 145.38 (consoling Yudhiṣṭhira,  
after the war).
- k. m (1 r.) 139 3 (son of Amāvasu), 139 32 (son  
of Vikṛti)
- Bhīmadvādaśī vr. I 127 2 (origin of)
- Bhīmaratha k. m I 139.10 (1 r) (son of Ketumān),  
k m I 139 32 (1 r) (son of Vikṛti).
- Bhīmarathā r. I. 55 8 (flowing the central region)
- Bhīmarathāḥ m 87.16 (enemy of Sibi), (killed by Hari)
- Bhīmasena k m I 140 30 (1 r) (one of the sons of Somāpi).  
k. m 140 33 (1 r) (son of Rkṣa)
- Bhīsaṇā d. w I 198 5 (worshipped in Vāyukoṇa in  
Tripurāpūjā).
- Bhīśma k. m. I. 83 26 (°tarpaṇa, at particular place in  
Gayā, its merits), 140 35 (born to Śantanu  
and Gaṅgā), 145.4 (endowed with all  
qualities), 145.14 (permitting Pāṇḍavas to  
be invited and given half the kingdom);  
145.25 (was the commander in the Bhārata  
war on the side of Duryodhana on the  
opening day); 145.27 (laid on the bed of  
100 arrows by Arjuna & Śikhaṇḍī, awaited  
Uttarāyaṇa, meditating on Gadādhara and  
left his body)
- Bhīsmaka gem I. 73.1 (its test), 76 1 (°ratna), 76 2  
(°pāsāṇa, resembling), 76.3 (°maṇi, worn  
in the neck set in 'gold' gets all Saṁpat),

		76.5 ( <sup>0</sup> maṇi, if endowed with good qualities, adorning the finger, good effects of), 76.6-7 (effects of good & bad kinds of), 76.8 (its value depends on its place of origin).
Bhīṣmapañcaka	vr.	I 123.3 (observed in the month Kārtika, on the 11th day in bright fortnight)
Bhujisṣyā	w.	I. 145.7 (through whom Vyāsa begot Vidura).
Bhuvana (a world)		II 5.2 (16 in no in Yamaloka).
Bhūtapa	d	I 185.25 (Śiva addressed as an interlocutor).
Bhūta yajña		I 205.140 (offering Balī is).
Bhūtasantāpana	m	I 6.42 (one of the sons of Hiraṇyākṣa)
Bhūti	d	I 89.43 (one of the 9 class of Pitr̥s)
Bhūtikt	d	I 89.43 (one of the 9 clas of Pitr̥s)
Bhūtida	d	I 89.43 (one of the 9 clans of Pitr̥s),
	d	I 89.47 (one of the 4 other clans of Pitr̥s)
Bhūteśa	d.	I 2.16 (as an epithet of Viṣṇu),
	d.	6.54 (Śiva addressed as an interlocutor); 58.28 ( " ); 177.27 ( " ), 185.28 ( " ); 189.16 ( " )
Bhūteśvara	a place	II. 28.20 (merits of dying at).
Bhūdhara		I 47.26 (a Mālaka type of temple)
Bhūpa	k. m.	I. 138.6 (s r) (son of Khanitra).
Bhūmīsuta	(Mars)	I 58.25 (Ratha of); 59.25 (Tṛtiyā good on the day of), See Kuja.
Bhūmukha		I 47.26 (a Mālaka type of temple)
Bhūri	k m	I 140.34 (l r.) (son of Somadatta),
	k. m.	141.10 (son of Senajit)
Bhūridyumna	m.	I 87.39 (son of 10th Manu, Dharmaputra).
Bhūriśravas	k. m.	I 140.34 (l r) (son of Bhūri)
Bhūriśreṇī	m	I. 87.38 (son of 10th Manu, Dharmaputra).
Bhūrvarāha	d.	I 12.4 (saluted)
Bhṛgu	s.	I. 2.7 (reference to his visit to Brahmā and requesting Brahmā to divulge the essence of Garuḍapurāṇa); 5.2 (creation of), 5.7 (married Khyāti, daughter of Dakṣa); (Dhātā and Vidhātā born to



- Khyātī and), 5 26 ("), 16 9 (as an interlocutor), 16 16 (his son saluted); 46.4 (assigned as Vāstu god), 46 5, 52.3, 58.12 (resides in Bhādrapada when Sun is there), 135 5 (to be worshipped in Caitra, with garlands of Damanaka)
- Bhrguksetra (a place) II. 28 19 (murti of death at)
- Bhrngīśa d I 5.34 (an epithet of Śiva).
- Bhairava d I 20.14 (is invoked), 24 6 (worshipped), 24.7 (worshipping the 9), 34 34 (worship of) (Mūlamantra for), 40 9, 197.48 (Garuda conceived as); 198 1 (as an interlocutor), 198 2 (,,), 198 4 (Unmatta) (worshipped in Agnikoṇa), 198.5 (,,), 199 (as an interlocutor), 200 (,,)
- Bhoja k. m I 139 38 (l. r) (son of Mahābhoja).
- Bhauma (Mars) d I 58 25 (his Ratha), 59 28 (Trayodaśī, good on the day of), 59 34 (the 3 Dhanisthās causes Mrtyu, roga etc), 59 42 (in Uttara-sādhā causes Visayoga), 61.13 (good in 4th house), 62.13 (is known as Ugra); 67.5 (the nature of the time when the wind flows on right side in).
- Bhauvana m. I 54.16 (son of Dhīmān of Jambūdvīpa).
- Bhrājins d I 87 58 (one of the 5 clans of gods at the time of Bhautya Manu).
- Bhrājṣṇu d. I. 157 8 (epithet of Viṣṇu)
- Makaradhvaja d I 196 9 (requested to protect)  
(god of love)
- Makaraksa m I 143.44 (killed by Rāma)
- Magha star I 59 3 (of Pitṛdevatā), 59 16 (are Adhvak-tras), 59 45 (will cause death in Journey); 61.9 (?) (to do Journey towards south in).
- Maṅgala d I 2.46 (Hari identifying Himself with);  
(planet Mars) 7.3 (saluted), 23 10 (saluted), 59.26 (Sasthī good on the day of), 59 41 (in Aśvini causes Siddhayoga)

Maṅgala	d w.	I 38 2 (etc one worshipped in order commencing from Tṛtīyā in Mārgaśīrṣā), 129.9 (worshipped as a manifestation of energy), 134.4 (saluted).
Maṇi	gem	I 70 17 (good features of), 70 18 (bad features of), 70 19 (one with Dosa brings calamities), 70 28 (names of good variety given already), 70 29 (bad varieties never to be worn), 70 34 (°ratna, when considered as valuable), 72 3, 72 5, 73 12 (for all Jātis there are Vijātis), 73 14, 73 15 (shall get 6 times value if Dosahīnas), 73 16 (the above value not always obtained on the earth), 73 19 (°vidhi told for fixing the value)
Maṇḍapa		I 47 16 (construction of a temple based on the measurement of), 47 28-29 (effect of building in different shapes), 47 30, 47 31, 47 32 (dimensions of), 47.40 (smaller in temples for housing Vāhanas)
Maṇḍaleśvara	m	I 87 5 (son of Svārocīsa Manu)
Ma(a)tanga (elephant)		I 68 17 (Vajras of), 68 18 (quality of Vajra from), 69 6 (Muktāphalas obtained from).
Mataṅga (at Gayā)		83 31 (°vāpī of, at Dharmāraṇya, merits of Śrāddha at), 83 32, 83 41 (by doing Śrāddha at Bharatāśrama, one shall attain), 83 64 (°vāpī, merits of bathing in) 84 15 (°)
Matsya	fish	I 2 40 (God's words that He protects the world with Avatāras like), 69 1 (Muktāphalas obtained from), 69 7, 86 10 (the 1st Avatāra of Viṣṇu), 87 2 (killer of Pralambha), 142 2 (in this form the lord killed the demon Hayagrīva and recovered the Vedas).
Matsyapuṭa		I 69 36 (vessel used in cleaning Mauktrikas).
Mathurā (a place)		I 81.11, 144 11 (Ugrasena installed at); II.28.3 (merits of).

Madanatra-yodaśī	vr	I. 137 1 (Kāmadeva to be worshipped with Damanaka etc m).
Madanātūrā	d w	I 198.8 (worshipped in Tripurāpūjā).
Madāmohā	d w	198.8 (worshipped in Tripurāpūjā).
Madirānakā	w	I. 139 50 (wife of Vasudeva).
Madgura (a kind of fish)		I 217 25 (stealing whose flesh one shall be born as a crow)
Madhu (honey)		I 48 35, 75 2 (quality of Karketana of the colour of)
	k m	139 23 (1 r) (one of the 5 sons of Arjuna).
	k m	139 24 (1 r) (son of Vrsasēṇa) (the origin of Vṛṣṇivamśa)
	k m	139 34 (1 r) (son of Devakṣatra).
Madhucchanda	k m	I 139 7 (1 r) (son of Viśvāmītra).
Madhuratha	k m.	I 139 33 (1 r) (son of Bhīmaratha)
Madhuvana	f	I. 143 37 (Hanumān burning fruit (trees) at)
Madhuśrī	s.	I 87 22 (at the time of Cāksusa Manu).
Madhusūdana	d	I. 50 58 (saluted) 81.15 (in Mandāra mentioned in the list of Tīrthas); 87.8 (assuming the form of elephant, killed Purukutsara), (at the time of Svārocīsa Manu), 131 10 (saluted), 194 12 (requested to destroy all enemies); 222.12 (benefits of meditating on), 222 32 (efficacy of contemplation on)
	a	Śālagrāma I 45 4 (saluted)
Manasyu	k. m.	I 140 1 (1 r) (son of Janamejaya).
Manu	m	I 5.12 (creation of Svāyambhuva <sup>o</sup> ), 5.2 (2 daughters of), 5 18, 5 19 („), 5.21 (daughters of), 87 1 (14 in number), (first is Svāyambhuva <sup>o</sup> ) (his sons were Agnidhra etc), 91.1 (Svāyambhuva etc.), (propitiated Hari) 6 65 (etc worshipping Hari).
	the second	87 5 (Svārocīsa, his son was Maṇḍaleśvara)
	the third	87 9 (sons of Auttama <sup>o</sup> )
	the fourth	87.13 (sons of Tāmasa <sup>o</sup> )
	the fifth	87 17 (sons of Raivata <sup>o</sup> )
	the sixth	87.21 (sons of Cāksuṣa <sup>o</sup> ).

- 6.4 (birth of Cakṣuṣa Manu, as son of Ripu).
- the seventh 138 2 (Vaivasvata Manu, his birth and his sons etc).  
138 3 (father of Ilā), 87 25 (sons of Vaivasvata<sup>0</sup>, were devoted to Viṣṇu), 87 26 (sons of), 142 3 (and the Vedas protected by Keśava in the form of a fish), 143 2 (the time of Ikṣvāku from).
- the eighth 87 31 (sons of Sāvarṇya<sup>0</sup>, the Bhaviṣya).  
87.35 (son of Dakṣasāvarṇī, the ninth<sup>0</sup>)  
87 38 (sons of Dharmaputra, the 10th<sup>0</sup>)  
87 42 (sons of Rudraputra, the 11th)  
87 46 (sons of Dakṣaputra, the 12th).  
87 51 (sons of Raucya, the 13th)  
87 55 (sons of Bhautya, the 14th<sup>0</sup>)  
93 14 (as a Law-maker), 73.17 (according to whom a Suvarṇa is 16 māśa by weight), II 29 10 (<sup>0</sup>smṛti, quotation from).
- Manudeva k m. I, 141 6 (son of Pratītaka)
- Manojava d. I 87 24 (name of Indra at the time of Cakṣuṣa Manu)
- Manonmanī d w I 40 5 (saluted),  
a knot I. 42 9 (one of the 10 knots of the sacred thread put on the Lord)
- Manoramā w. I 6 22 (one of the daughters of Dakṣa, married by Bahuputra).
- Manoharā w. I. 6 31 (sons of)
- Manda (Saturn) I. 61 13 (good in 4), 61 14 (good in 6).
- Mandaga m I 56 11 (one of the 7 sons of Dyutimān in Krauñcadvīpa),
- Mandara 47.22 (a Vairāja class of temple),  
mt. 1.24 (churning with), 56 9 (is the 7th of the mountains in Kuśadvīpa), 142.3 (carried by Hari, in the form of a monkey).  
I. 47.24 (a Puspaka class of temple).
- Mandira I 47.24 (a Puspaka class of temple).
- Mandehā (a group of demons) I 205 61 (their motive to devour Sun), 205 62 (the Mantra capable of driving them).

Manyu	k. m.	I. 140 6 (l. r) (son of Vitatha)
Mayanadr	r.	I 83.40 (at Gayā, Brahmāraṇya situated to the west of)
Marakata	gem.	I 68,9, 71 5 (formation of), 71 7 (the qualities which shows their auspicious nature), 71 9 (merits of the place where it formed), 71 15 (the one which places our mind is deemed to be good); 71.18 (description of a bad quality), 71 19 (the variety neither to be bought nor to be worn), 71 20 (bad qualities of); 71.22 (though possessed of shades and colours gets decoloured on contact with wind), 71 27 (different occasions to wear flawless <sup>o</sup> set in gold), 71 28 (valued higher than that of Padmarāga); (if defective, value is much lowered than that of Padmarāga).
Marīcasaptamī	vr	I 130 1 (worship of Kārtikeya in Bhādrapada)
Marīci	s.	I 5.3 (created by Brahmā), 5 10 (married Sambhūti), 5 26 ("), 87 2 (at the time of Svāyambhuva Manu), 87 37 Dakṣa Sāvārṇi Manu), 89 52 (etc said to be led by Pitṛs), 135 5 (to be worshipped in Caitra with garlands of Damanaka flowers), 143.1.
Maru	k m.	I 138 44 (s r) (son of Śighra), k m. 138 47 (s r.) (son of Haryaśva)
Marut	d	I 6 58 (49 in no.), 87.28 ("). k m. 139 64 (l. r) (son of Karandhama).
Marutta	k m	I 138 8 (s r) (son of Avikṣita).
Marudvatī	w.	I 6.24 (a daughter of Dakṣa married by Kṛśāśva), 6 26 (Marudvanta born of).
Marudvanta	m	I 6 26 (born to Marudvatī, wife of Kṛśāśva)
Malaya	mt.	I. 55 6.
Maśīvaka	m	I. 56.14 (one of the 7 sons of Bhāvya, lord of Śakadvipa)
Mahākāla	d.	I. 18.17 (worshipped), 23.14 (worshipped), 23.27 (,,), 40.4 (saluted).

		a place 66 7 (merits of the place); 81.10 (at Ujjayinī, one of the Tīrthas),
	m	87 24 (was enemy at the time of Caksuṣa Manu and was killed by Harī, in the form of a horse)
Mahākālī	d w.	I 38 5 (Durgā)
Mahācaṇḍī	d w	I 83 15 (at Muṇḍaprṣṭha, in Gayā) (merits of worshipping)
Mahātala		I. 57 2 (one of the 7 regions).
Mahātma	d	I. 89 46 (one of the clans of Pitr̥s)
Mahādeva (Śiva)	d.	I 6 23 (interlocutor), 31.22 (interlocutor); 32 2 (,,), 32 15 (,,), 34 3 (,,), 34.5 (,,), 34 24 (,,), 34 29 (,,), 39 14 (,,), 41 3 (,,), 84 26 (attained great benefits by doing little penance at Muṇḍaprṣṭha at Gayā), 185 12 (interlocutor), 185 14 (,,), 185.16 (,,), 190 19 (,,), 191 14 (,,), 191.19 (,,), 224.24 (His Stotra on Viṣṇu, narration of), I. 15 33 (an epithet of Viṣṇu), 15 37 (,,)
Mahādaitya	m	I 87 59 (enemy of gods at the time of Bhautya Manu, killed by Harī himself)
Mahādruma	m	I. 56 14 (one of the 7 sons of Bhāvya, ruler of Śākadvīpa)
Mahādhr̥tī	k. m	I 138 48 (s r) (son of Vibudha)
Mahān	d	I 89 46 (one of the 5 clans of Pitr̥s).
Mahānadi	r	I. 55 8 (flowing in the central region), 81.26 (one of the Tīrthas), (at Gayā) 82 10 (Rasavahā, as creation of Viṣṇu); 83 41 (Campakavana at Gayā, situated to the west of), 83 45 (Tarpaṇa to Pitr̥s offered, with the waters of), 84 5 (Śrāddha done again & again at, takes Pitr̥s to Svarga), 85 23 (one of the sacred spots at Gayā)
Mahānavamī	vr.	I. 133 3 (observed in Śuklāṣṭamī, Uttara-ṣāḍha), 134 6 (merits of Pūjā).
Mahānābha	m	I 6 42 (one of the sons of Hiraṇyākṣa).
Mahānīla	gem	I 72 18 (Indranīla is called so when it emits blue rays in milk).

Mahānemi	d.	I 15 140 (Viṣṇu addressed as)
Mahāpadma (a Serpent)		I. 6 55 (born to Kadrū), 58.15 (lord of Mārgaśīrsa), I 47.25 (a Kailāsa type of temple).
Mahāpārśva	m	I 143 44 (demon killed by Rāma).
Mahāprāya	m	I 87 17 (son of Raivata Manu)
Mahābala	m	I 6 44 (one of the sons of Danu wife of Kaśyapa), m 87 21 (son of Caksusa Manu); d 89.46 (one of the clans of Pitrs).
Mahābāhu	m	I 6 42 (one of the sons of Hiranyākṣa), m. 6 44 (one of the sons of Danu, wife of Kaśyapa)
Mahābhōja	k. m	I 139 36 (l r) (one of the 8 sons of Sātt- vata)
Mahāmanā	k m.	I 139 67 (l r) (son of Mahāśāla, better known by the name Uśīnara)
Mahāmīna	d	I 13 10 (Viṣṇu saluted as)
Mahāromā	k. m	I 138 48 (s r) (son of Kṛtārāta)
Mahālakṣmī (consort of Viṣṇu)	d. w	I 10 1 (saluted), 10 3 ("), 18 18 (wor- shipped), 45 32 (worshipped); 59.12 (portion in Aṣṭamī and Amāvāsyā), 81.27 (the Ksetra where She is worshipped)
Mahāviṣṇu	d	I 15 4 See Viṣṇu
Mahāvīra	m.	I 56 16 (son of Puskara, Śabaleśa)
Mahāvīrya	k m.	I 138 46 (s. r) (son of Brhaduktha).
Mahāśāla	k. m	I 139 67 (l r) (son of Janamejaya)
Mahita	d	I 89.46 (one of the 5 clans of Pitrs).
Mahimāvan	d	I 89 46 (one of the clans of Pitrs)
Mahisāsura	m	I 13.13 (killed by Kātyāyanī)
Mahismān	k. m	I 139 21 (l r.) (son of Sāhañju)
Mahendra	mt.	I 55 6, 81 16, 142 9 (Paraśurāma settling on)
Mahendrānī	d. w.	I 198 8 (worshipped in Tripurāpūjā).
Maheśāna (Śiva)	d.	I. 14 2 (an interlocutor), 40 3 (")
Maheśa (Śiva)	d	I 34.54 (an interlocutor).
Maheśvara (Śiva)	d.	I 6 18 (Dakṣa's curse on), 25 8; 40 2 (worshipped), 33 5 (addressed as an inter-

- locutor), 42 15 (addressed as an interlocutor), 43.25 (worshipped), 45 31 (worshipped), 137 18 (worshipped), 182 21 (as an interlocutor), 190 28 (''), 190 30 (''), 191 13 (''), 192 45 (''), 196 1 (''), 197 55 (Gāruḍīvidyā as narrated to Gaurī by), II 4 50.
- (Viṣṇu) d 15 37, 15 38
- Ma(ā)heśvari d w I 24 6 (worshipped in Tripurāḍipñā),  
(Consort of Śiva) 27 1, 86.22 (merits of worshipping)
- Mahodayapura II 17 5 (Babhruvāhana was king at)
- Mahodara m I 143 44 (killed by Rāma)  
(a demon)
- Māgadha s I 87 57 (at the time of Bhautya Manu),  
I 141 8 (princes of).
- Māgha a month I 172 31 (a season commences with), 205  
119 (one should bath in the morning in).
- Māpikyagiri int I 71.4 (the mythological reference to the  
biles of Bala dropped by Vāsukī at)
- Māṇḍavi w. I 143 7 (daughter of Kuśadhvaṇa),  
(married by Bharata).
- Māṇḍavya s. 142 22 (while undergoing painful troubles,  
was made to swing by Kauśika seated on  
wife's shoulder), 142 23 (his curse).
- Mātrgaṇas d. I. 223 1-2 (addressing Śamkara, express  
their desire to devour the world), 223 18  
(were formerly created by Śiva to destroy  
Andhaka)
- Mādri w. I 145 8 (wife of Pāṇḍu, births of sons to).
- Mādhava d. I 15 32 (Viṣṇu addressed as), 15 37; 58 8  
(in Jyeṣṭhā when Sun is there); 83 7  
(merits of propitiating on), 87.55 (killing  
Iṣṭama taking the form of a peacock),  
131 10 (saluted in Aṣṭamīvrata),  
a Śālagrāma I 45 3 (saluted)



Mānasa	mt.	I. 56 5 (the 7 in Śālmala), 58 5, 84 6 (by going to Uttara <sup>o</sup> one shall attain Siddhi <sup>1</sup> ), 84.7 (Piṇḍadāna at Dakṣiṇa <sup>o</sup> removes three debts)
Mādhātā	k m	I. 138 22 (s r) (son of Yuvanāśva), 125.1 (observed Ekādaśivrata)
Māyā	a city	II 28 3 (yields Moska)
Māriṣā	w	I. 6 12 (wife of ten Prācetas) (birth of Dakṣa thro' her on account of the curse of Śiva), I. 139.51 (10 sons, Vasudeva etc. born to)
Mārica	m	I. 143 18 (demon in the form of a deer), 143 19 (wailing aloud & calling Rāma and Lakṣmaṇa); I 215 20 (an Upapurāṇa)
Mārici	s	I 6 46 (wives of), 6 47 (60 sons of)
Mārkaṇḍeya	s	I 5 9 (son of Mrkaṇḍu), 15.34 (Viṣṇu addressed as worshipped by); 83 17 (°śvara, merits of worshipping), 88.1 (Pitrstotra as uttered by Ruci, narrated by), 88 28 (story of Ruci narrated by); (to Krauñcuki); 89.1 (addressing Krauñcuki), 225 1 (Stotra uttered by <sup>o</sup> )
Mālaka		I 47 19 (one of the 5 classes of temples), 47 20 (Vṛttāyata-circular), 47.26 (the 9 types of temples of the class of) (Mālaka)
Māṣaka		I 70 33 (as a measure of weight), 72 19 73 17
Māśopavāsa	vr	I 122 1-6 (to be observed in Ekādaśi Śuklapakṣa in Aśvinī).
Māhiṣmatī (a place)		I 81 18
Māhendra	d w	I. 134.3 (worshipped), 198 4 ("), 198 9(").
Māheś or	d w	I 38 5 (saluted), 40 1, 40 2 ("); 40 14 (Pūjā), 59 10 (her place or position), 134.3 (worshipped in Mahānavamīvrata), 198.2, 198.9 (").
Maheśvarī		

	a stream	83 50 (at Gayā, merits of Śrāddha at)
Māheśvara		I 215.20 (the 13th Upapurāṇa).
Mita	d.	I 6 60 (one of the 49 Marut devas)
Mitra	d.	I 6.38 (one of the Suns), 17.7 ("), 48 53, 59 6 (Lord of Anurādhā).
Mitradeva	m	I. 87 47 (son of Dakṣaputra Manu)
Mitrabindu	m	I 87 47 (son of Dakṣaputra Manu)
Mitravān	m.	I 87 47 (son of Dakṣaputra Manu)
Mitravāha	m	I 87 47 (son of Dakṣaputra Manu)
Mitrasaha	k. m	I 138 33 (s r) (son of Sudāsa).
Mitrāyu	k m	I 140 22 (l r) (son of Divodāsa)
Mitravrnda	d w	I 28 11 (worshipped).
Mīmāṃsā		I 215 21 (one of the 18 Vidyās).
Mukula	k m	I 140 18 (l r) (son of Haryaśva), 140 19 (ruled Pāñcāla), (5 sons of)
Mukuli		I 47 25 (a Kailāsa type of temple).
Mukta	s	I 87 57 (at the time of Bhautya Manu)
Mukta, Mukta-phala (maṇi)	gem	I 68 9 (Maṇi), 68 49, 69 11, 69.14 (effects of gems obtained from Ahiśira), 69.22, 71.23 (an unset Vijāti of the gem shall shoot up rays)
Muktapāñīya	gem	I 70 21 (Padmarāgas obtained from), 70 22 (nature of Padmarāga called)
Mukti		II 19 23 (the 6 things which yield).
Mukhamanḍapa (Pavilion in front of a temple)		I. 47 10 (its measurement and place of location)
Mukhābāṇa	m	I 141 2 (son of Nrcakṣu) (in the line of Śātānika)
Mukhyāh	d	I 87 33 (people of heaven at the time of Sāvartī Manu).
Mucukunda	m.	I. 138 23 (one of the sons of Bindumahya).
Muni	w.	I. 6 25 (one of the wives of Kaśyapa).
	m.	56 11 (one of the 7 sons of Dyutimān in Krauñcadvīpa)
	s.	87 10 (at the time of Auttama Manu)
Mustika	m.	I. 15 80 (wrestler slayed by Kṛṣṇa); 144.6; 47 27 (a Trip (v) istapa type of temple).
Muhūrttajas	m.	I 6.27 (born of Muhūrtā daughter of Dakṣa)

Muhūrttā	w	I 6 24 (one of 10 daughters of Dakṣa married by Kṛśāśva), 6.27 (Muhūrttājas were born of)
Mūrcchanā	d	II 23.31 (has his abode in the Āgneya direction of Citragupta's)
Mūla (lā)	star	I 59 6 (of Nurti Devatā), 59 14 (good for journey), 59.16 (Adhovaktra), 59 36 (Amṛta yoga caused by Sun in)
Mūlaka	k m	I 138 34 (s r) (son of Aśvaka)
Mūkanḍu	m	I 5 9 (son of Vidhātā and Niyatī, father of Mārkanḍeya)
Mīga (Mīgaśīrsa)	star	I 59 14 (good for journey), 59.19 (a Pārśvamukha star), 59 44 (good for Jāta-karma etc), 61.11 (good for Kanyādāna etc).
Mrga	k. m	I 138.2 (s. r) (son of Manu).
Mrgavyādha	d	I 6 36 (one of the 11 Rudras)
Mṛṇāla (lotus fire)		I. 77 2, 79 1 (Sphaṭika resembling colour of), 132.12 (the story of Kauśika going to the tank to fetch <sup>u</sup> )
Mṛtagangā	r	I 53 9 (flowing in the central region).
Mṛtyu (Yama)	d.	I 52 16 (worshipped in Caturdaśī)
Mṛtyuñjaya	d	I 18 1 (Arcanā)
Mṛtyvaṣṭaka	stotra	I. 225 1-8
Medhā	w	I 5.23 (one of the 24 maiden created by Dakṣa); 5 29 (Śrūta was born to).
	m	54 1 (one of the sons of Priyavrata) (Cf next), 54 2 (sons of)
Medhāuthi	m	I. 54 1 (one of the sons of Priyavrata), 56 1 (Plaksadvīpeśvara, 7 sons of)
	s.	87 36 (at the time of Dakṣa Savarṇi Manu).
	k. m	140.4 (l r) (son of Pratrīratha).
	k. m	140 9 (l r) (son of Kaṇva)
Medhāvī	m	I 141 2 (son of Mukhābāṇa)
	m.	141.3 (son of Sunaya)
Menakā	d w.	I 58 9 (lives in Jyēṣṭhā when Sun is there).
Menā	w	I 5.17 (born to pitṛs and Svadhā, went to Himācala), 5 33 (Sati was born again to Menā and Himavān).

Meru		I. 47 22 (a Vairāja class of temple); 47 34 (is said to be the best among temples)
	mt.	54.6 (in Jambūdvīpa) (its extent), 55 2 (Kimpuruṣavarṣa lying south of).
Merudevī	d	I 1 21 (In 8th incarnation, Viṣṇu's birth as Urukrama to Nābhī and, 54 12(Rsabha born as son of Nābhī and
Maithilī (Sītā)	w	I 143 32 (Hanumān addressing <sup>o</sup> ), 143 35 (Hanumān requisites Rāvaṇa to return her to Rāma)
Mainda	a monkey	I. 143 42 (in the Rāmayaṇa story).
Mohinī	d. w	I 1.25 (reference to Viṣṇu stupifying other in the form of), 29.1 (worshipped), 40 7 (saluted), 198 10 (")
Mauktika	gem.	I 69 4 (of the 8 classes, the ones obtained from conch shell and elephant are the best in rank), 69 6, 69 22, 69 35, 69.36 (process of cleaning), 69 38 (method of wearing it as an ornament), 69 39-40 (test to find the genuineness of), 69 41-42 (characteristics of a quality), See also Mukṭā, Mukṭāphala
Yajurveda		I 215 13 (was taught by Vyāsa to his disciple Vaiśampāyana)
Yajña	m	I. 5 22 (born to Ākūti and Ruci), 196 10 (requested to protect).
Yatī	k. m	I. 139 17 (l r) (one of the 5 sons of Nahuṣa)
Yadu	k m	I 139 18 (l r) (son of Yayāti); 139 19 (the three sons of)
Yama	d.	I 5 22 (12 in no born of Yajña and Dakṣiṇā)
(The god of death)	d.	15 23 (Viṣṇu addressed as Pati of), 15.55 (Viṣṇu as cause of), 16.13 (established in South), 31 21 (saluted); 32.17 (saluted); 34 43 (worshipped), 40.11 (saluted); 52.16 (worshipped), 59 9 (lord of Bharanī), 52.16 (worshipped); 59.9 (lord of Bharanī),

- 84 11 (Kavya—vāha); 32 17 (in the story of Kauśika, Vijayā offered to Yama and the latter's request to Vijayā to stay in His place), 132 18 (weds Vijayā and departs for his world), 137 16 (worshipped in Dvitiyā and Pañcamī), 219 26 (addressing confidentially his Purusas not to harass devotees of Viṣṇu), 221 4 (asking sufferers at heaven why they have not propitiated Keśava)
- II 5 18 (remains four armed, adorned with conch etc.), 5 19 (his conducts towards men), 8.1 (hears the words of Śravaṇas), 20 15 (his Dūtas), 23 22 (epithets of); 34 8 (Vaivasvata<sup>o</sup> is the punishing authority for secret sins), I 93 4 (one of the 14 law givers)
- self-control I 229 13 (one of the Aṅgas of Yoga).
- Yamaja (town) I. 201 3 (type of horse to be rejected)
- Yamalārjuna m I 15 94 (Viṣṇu addressed as destroyer of), 144 3 (killed by Kṛṣṇa).
- Yamaloka (place of Yama) II 1 10 (request to narrate how men reach), 5 1 (Nirṇaya, Pramāṇa, Vistara & Māhātmya, requested to be described), 5 2 (narration of), 5 3 (Pramāṇa of), (86 thousand Yojanas away from earth), 20 4 (description of one who goes to Svarga from); 23 1 (extent, asked for), 23 3, 34 9 (one who does not perform Prāyaścitta, shall be born again after suffering)
- Yamuna r. I 18 17 (worshipped), 23.14 (assigned at the door), 23.28 (is Vāstvadhipa at the door), 28 1 (worshipped at the door), 30.6 (saluted); 31.14 (saluted), 34 18 (worshipped); 126.2
- Yayāti k. m. I. 139 17 (1 r.) (one of the 5 sons of Nahuṣa), 139 18 (begot 2 sons thro' Devayāni), 139 18 (got 3 sons thro' Śarmisthā)

Yavīnara	k. m.	I. 140.14 (1 r.) (son of Dvīmīḍa)
	k m	140 19 (1 r) (one of the 5 sons of Mukula)
Yāsas	m	I 5 30 (born to Dharma)
Yasā		II 22 39 (one of the 10 Nāḍīs)
Yasoda	w	I 131 9 (Arghya offered to", in Astamī-vrata)
Yājñavalkya	s	I 92 17 (obtained the favour of Viṣṇu to lay down rules of conduct), 93.1 (Dharma according to), 93 3 (as interlocutor), 94 (as interlocutor), 95 (,,), 93 7-13 (Varṇa-dharma according to), 94 1-32 (,,), 95 1-33 (Grhasthadharma-nūnaya according to), 96 1-72 (Grhasthavidhī according to), 97 1-10 (Dravyasuddhī according to), 98 1-19 (Dānavidhī according to), 99 1-39 (Śrāddhavidhī according to), 100 1-16 (narrating Vināvakopasrṣṭa lakṣaṇa), 101 1-12 (Grahaśānti according to), 102 1-16 (Vānaprasthadharma according to), 103 1-5 (Bhiksudharma according to), 104 1-4 (description of what happens to a sinner as told by), 105 1-70 (,,), 106 1-25 (pollution by death according to)
Yādava	a race	I 15 129 (Viṣṇu addressed as one mindful of the welfare of), 145 39 (annihilation of)
Yādanandana d (Balarāma)	d	I 194 18 (requested to kill one's enemies with his plough)
Yāmāḥ	d	I 87 3 (one of the 4 Somapāyins)
Yāmī	w	I 6 24 (one of the 10 daughters of Dakṣa, married by Kṛśṇasva), 6 27 (Nāgavīthī born to)
Yāmyapura (the abode of Yama)		II 5 79 (Preta's way to), 5 80 (the different cities on the way to), 6.3 (reached by Preta on the 18th day).
Yugāntara	k m	I 139 40 (1 r) (son of Kuli) (a Śaiveya).
Yudhājit	k m	I 143 8 (maternal uncle of Bharata and Śatrughna)
Yudhiṣṭhira	k m	I 139 53 (born to Prthā, by God of Virtue), 145 9 (mighty and valiant); 145

		18; 145 19 (dejected in dice by Duryodhana), 145 32 (his battle with Śalya); 145 38 (his rule and performance of Aśvamedha), 145 39 (his departure to the region of Viṣṇu with his brothers, after establishing Parīkṣit at the throne), II. 12. 15-73 (his dialogue with Bhīṣma on how Pretatva is obtained)
Yuvanāśva	k. m	I. 138 19 (s r.) (son of Ārdra)
	k. m	138 24 (s r) (son of Ambarīsa).
Yuvanāśvaka	k m	I 138 22 (s r) (son of Pūjāśva)
Yūthī		I 205 48 (one of the trees, used in cleaning the teeth)
Yonistoyā	r	I 56 7 (In Plaksadvīpa)
Yaudheyī	k m	I 140 39 (l r.) (son of Yudhiṣṭhira).
Raghu	k. m.	I 139 19 (l r) (one of the 3 sons of Yadu).
	k m	143 2 (born in the line of Ikṣvāku).
Raja	m	I 54 16 (one of the 4 sons of Bhauvana)
	k m	138 3 (s r) (son of Ilā and Budha)
Rajogātra	s	I 5 15 (one of the 7 sons of Vasiṣṭha and Ūrjā)
Raji	k. m.	I 139 7 (l r.) (one of the 4 sons of Nahusa), 139 14 (his 500 sons, killed by Indra)
Rati	w.	I 5 30 (wife of Kāma and their son was Harsa), 40 7 (saluted)
Ratināra	k. m.	I 140 4 (l r) (son of Rteyu)
Ratna	gem	I 68 1, 68 4, 68 5; 68 8; 68.12 (declared as faultless, result of wearing by kings), 68 46 (all are scratched by diamond, itself not being scratched), 70 5; 222 48 (Pūjā to be done); See also Maṇi and other individual names
Rathinara	k m.	I 138.16 (s r) (son of Pṛadaśva; devoted to Vāsudeva).
Rathaujā	s	I. 87.10 (at the time of Auttama Manu)
Ramaṇa	m.	I 6.31 (son of Manoharā)
Ramā (consort of Viṣṇu)	d w.	I. 71.5 (gracing the region beyond Himālayas).

Rambhaka	k. m.	I. 139 7 (1 r) (one of the 4 sons of Nahuṣa)
Rambhā	d. w.	I 58.10 (dwells in Āṣāḍha when Sun is there), 58 19 („ in Phālguna)
	w.	132.9 (wife of Vira, resident of Pātaliputra).
Rambhātṛtiyā	vr	I 120 1 (observer to fast on 3rd day in bright fortnight in the month of Mārgaśīrṣa); 120.2 (in Pausa to observe fast).
Ramya	m	I 54 11 (one of the sons of Agnīdhra, Jambudvīpeśvara)
Ramyaka	mt	I 55.2 (situated on the north-west of Meru),
Ravi (Sun)	d	I 42 6 (one of the Tāntudevatās of the sacred thread), 51 18 (one who is desirous of health to worship), 58 6 (Chandas for), 58 13 (when is at Āśvayujī, the gods dwell there), 60 3 (effect of this Daśā), 60 20, 62.13 (is fixed), 66 17 (as presiding deity), 67 2 (and other planets are deemed to be permeating the right nostril thro' which wind flows), 67 9 (Dakṣiṇānāḍī said to resemble the colour of), 83 51 (merits of offering Piṇḍa at Gayā at the foot of), 130 1 (to be propitiated in Bhādrapada), 137 14 (worshipped on Saptamī), 143 2 (son of Kaśyapa, son of Marīci), 205 116 (at the time of his Sankramaṇa, bathing at night is prescribed),
	m	87 5 (one of the sons of Svārocisa Manu).
Rasātala	place	I. 89 25 (where Nāgas worship the manes).
Rākā	w	I 5.11 (one of the daughters of Smṛti and Aṅgiras)
Rāghava (Rāma)	d.	II 142 18 (Sītā when she was at Rāvaṇa's mansion thought only of); 143 24 (friendship with Sugrīva); 143 31, 143.39 (Vibhīṣaṇa seeking protection from); 143 49 (offering Piṇḍa and Dāna at Gayā and coronating Lava and Kuśa); See also Rāma below
Rajavarddhana	k. m.	I 138 8 (s r) (son of Tama)



- Rājasūya (a sacrifice) I. 84 16 (Phala), 145.15 (performed by Pāṇḍavas).
- Rājadhīdevī w. I. 139 52 (daughter of Śūra), 139.55 (2 sons of).
- Rāma d. I. 1 31 (as Viṣṇu's 19th Avatāra); 52.25 (greatness of wife of), 86 10 (as an Avatāra of Viṣṇu) 86.11 (Dāśarathī), 138 36 (one of the 4 sons of Daśaratha), 138.37 (Kūśa, Lava sons of), 142 10, 142 12 (to make his father's words true and to please his mother, his departure to forest and arrival at Cītakūṭa etc), 142 17, 143.4, 143.5 (devoted to parents) (learnt from Viśvāmitra about Astras), (kills Taḍakā), 143 6 (kills Subāhu at the sacrifice of Viśvāmitra) (married Jānakī, attending the sacrifice performed by Janaka), 143 10 (his departure for Śrngaverapura with Sītā & Lakṣmaṇa discarding the kingdom), 143 13 (Bharata's rule of his kingdom), 143 14 (moves to the hermitage of Atri), 143 15 (makes obeisance to Sūtikṣṇa and Agastya and reaches Daṇḍakāraṇya), 143 16 (disgraces Śūrpaṇakhā), 143 18 (kills Khara, Duṣaṇa etc); 143 19 (on Sītā's request to get the deer, chased Mārīca and killed him); 143.20 (at the instigation of Sītā, Lakṣmaṇa follows the path of), 143 22 (returns and finds the Paṇḍalā empty), 143 25 (coronates Sugrīva as Kīśkindhā, remaining at Rṣyamūka), 143 32 (Hanumān consoles Sītā telling that He is Dūta of), (and asks for something which Rāma may identify); 143 35 (at the court of Lankā Hanumān reveals his identity as messenger of); 143 37 (Hanumān returns to), 143 38 (goes to Lankāpurī), 143 39 (confers the wealth of Lankā on Vibhīṣana taken as refuge); 143.40 (crosses the ocean), 143 43 (kills all

		Raksas as), 143 50 (rules for 11000 years),
s		I. 87 32 (at the time of Sāvaṇī Manu);
m		I. 139 6 (l r) (son of Jamadagni) (ie Paraśurāma).
Rāmagīryāśrama		I 81 8
(a place)		
Rāmatīrtha (a place)		I 83 4 (at Gayā, merits of performing Śrāddha at); 83 33 and 83 64 (merits of bathing at)
Rāmaratha	k m	I 138 53 (s r) (son of Anenas).
Rāmahrada a		I. 83 24 (at Gayā, merits of performing Śrāddha at)
Rāmāyana		I 143 1 (narration of merits of hearing)
Rameśvara (a place)		I 81 9, 83 14, 86 31
Rāvana	m	I 15 91 (Viṣṇu addressed as destroyer of), 142 14 (killed by Rāma), 143 18 (instigated by Śūrpanakhā, came to abduct Sītā), 143 21 (abducted Sītā), (defeated Jaṭāyu and reached Laukā), 143 30 (Hanumān saw Sītā scolded by), 143 35 (Hanumān addressed), 143 46.
Rāvanagangā	r	I 70 4 (in Sīmaladeśa), 70.14 (nature of Kuruvindakas obtained from)
Rāvaṇī (Indrajit)	m	I 143 46 (killed by Lakṣmaṇa)
Rāhu (a planet)	d	I 7 3 (saluted), 16 16 (saluted), 17 6 (worshipped), 19.7; 19 8 (its rule over the day in the order), 23.11 (worshipped), 39 13, 39 14 (saluted), 60 2 (Daśā period of), 60 5 (effects of Daśā of), 61 15 (good in 11th house), 67 2 (etc are deemed to be controlling the right nostril), 205 116 (bathing in night permitted only when one sees).
Ripu	k. m.	I. 6 3 (son of Divaṇjaya in the line of Uttānapāda), 6 4 (Śrīmān, son of).
Rukma	k. m	I 139 28 (l r) (one of the 5 sons of Rukmakavaca).
Rukmakavaca	k. m.	I 139 28 (l r) (son of Śītagu) (5 sons of).
Rukmāṅgada	m	I 125 7 (obtained Mokṣa, after observing

- Ekādaśī Vrata, remaining awake and hearing Purāṇa)
- Rukmiṇī (consort d.w. I 28 10 (worshipped), 139 60 (one of the of Kṛṣṇa) 16000 wives of Kṛṣṇa), 144.6; 144.8 (her son Pradyumna)
- Rucaka I 47 22 (a Vairāja class of temple)
- Ruci m I 1 20 (Yajña born to), 5 2 (creation of), 5 21 (marry Ākūti, daughter of Svāyam-bhuva Manu), 88 2 (the Prajāpati, an account of the story of), 88.28 (his story narrated by Mārkaṇḍeya to Krauncuki), 89 50 (Pitr Stotra uttered by), 89 63 (with whose Stotra Pitr get pleased and offered him a boon), 90 2 (Pramlocāś words to), 90 7 (get a son named Raucya thro' Mānini, daughter of Pramlocā).
- Ruciśāśva k m I 140 11 (1 1) (son of Senajit).
- Rudra I 1 2 (saluted), 2.8 (as an interlocutor), 2 9 ("), 2 10 (His contemplation on Viṣṇu); 2.29 (an interlocutor); 2 30 ("), 2.36 (heard the 18 Vidyās etc from Hari); 2 37 (an interlocutor), 2 38 ("), 2.43 ("), 2.46 ("); 2 55 ("), 2 56 ("), 3 1 (heard the Purāṇa from Viṣṇu); 3 8 ("), 4 2 (as an interlocutor); 4 8 ("); 4.11 (Hari becomes<sup>o</sup> rūpi at the end of a Kalpa, destroys the world), 5 2 (His creation), 5.6 (Sati, daughter of Dakṣa, given to); 5 32 (not invited for Dakṣayajña), 5 34 (gets angry and destroys Dakṣayajña); 6 27 (an interlocutor), 6.35, 8 2 (an interlocutor), 9 2 (an interlocutor); 15.67 (Viṣṇu as soul of); 15 108 (agitated by Viṣṇu), 16 2 (an interlocutor), 23 5, 23 41, 25 10, 27 1 (the goddess addressed as seated in the heart of), 30.7 (an interlocutor); 30 17 ("), 31 4 ("); 31 16 ("), 31.26 (Viṣṇu saluted as worthy of worship by); 31 29 (an interlocutor), 32 18 ("); 33 6 ("), 34 15 (");

- 34 21 ("), 34.33 (worshipped); 34 38 (an interlocutor), 34 40 ("), 34 41 ("), 34.53 ("), 35 2 (Gāyatrī spoken as 'ikhā), 36 1 (an interlocutor), 39 9 (,,), 39.4 (,,), 39 6 (,,), 39 10 (,,), 39.11 (,,), 39 7 (worshipped), 39 2 (,,), 39 4 (,,), 39 10 (,,), 40 3 (,,), 40 14 (,,), 42 7, 42 17 (to be worshipped 1st in Pavitrārohaṇa), 46 8 (worshipped), 50 28 (Divākara addressed as), 54 9 (an interlocutor), 55 3 (,,), 55.5 (,,), 57 9 (,,), 59 1 (,,) (star of), 59 43 (an interlocutor), 59 5 (,,), 62 12 (,,), 63 14 (,,), 63 17 (,,), 66 14 (,,), 83.5 (worshipped at Gayātrīrtha), 86 9 (Mahā<sup>0</sup> as an Avatāra of Viṣṇu), 86 30 (<sup>0</sup>Isvara, worshiped of), 86 33 (an interlocutor), 87 9 (an interlocutor); 147 1 (mythical reference to origin of fever from the eyes of); 177 16 (an interlocutor), 177, 19, 47, 67, 70, 73, 83 (,,), 178 9 (, ), 178 10 (,,), 178 20 (an interlocutor), 178 22 (,,), 179.2 (,,), 182 19 (,,), 182 21 (,,); 182 26 (,,), 183 4, 183 13 (,,), (,,), 183 16 (,,), 184 24 (,,), 185 3 (,,), 185 20 (,,), 185 24 (,,), 185.36 (,,), 186 3 (,,), 186 7 (,,), 186 14 (,,); 187.2 (,,), 187.14 (,,), 188 2 (,,); 189 14 (,,), 190 2 (,,), 190 14 (,,), 190 15 (,,), 190 18 (,,), 191 3 (,,), 192 23 (,,), 197 50 (worshipped), II 19 12 (resides in the Maṇḍala drawn for ūrdhvadehika karma)
- Rudra d I. 6 36 (11 in number), 8 7 29
- Rudra k m I 138.3 (s r) (son of Ilā and Budha).
- Rudrapāda (a place) 84.20 (at Gayā, merits of doing Śrāddha at), 84 23
- Rudraputrāḥ I. 5 6 (were in many and were valarous);
- Rudraloka I. 86 30 (obtained as a merit of worshipping Rudraeśvara),
- II 20 3 (Dāna by giving which one can live for a long time at).

Rudrā (a knot)		I. 42 9 (in the sacred thread).
Rudrākṣa		I 172 19 (is worn while reciting Mantras)
Rudhna	gem	68 10, 78 2 (the formation of), 78.3 (the qualities of and test for), (the colour of a fully matured)
Ruru	m.	I 6 4 (son of Cāksusa Manu) (Śrīmān, as son of)
	d	24 7 (one of the 8 Bhairavas)
	k. m	138 40 (s. r) (son of Ahinaka)
Ruruka	k m.	I 138.28 (s. r) (son of Vijaya)
Rurubhanava	d	I 198 2
Rusadiatha	k m	I 139 68 (l. r) (son Titiksu)
Reṇumatī	w	I 140.39 (wife of Nakula, one of the Pāṇḍavas), (cf Kareṇumatī, Mbh. Ādi 95 79)
Revata	k m.	I 138 14 (s r) (son of Devaka)
Revatī	star	I 38 5; 59 9 (star of Pausa); 59 14 (auspicious for journey), 59.19 (Pārśva-mukha), 59.34 (traya cause on the day of Budha, Mrtyu, Roga etc.), 59 41 (Siddha-yoga caused by Venus in); 59 43 (Viśayoga caused by Śani in), 59 44 (good for Jāta-karma etc), 60 11, 61 11 (good if well situated)
		II 4 47-8 (merits of setting free a black bull on Pūrṇimā and)
	w	138 14 (daughter of Revata), 138 57 (wife of Balabhadra, mother of Śārana etc).
Revanta	d	I 86 22 (at Gayā), (merits of worshipping)
Raivata	d	I 6 36 (one of the 11 Rudras)
	k m	I. 138 4 (s r.) (son of Revata).
Romaka	gem	I 80.2 (said to be one of the best varieties of Vidruma)
Romapāda	k m.	I 139.30 (l r) (son of Vidarbha).
	k m.	139 71 (l r) (son of Dharmaratha).
Rohaka		II 12.41 (the story of one who has himself eaten the food intended for Devas and Pitṛs), 12 43 (had face resembling a mountain)

Rohiṇī (star)		I 59 2 (of Brahṃā), 59 15 (auspicious for wearing garments), 59 22 (Ūrdhvamukha), 59 35 (causes on the day of Guru, Autpātika-yoga), 59 40 (Saturn in <sup>o</sup> , causes Siddha-yoga), 59 43 (Śukra in <sup>o</sup> , causes Viśayoga),
	w	139 56 (wife of Vasudeva); (mother of Balabhadra)
Rohita	m	I 56 5 (one of the sons of Vapusmān, Śālmaleśa),
	d	87 49 (one of the Gaṇas at the time of Daksaputra Manu)
Rohitākṣa	k m	I 138 27 (s r) (son of Hariścandra)
Raucya	m.	I 89 67 (son of Ruci), 90 7 (birth of)
Raudrāśva	k m	I 140 2 (l r.) (son of Vatsajāti); 140 3 (sons of)
Raurava (a Naraka)		I 85 10, 217 31
Lakṣmaṇa	m	I 138 36, 142 11, 143 4 (son of Daśaratha), 143 7 (marries Urmilā), 138 37 (sons of), 143 20 (under instigation of Sītā goes to rescue Rāma), 143.38 (Rāma reaches Laukā with), 143 46 (kills Rāvaṇa).
Lakṣmaṇā	w.	I 139 60 (one of the 8 wives of Kṛṣṇa), 28 11 (worshipped)
Lakṣmī	d w.	I 5 23 (as one of 24 creations of Dakṣa); 10 3 (worshipped), 11.22 (Her place in Navavyūhārcana), 11 40 (golden coloured), 29 7 (worshipped), 34 39 (worshipped), 38 2 (worshipped), 40 4 (saluted), 40 6 ("), 66 21, 86 23 (worshipped at Gayā); 129 9 (worshipped), 178 19 (requested to give Saubhāgya)
Lakṣmīnārāyaṇa	(a Śāla-grāma)	I 45 26 (requested to protect), 45.27 (,); 66.1
Laukāpuri		I 143 21 (Rāvaṇas abduction of Sītā and his return to), 143 30 (burnt by Hanumān); 143 39 (the wealth of which was conferred

		by Rāma on Vibhīṣaṇa), 143 40 (Rāmas arrival at); 143 42 (destruction of); 142 14 (Vibhīṣaṇa installed at <sup>o</sup> by Rāma)
Lajisyaṇta	m.	I. 87 26 (one of the sons of Vaivasvata Manu), See Havisyanta
Lambana	m	I 56 8 (one of the 7 sons of Jyotismān in Kuśadvīpa)
Lambā	w	I 6 24 (one of the 10 daughters of Dakṣa married by Kṛṣṇāśva), 6 27 (Ghoṣa born to)
Lambodara	d.	I 129 21 (Vināyaka).
Laya	m	I 5 29 (Vinaya born to)
Lava	k m	I 138 37 (s r) (son of Rāma), 143 49 (installed in throne by Rāma).
Lavana	demon	I 143 50 (killed by Śatrughna); 6 10 (his daughter Sāmudrī was married by Prācīnabarhis in the line of Pīthu)
Lavali		I 72 1 (a flower at Sīmaladeśa).
Lākṣā		I 70 8 (Padmarāga resembling in colour).
Lābha	d	I 87 40 (one of the 47 Marut devatas)
Lābhaga	s	I 6 64 (at the time of 10th Manu).
Linga (form of Śiva)		I 47 11 (measurement of <sup>o</sup> ) (should be equal with Pītha), 47 13 (construction of a temple based on the measurement of)
Lebhāṇh	d.	I 87 23 (one of the clans (Gaṇa)).
Lokāntara		I. 69 24 (Muktāphalas obtained from).
Lobha		I 5 28 (born to Puṣṭi).
Vakra		I. 47 27 (a Trip (v)istapa type of temple).
Vakratuṇḍa		I 129 21 (a form of Vināyaka worshipped)
Vaṇga	k, m	I 139.69 (l r) (one of the several sons of Bali).
Vajra		47 27 (a Trip (v)istapa type of temple).
	gem	68.9, 68 15 (its Parikṣā); 68.16 (mythological origin from Bala's bones), 68.17 (its 8 kinds, according to the places of its availability), 68.18-19 (characteristics of a good variety), 68 23-25 (many coloured ones can be worn only by a king and not by others), 68.26, 68 27 (defective ones not

to be acquired), 68.30 (characteristics of mined ones), 68.31-33 (difficult to get one devoid of Dosa) (merits of wearing a good one), 68 34-41 (finding the values of a flawless one weighing 20 Taṇḍulas is doubly valued), 68 37 (is weighed not only with Taṇḍulas), 68 38 (the greatness of the one which floats on water), 68 39 (defective one gets only 1/10th of the value of a good one), 68 40, 68.41 (has little value if a defective one is set in ornament), 68 43 (not to be worn by woman wishing for progeny) (otherwise long one to be rejected), 68 45 (methods to find the limitations made of Puṣparāga etc ), 68 46 (can scratch all Ratnas and Dhātus, itself not being scratched), 68 47, 68 48, 68 49, 68 51 (merits of), 70 23 (quality of a Vijāti), 70 27 (only the Vajra or Kuruvinda could scratch Padmarāga and Indranīla), 70 33 (priced fixed for Taṇḍula weight of Vajra is equal to Māsa weight of Padmarāga), 74 2 (certain stones resembling Vajra in colour),

k. m. I 139 62 (l r) (son of Aniruddha and Subhadra), 144.11 (") (succeeded Kṛṣṇa as a king)

Vajranābha	k m.	I. 138 41 (s r.) (son of Vuktha)
Vaṭa	k m.	I. 139 48 (l r) (son of Ugrasena).
Vatukā	d w	I. 198 5 (saluted).
Vaḍavāmukha	d.	I 194 15 (requested to destroy the sins).
Vatsajāti	k. m	I 140 2 (l. r) son of Sañjāti.
Vatsapṛīti	k m.	I 138 5 (s r.) (son of Bhanandana), 138 6 (father of Pāmsū and Khanitra)
Vatsara (year)		I 66 8-13 (names of cycle of years-namely Prabhava etc )
Vatsavyūha	m.	I. 141.5 (son of Uruksaya).
Vanabandhu	m	I 87.17 (son of Raivata Manu).



Vanamālī	d.	I. 194.6 (an attribute of Viṣṇu).
Vapu	w.	I. 5 24 (one of the 13 daughters of Dakṣa married by Dharma Dākṣāyaṇa), 5 29 (Vyavasāya born to)
Vapusmān	m	I. 54 1 (son of Priyavrata), 56 5 (was lord of Śālmala, and his sons-all mountains)
Vara	d.	I. 89.45 (one of the clans of Pitṛs).
Varada (one who d. grants boons)		I. 18 5 (Viṣṇu worshipped as), 32.31 (saluted), II. 4 46 (Kṛṣṇa's reference to himself as)
	d	89 45 (one of the clans of Pitṛs).
Varadā	r	I. 55.7 (flowing in the central region), 81 17 (a Tīrtha)
Varānana (beautiful faced)	d	I. 2 17 (an attribute of Viṣṇu)
Varānanā	d w	I. 200.5 (Devī, as an interlocutor).
Varāha (an Avatāra of Viṣṇu)	d	I. 7 6 (saluted), 11.35 (worshipped), 86.10 (as one of the Avatāras); 86.28 (merits of worshipping), 131 11 (worshipped), 146.6 (Viṣṇu killed Hiraṇyākṣa in the form of); (lifts the earth and protects the Gods),
	a boar	69.1 (Muktas obtained from), 69.3 (the lustreless and auspicious Muktāphalas obtained from), 69.8.
Varīṣṭha	m	I. 87 31 (son of Sāvārṇī Manu)
Varuṇa	d.	I. 6 38 (one of the Suns), 17.7.
	d	6.61 (one of the 49 Marut devas);
	d.	15 22 (rain God) (Viṣṇu saluted as master of), 31 21 (saluted), 58 10 (stays in Āṣāḍha when Sun is there), 59 8 (as Devatā of Śatabhisak), 88 55 (saluted by Ruci);
	s	87 43 (at the time of Rudraputra the 11th Manu)
Varuṇya	d.	I. 89 45 (one of the clans of Pitṛs).
Varuṇa	m.	I. 6 30 (son of Soma).
Varddhma	place	I. 69.24 (Muktāphalas obtained from).
Varddhvata	mt.	I. 54 8 (their names and location in Jambudvīpa).

Vaṣṣopala	hail	I. 69.9 (a variety of Muktaṣphalas which resemble).
Valabhi		I 47.24 (a Puṣpaka type of temple)
Valaya		I 47 25 (a Kailāsa type of temple).
Vaśavartti	d.	I. 87 11 (one of the 5 Devagaṇas at the time of Auttama Manu)
Vasavaḥ	d.	I 6 26 (born of Vasu, wife of Kṛśāśva)
Vasistha	s.	I 5 3 (creation of), 5 27 (marrying Ūrjā), 5.15 (his 7 sons who were all sages), 15 72 (Viṣṇu addressed as), 58 10 (dwells in Āśāḍha when Sun is there), 135.5 (worshipped in Caitra, with garlands of Damanaka flowers).
	s	87 2 (one of the 7 sages at the time of Svāyambhuva Manu)
	s	87.27 (one of the sages at the time of Vaivasvata Manu)
	s	93.5 (one of the 14 law-givers)
Vasiṣṭhāśrama		83 65 (at Gayā, merits of bathing at), 83 70 (lord of, worshipped at)
Vasu	d w.	I 6 25 (one of the 10 daughters of Dakṣa married by Kṛśāśva), 6 26 (Vasavaḥ born to), 87 28, 87 29 (8 in no)
	s.	87.36 (at the time of Dakṣa Śavarṇi Manu).
	k. m.	139 5 (1 r.) (one of the 4 sons of Kuśa).
	k. m.	140 26 (1 r.) (son of Kṛtaka), 140.27 (3 sons of)
Vasudeva	k. m.	I 15.142 (Viṣṇu spoken as 'priya'); 131 9 (Arghya offered to), 139 47 (married the daughter of Devaka) (got 2 sons thro' Sahadevā), 139 51 (son of Śūra and Mārisā), 139 56 (referred to as Dundubhi); 139 57 (getting six sons thro' Devakī); 139 58 (his 6 sons killed by Kāṁsa), 144 1 (birth of Vāsudeva to Devakī and).
Vasumanāḥ	k. m.	I 138 25 (s. r.) (son of Haryaśva).
Vahni	d	I. 5 16 (Dakṣa giving his daughter Svaha to), 5 26

	k m	139 63 (l. r) (a scion of the race of Turvasu)
Vāgīśvara (Brahman)	d	I. 206 36 (Tarpaṇa offered to)
Vācaḥ	m	I 87 31 (son of Sāvarṇi Manu).
Vācāvṛthā	d	I 87 58 (one of the 5 clans of gods at the time of Bhautya Manu).
Vatāpi	m.	I 6 49 (demon in the family of Prahlāda).
Vāmadeva	s	I 7.6 (saluted),
	d	87 4 (Indra at the time of Svāyambhuva Manu)
Śiva	d	40.7 (the 13 Kalas of °).
Vāmana	d	I. 1 27 (15th Avatāra of Hari), 15 4 (Viṣṇu addressed as), 86 20, 131.10 (worshipped), 194 10 (requested to protect); 196.7 (requested to protect).
	a Śāla- grāma	I 45 5 (saluted), 45 20 (Vartula and hrasva), 56.12 (in the Krauñcadvīpa, ruled by Dyutmān)
		215 9 (the 8th Upapurāṇa)
Vāyu	d.	I 75.1 (mythological reference to the nails of the demons carried thrown in Padma-vana by)
Vāyuskandha	d.	I 6 64 (the division of Marut gods).
Vārāṇasī	a place	I 52 7 (merits of bathing at), 66 6 (merits of), 81 3 (best Tīrtha), 84 5 (merits of performing Śrāddha at).
Vārāha (a form of Viṣṇu)		I 196 8 (requested to protect).
Vārāhi	d	I. 4.12 (Hari, remains in the form of; rescues the earth), 24.6 (worshipped), 38.5 (requested to protect), 134 3 (worshipped), 198 4 (worshipped), 198 9 (,,)
a Śakti	d w.	59.11 (situated in south in Pañcamī and Trayodaśī).
Vāruṇa		I. 55 4 (one of the 9 Dvīpas)
	a star	I 59 22 (Ūrdhvamukha), 197.12 (Karko-

		taka and Padmanābha are stationed in), I 215 20 (the 11th Upapurāṇa).
Vāruṇī	m.	I 87 35 (the 9th Manu) (Dakṣa Sāvārṇī).
Vārsapārvaṇī	w.	I 6.45 (one of the daughters of Svar- bhānu)
Vālu	the monkey	I. 143 25 (killed by Rāma).
Vāsava (Indra)	d.	I 59 8 (lord of Dhanisthā)
Vāsuki		I 654 (one of the important serpents), 17.9 (worshipped), 43 2 (his brother's words to Hari), 58.7 (dwells in Caitra when Sun is there), 71 1 (mythological reference to the bites of the demon Bala being carried by), 129 23 (to be worshipped on certain days in particular months), 129 25 (")
Vāsudeva	d	I 1 13 (Viṣṇu addressed as), 3 5 (Garuḍa becomes Vāḥana of Hari, by the grace of), 4 3, 7 6 (saluted), 12 4 (saluted), 12 9 ("), 12 14 (one of these forming Navavyūha), 14 3, 31 23 (saluted); 32 3, 32 6 (saluted), 32 17 ("); 32 19 (contem- plated upon), 32.21 (worshipped), 32.24 ("); 32 29 ("), 32 40 (worshipped), 45 8 (saluted), 126 6 (saluted), 131 10 (worship- ped in Astamī), 131 19 (saluted), 136 6 (saluted), 138 16 (Rathīnara as a devotee of), 144.1 (born to Vasudeva), 145 15 (Arjuna marrying Subhadrā the sister of), 145.40 (His incarnation again to protect Devas and to destroy wicked), 194.5 requested to protect), 194 24 (His Cakra is requested to destroy sin); 194 29 (requested to destroy all Jvaras), 195.1 (Mantra saluting), 222 11 (the importance of contemplation on), 222 17 (His Mantra is always purifying), 222 22 (importance of contemplating upon); 222 25 (benefit of having one's mind firm on), 222.31 (compared with shade of a tree), 222.47 (no greater Tīrtha than)

- a Śalagrāma I. 45 14 (worshipped), 45 28 ("), 47.43 (worshipped), 66.2
- Vimśah k. m I. 138 6 (s. r) (son of Ksupa).
- Vikaṭah d I 129.21 (as a form of Gaṇapati)
- Vikuksi k. m I. 138 17 (s r) (son of Iksvāku (known as Śaśāda) (had a son Purañjaya)
- Vikrti k. m. I 139 32 (l r) (son of Jīmūta)
- Vikṣipa d. I 6 63 (one of the 49 Marut devatas)
- Vighnarāja, Gaṇapati d I 24 8 (worshipped), 42.2 (makes the benefits of Samvatsarapūjā null and void if Pavitrārōhaṇa rite is not done), 43 10 (is situated in the threads), 86 20 (is saluted); 129.21 (attribute of Gaṇapati), 185.4 (worshipped after fasting on Aṣṭamī and Caturdaśī)
- Vicitra m I 87 51 (son of Raucya Manu).  
k m. 140.35 (l r) (son of Śantanu and Satya-vati), 140 36 (married Ambikā and Ambālikā), 145 6 (married daughter of Kāśirāja), (after his death, sons were born to them thro' Vyāsa).  
k m. II 6 20 (of Citranagara).
- Vijaya I 47 27 (a Tripistapa type of temple).  
m. 87 31 (son of Sāvarṇi Manu)  
k m 138 27 (s. r) (son of Cañcu).  
k m. 138 56 (s. r) (son of Jaya)  
k, m 139 15 (l r.) (son of Sañjaya)  
k m. 139 73 (l. r) (son of Jayadratha).
- Vijayasaptamī vr I. 130 7 (one desirous of victory advised to observe)
- Vijayā d. w I 17 9 (worshipped), 38 2 (worshipped in order from Mārga tṛtiyā); 197 14; 198 10 (worshipped), 206 37 (waters offered to);  
w 132 9 (daughter of Vīra, a Brahmin of Pātaliputra), 132.11 (went for fetching water), 132 18 (marries Yama and goes to his world), 132 19 (observes the

		Budhāṣṭamīvrata, to liberate her mother from the pangs of hell)
Vijayī	w	I 140 39 (wife of one of the Pāṇḍavas)
Vitatha	d	I. 46 5 (one of 32 Devas stationed outside in Vāstupūjā).
	k. m	140 6 (1 r) (son of Bharata)
Vitala		II 57 2 (one of the 7 Lokas)
Vitr̥ṣṇā	r	I 56 7 (in the Śālmāladvīpa)
Vidarbha	k m	I 139 29 (1 r) (son of Jyāmagha) (3 sons born to his wife Śarvyā)
Vidarbhā	r	I. 55 9 (flowing in the central region)
Vidura	k m	I 140 36 (1 r) (born to a slave girl thro' Vyāsa)
	k m	145 7 (son of Bhujisya)
Vidūratha	m.	I 187 46 (son of Daksaputra Mnau)
	k. m	139 48 (1 r) (son of Bhajamāna)
	k m	139.49 (1 r) (son Śūra)
	k. m	140 16 (1 r) (son of Purañjaya)
	k m	140 31 (1 r) (son of Suratha)
Vidyā	d	I 86 23, (at Gayā, merits of worshipping), branches of learning), 215 21 (18 in number)
Vidyādhara	d	I. 86 29 (merits of touching), 195 6 (which form was attained by Citraketu thro' worship of Viṣṇu)
Vidyujjihva	m	I. 143 43 (killed by Rāma)
	d	223 6 (an attribute of Viṣṇu)
Vidyuta	m.	I 87 5 (one of the sons of Svārocisa Manu).
Vidyudambā	r	I 56 10 (in Kuśadvīpa)
Vidruma	mt	I 56 9 (in Kuśadvīpa, ruled by Jyotiṣmān);
	gem.	I 68 10, 80.1 (obtained from Kerala), 80 2-3 (the best varieties of) (other varieties are not so valuable and prices are dependent on their cutting, the best variety which brings wealth to its wearer and removes fear and poison etc. is to be included among gems and should be tested).

Vidhātā	m.	I. 5.7 (one of the sons of Khyāti and Bhrgu), 59 (married Niyāti daughter of Manu), 281 (assigned at the door in Gopālapūjā), 306 (saluted in Śrīdharārcana), 3114 (saluted in Viṣṇvārcana), 3217 (saluted in Pañcatattvārcana), 32.20 (worshipped), 3416 (,).
Vidhātana	d	I. 662 (one of the 49 Marut devas)
Vidhātī	r	I. 56.7 (in Śālmaladvīpa).
Vinata	m.	I. 875 (one of the sons of Svārociṣa Manu).
	k. m	138.3 (s. r) (son of Sudyumna)
Vinatā	w	I. 625 (one of 10 wives of Kaśyapa); 6.53 (2 sons of), 248 (mother of Garuḍa, becomes slave of Nāgas), 250 (,), 2.53 (Garuḍa addressed as son of).
Vinava		I. 529 (born to Laya).
Vināvaka		I. 533 (born to Śiva and Gaurī), 51.18 (one who wants success in his efforts to propitiate), 12921 (a form of Gaṇapati), 81.8 (Vaināvaka).
	a tirtha	
Vintta	m.	I. 879 (one of the sons of Auttama Manu).
Vindhva (ka)	mt.	I. 556, 5512 (regions which are bounded by); 79.1 (mythological reference to the Medas of the demon taken to), 8117 (as a Tirtha), 8128 (merits of bathing at)
Viprthu	k m	I. 13943 (l. r.) (son of Citraka)
Vipracitti	m.	I. 644 (son of Danu and Simhikā); 648.
Vibudha	k m.	I. 13848 (s. r) (son of Devamīḍha).
Vibhṛṣaṇa	m.	I. 14339 (brother of Rāvaṇa sought refuge from Rāma), 14214 (installed at the throne of Lankāpuri)
Vibhu	m	I. 54.14 (son of Prastara).
	k m.	I. 8720 (Indra at the time of Raivata Manu).
	k. m.	I. 139.12 (l. r.) (son of Satyaketu)
	d.	194.5 (l. r.). (attribute of Viṣṇu).
Vibhūti	k m.	I. 138.7 (s. r) (son of Khanīneta)
Vibhrajā	k m	I. 140.13 (l. r) (son of Sukṛti).

Vimalā	d. w	I. 30 6 (saluted in Śrīdharārcana), 31 14 (saluted in Viṣṇvarcana).
Vimāna		I. 47 22 (a Vairāja class of temple). 47 24 (a Puṣpaka class of temple)
Vimukta	d	I 6 63 (one of the 49 Marut devatas)
Vimocanī	r.	I. 56 7 (in Śālmaladvīpa)
Viraja	m. s	I 5.10 (one of the sons of Paurṇamāsa), 87 22
Virajā (a place)		54 16 (one of the children of Bhauvana); 81 16, 81 19, 84 4 (Muṇḍana and Upavāsa not necessary at and certain other Tīrthas)
Virāt	d.	I. 6 64 (one of the 49 Marut devatas).
Virāṭa		I 145 21 (country reached by Pāṇḍavas and their life in incognito there)
Virūpa	k. m.	I. 138 16 (s r) (son of Ambarīsa)
Vīrocana	m.	I. 6 41 (son of Prahlāda), 87 34 (father of Bali, the Indra at the time of Sāvartī Manu)
Vilomā	k. m	I 139 44 (l r) (son of Kapotaromaka)
Vivasvān	d	I 6 38 (one of the Suns), 17 8 ("), 46.10 (etc. considered as situated around Brahmā in the Vāstu), 58 12 (dwells in Bhādra- pada)
	m.	138 2 (birth of) (birth of Manu).
Vivimśaka	k. m	I 138 6 (s. r) (son of Viṁśa)
Vivikṣipa	m.	I 87 13 (one of the sons of Tāmasa Manu).
Viśākha		I 6 33 (one of those who surrounded Kumāra when he was born), 134.2 (rice paste image of enemy to be cut & offered to)
Viśākha	star	59 5 (Indrāgni as lord of), 59 16 (Adho- vaktrah), 59 34 (Mrtyuyoga caused by Sun in), 59 45 (causes death in journey).
Viśālā	w.	I. 62 2 (one of the daughters of Dakṣa, married by Bahuputra)
	m.	84 34 (benefited by Piṇḍadāna at Gayā), 84.35 (was told by Brahmins how he will



		get sons), (offered Pinḍa at Gāyā), 84 36 (Pretas addressed), 84 39 (ruled the kingdom and reached heaven)
	k. m	138.11 (l. r) (son of Tṛṇabindu and Alambuṣā)
	a country	139 13 (its rulers known as Vaiśalakas)
Viśva	m	I. 87 43 (one of the sons of Rudraputra Manu)
	d	89 43 (one of the 9 clans of Pitr̥s)
Viśvakarmā	m	I. 6.34 (son of Prabhāsa).
Viśvaksena	d	I 126 9 (worshipped)
Viśvajit	k m	I 140 11 (l. r) (son of Jayadratha).
	k m	141 11 (son of Satyajit).
Viśvapātā	d	I. 89 45 (one of the clans of Pitr̥s)
Viśvabhuk	d	I 89.43 (one of the nine clans of Pitr̥s).
Viśvarāta	k m.	I. 138 19 (s r) (son of Prthu).
Viśvarūpa	m	I 6 35 (son of Tvastr)
Viśvasaha	k m	I 138.35 (s. r.) (son of Ailavila)
	k m	138 42 (s r) (son of Uṣitāśva)
Viśva	w.	I 6 24 (one of the wives of Kṛṣāśva), 6 26 (Viśvedevās were born to).
Viśvācī	d	I 58.14 (one of those who rule in Kārttika)
Viśvāmitra	s.	139.5 (son of Gādhi), 58 19 (resides in Phalguṇa), 87 27 (at the time of Vaivasvata Manu), 139 7 (many sons of, not listed), 143 5 (taught the use of archery to Rāma); 143 6 (Rāma guarding the sacrifice of <sup>o</sup> , from Subāhu and others), 145 42 (as father of Suśruta).
Viśvāvasu	d.	I 41 1 (a Gandharva, saluted), 58 11 (dwells in Sun), 58 14 (rules in Kārttika)
	m	139 2 (one of the 6 sons of Purūravas and Urvaśī).
Viṣṭi	m.	I. 87 25 (one of the sons of Vaivasvata Manu).
Viṣṇu	d.	I. 13, 14, 1 11; 2.1; 2 8 (as narrator of Purāṇa), 2.12; 2 13, 2 14; 2.29; 2.30, 2.31;

3.1, 3.4, 4.2, 4.5 (both manifest and unmanifest), 4.10 (as creator); 4.11 (creation of beings by becoming *Brahmā*), 6.7 (birth of *Prthu*, a form of), 6.40, 7.6 (saluted); 8.1 (worshipped), 8.13; 8.14 (to contemplate on), 9.2, 9.10, 11.35, 12.4 (salute), 13.1 (saluted), 13.2; 13.3 ("); 13.6 ("), 13.11 (saluted), 14.2 (attributes of), 15.2 (the thousand names of); 15.4, 15.159; 15.160 (merits of reading the 1000 names); 16.1 (contemplation on), 21.1 (offering to), 28.5 (order of worshipping Him), 29.4 (saluted), 30.7 (saluted), 30.17 (worship of); 30.18 (,), 31.2 (Arcana of), 31.5 (Mantra for), 31.10 (one must contemplate that self is<sup>o</sup>), 31.14 (saluted); 31.15 (worship of); 31.23 (saluted), 31.28 (*Mūla Mantra* for *Pūjā*), 31.29 (Arcana of), 31.30 merits of reading the ch on His worship); 32.4 (nature and characteristics of), 32.34 (saluted), 32.37; 32.39 (to contemplate on), 33.14, 34.2 (*Stotra* which pleases), 34.14 (worshipped), 34.30 (contemplation on); 34.31, 34.52 (saluted), 35.2, 42.6 (presiding deity of one of the threads in the sacred thread), 43.1 (gives *Graiveyaka* to *Devas* at the time of their war with *Asuras*), 43.2, 43.5 (*Dvādaśī* sacred for), 43.6 (*Pavitra* must be offered at particular times to), 43.10 (the 3 duties as lords of the thread), 44.8, 45.30 (*Stotra* of), 46.18 (directions for the construction of His abode); 48.61 (to be worshipped), 50.45; 50.62; 52.26 (as narrator), 58.19 (in *Phālguna* dwells in *Sūryamaṇḍala*), 58.20 (,); 59.7 (Lord of *Śravaṇa*), 60.10 (sleeps in *Karkaṭa* when *Pūrvāṣāḍha* occurs twice in *Paurṇamāsya*); 81.15 (at *Mohadaṇḍa*, a *Tīrtha*); 81.21 (the

rivers originating from the feet of), 82 5 (as killer of Bali), 82 6 (stationed at Gayā as one who yields Mukti); 82.7 (His statement that Gayā shall become a holy place), 87 4 (Bāskali killed by), 87 12 (killing Pralamba, assuming the form of a fish), 87.20 (as killer of Asura Śāntaśatru), 87 34 (Bali offering 3 feet measures to), 87 59 (writing of Purāṇas etc in the form of Vyāsa), 131 17 (destroys all bad conducts), 137 14 (worshipped on Saptamī), 138 1 (Brahmā as born of the navel lotus of), 131 14 (rulers of Kāśī devoted to), 141 15 (characteristics of), 143 1 (Brahmā as born of the navel lotus of); 145 2 (,,), 145 38 (worshipped by Yudhiṣṭhira by performance of Aśvamedha), 145 39 (the region of<sup>o</sup>), 193.17 (if remembered when taking *ausadha*, destroys diseases), 194 2 (worshipped), 194 4 (requested to protect), 194 13 (requested to remove sin), 194 22-23 (requested to grant all *siddhis*), 194 29 (requested to destroy Jvaras), 196 11 (requested to protect), 197.3 (merits of devotion to); 201 36; 205 66 (Āhavanīya fire is), 205 73 (is always worshipped), 205.74 (the tinities are not to be thought of as separate (distinct), 205.122 (gets pleased with *amalaka* in Ekādaśī); 205.135 (chanting Purusasūkta water or flower is offered to), 206 24 (water is His abode) (hence called master of water), 215 11 (finding people of poor intellect in Dvāpara, takes the form of Vyāsa and divides the Veda into four and teaches his disciples), 216.2 (Viṣṇu in the form of Rudra, burns all the worlds), 216.4 (after everything is burnt up, clouds are produced from his mouth and it rains for 100 years), 216 5

(in the form of Brahmā sleeps for 100 years), 219 1 (description of mode of Bhakti towards), 219.17 (narration of merits of bhakti), 220 2 (always worshipped), 220 3 (,), 220 10 (repository of all good qualities), 220 17 (Kṛṣṇa as a name of), 221 2 (one who does not worship Him is known to be Brahmaghātaka), 221 3 (cause of mundane existence), 221.7 (there is nothing besides Ārādhana, that pleases), 222 8 (one is advised to remember Him always), 222.11 (there is nothing superior to be contemplated upon than), 222 13 (mere remembrance said to be enough to correct sacrificial errors), 222.16 (seated in the heart of a Yogin removes all faults just as rising flames), 222 37 (devotion to), 222 45 (Dhyāna on); 222 50 (burns sins just as fire burns even wet fire-wood), 224 6 (Samsara can be crossed only on the grace of), 224 10 (to be worshipped always), 224 11 (merits of worshipping), 224 12 (His qualities), 224 13 (is Nirvikalpa), 224 14 ("), 224 15 ("), 224.16 (benefits of worshipping Him), 224 17 (to be worshipped by those desirous of getting freed from bondage), 224.18 (to be worshipped always), 224 22 (Nārada worshipped Him and attained Siddhi); 224 24 (*stava* on, uttered by Mahādeva), 227 3 (necessity of propitiating), II 1 2 (considered as Kalpa-druma), 19 12 (resides in the Maṇḍala drawn for Aurdhvadehakarma), 31.2 (commends Bhūmida)

d. 6 37 (one of the 12 Suns); 17 8 (,)

a Śālagrāma 45 4 (saluted)

s. 87 44 (at the time of Rudraputra Manu)

- Viṣṇuuloka (abode of this ch), 31 30 (one who hears, reads etc Viṣṇu) the Viṣṇuvarcana described here shall reach), 32 41 (,,), 33 7 (Arcana which conveys one to), 33 15 (Cakrastotra by/ reading which one reaches), 33 16 (,,), 39 20 (one who performs Sūryapūjā shall attain), 43 38 (the Pavitrārohaṇa which conveys one to), 83 55 (one who visits Koṭṭīrtha shall make Pitr̥s reach); 121.8, 213 22 (by doing certain deeds one goes to),
- II 1.10 (the question as to how one reaches), 4 52 (one who hears details about Aurdhvadehika shall attain), 6 26 (Godāna takes the preta to), 19 26 (if one is surrounded by Darbhas, even if faulty mantras are uttered, he goes to), 20 43 (by doing Dharma, one shall attain), 28 4 (Viṣṇupura, way for gaining admission to)
- Viṣvakjyoti m I 54 16 (son of Śatajit).
- Viṣvaksena d. I 7 6 (saluted), 28 13 (worshipped); 29 7 (contemplated upon), 30 8 (saluted), 31 21 (saluted), 32 17 (saluted), 34 46 (worshipped), 43.33 (worshipped)
- Vistara k m. 140 13 (l. r) (son of Brahmadatta)  
s. I 87 43 (during the time of Rudraputra Manu).
- Vihāṅgama (birds) I 87 44 (beings of heaven, their abilities at the time of Rudraputra Manu).
- Vihartā d I. 6.61 (one of the 49 Marut devas)
- Vitahavya k. m I 138 57 (s r) (son of Sunaya).
- Vitihotra m. I. 139.13 (son of Dhṛṣṭaketu)
- Vīra m. I 132.8 (a Brahmin of Pāṭaliputra); 132.16 (was approached by Kauśika).
- Vīraṇa m. I 6.15 (whose daughter was married by Dakṣa Prajāpati and birth of 1000 sons).

Vīranavamī	vr	I. 135.1 (to be observed on Navamī in Āśvinaśukla); 135.6 (narrated before)
Vīryavān	m.	I. 87.38 (one of the sons of Dharmaputra Manu).
	m.	87.47 (son of Daksaputra Manu).
Vuktha	k m	I. 138 41 (s r) (son of Chala)
Vṛkadeva	k m	I 139 46 (l r) (son of Devaka)
Vrkṣa		47.25 (a Kailāsa type of temple)
Vṛṣa	d.	I 87 45 (Indra at the time of Rudraputra Manu).
Vṛṣaṇa	k. m.	I 139 23 (l r) (one of the 5 sons of Arjuna)
Vṛṣadarbha	k m.	I. 139 68 (l r.) (son of Sivi (Śibi?))
Vṛṣadhana	k. m.	I. 139 16 (l. r) (son of Kratu).
Vṛṣa (bha)	d	I. 6 41 (as an interlocutor); 7.7 ("), 9 6 ("), 13 12 ("), 15 3 ("), 15 159 ("); 16.16 ("), 31 2 ("), 31 12 ("), 31 20 ("), 32 6 ("); 32 20 ("), 33 2 ("), 34 5 ("), 34.6 ("), 34 16 ("); 34 22 ("), 34 32 ("); 34.44 ("), 34.47 ("), 34.48 ("), 39 19 ("), 40 2 ("), 40.7 ("), 40 8 ("), 40 10 ("); 42.13 ("), 43.3 ("), 45 31 ("), 54.6 ("), 55.1 ("), 55 11 ("), 57 1 ("); 58.2 ("), 58.4 ("), 59 5 ("), 59 18 ("), 59 42 ("); 62 11 ("); 176 7 ("), 177 18 ("); 177 38 (i); 177 54 ("), 177 57 ("), 177.65 ("), 181 4 ("), 182 25 ("), 182 28 ("), 185.22 ("), 186 10 ("), 186 13 ("), 187 2 ("), 187 9 ("), 190 16 ("), 190 21 ("),
Vṛṣaparyā	m	I 6 44 (one of the sons of Danu)
Vṛṣabha		I. 47 26 (a Mālaka type of temple)
Vṛṣasena	m	I 87 39 (son of Dharmaputra Manu).
Vṛṣākapi	d.	I. 6.36 (one of 11 Rudras)
Vṛṣṇimān	m.	I 141.2 (son of Śucidratha) (in the line of kings)
Vṛṣṇī (nī)		I 15 21 (Vṛṣṇu addressed as Lord of); 139 24 (origin of the Vamśa of), 139.31 (son of Kunti, son of Caudya).
	k. m	139 36 (l r) (one of the 8 sons of Sattvata)

	k m.	139 37 (l. r) (one of the 8 sons of Bhajamāna).
	k. m	139.41 (l. r) (in the line of Anamitra).
Vegavati	d. w	I 198.1 (Tripurā addressed as)
Vegavān	k. m	I 138.10 (s. r) (son of Dhundhumān).
Veṇa	k. m.	I 6 5 (who was unrighteous and was killed by sages)
Venī	r.	I. 81 21.
Veṇīratna		I 143 33 (given by Sitā to Hanumān), 143 38 (delivered by Hanumān to Rāma)
Veṇukā	a tree	I 56 15 (in the Śākadvīpa)
Veṇumān	m.	I 56 8 (one of 7 sons of Jyotiṣmān at Kuśadvīpa)
Veṇvātaṭa		I 68 17 (Vajras at), 68 18 (quality of Vajras at)
Vedabāhu	s	I 87 18 (at the time of Raivata Manu).
Vedasmṛti	r	I. 55.7 (flowing in the central region)
Vaiṣṇuṭha		I 45 24 (description of one of the śāla-grāmas)
	d	87 19 (one of the devatāgaṇas at the time of Raivata Manu), 131 10 (Viṣṇu addressed and worshipped as remaining in), II 1 3, 19.6
Vaitaraṇī	w	I 5 17 (born to Pitara and Svadhā) (Brahmavādini).
	r	83 23 (merits of performing Śrāddha at Gayā at) 83 56 (cause of its location); II 35 2 (extent of)
Vaituṇḍya	m	I. 6.30 (son of Āpa, in the line of Uttānapāda).
Vaidiśa	a place	II. 17 22
Vaiḍūrya	gem	I 68 9, 68 44 (experts make imitation diamonds out of), 72 19 (its Vyāti, resembling Indranīla); 73.1 (test of), 73.2 (of varied colours formed of the rocks, lashed by water of the ocean); 73 5 (the formation of); 73 6 (the varied colours which mark a quality Padmarāga holds good also in the case of), 73 8 (good

		one brings the wearer good luck and vice-versa), 73 9 (Vijātiś of), 73 11 (price of a Suvarṇa weight of Indranīla is taken as equal to the price of 2 Palas of)
Vainateya	d	I 7 6 (saluted), 11 21 (assigned to ear in Navavyūhārcana), 12 4 (saluted), 13 9; 15 48 (Viṣṇu addressed as), 172 19 (salutation to)
Vaibhrāja	m	I 56.3 (one of the 7 sons of Plaksadvīpeśvara)
Vairāja		I 47 19 (one of the 5 classes of temples), 47 20 (Caturasra square), 47 23 (the 9 types belonging to the class of)
Vairanī	w	I 6 15 (married by Prajāpati and birth of 1000 sons to)
Vaivasvata	d	I 52 16 (worshipped on Kṛṣṇacaturdaśī to get rid off one's sins)
Vaivasvatapura		II 9 3-4 (Dānas pleasing the people of)
Vaivasvata (Manu)	m	I 1 23 (protected by Hari in the form of a fish at the time of deluge), 87 25 (sons of devoted to Viṣṇu)
Vaiśampāyana	s.	I. 215 13 (disciple of Vyāsa to whom latter taught Yajurveda).
Vaiśvadeva		I 208 1 (Homa), 214 40 (no pollution for those who always perform)
Vaiśvānara	d	I. 6 46 (whose 2 daughters were married by Mārīca), 86 21 (by worshipping whom one can be lustrous), 116 3 (grants opulence if worshipped in Kṛṣṇapakṣa Pratipat (Prathamā), 59 7 (the star Śravaṇa is remembered as)
Vaiṣṇavi	d. w.	I 24 6 (worshipped in Tripurāpūjā); 59.13 (in south-east quarter in Ekādaśī or Tṛtīyā is not good for travel); 129 9 (etc worshipped from Mārgatṛtīyā), 134.3 (worshipped in Mahānavamī); 198 3 (worshipped on the north in Tripurāpūjā); 198 9 (worshipped outside in Tripurāpūjā)



Vyāmsa	m	I 6 48 (one of the sons of Vipracitti and Simhika).
Vyavasāya		I. 5 30 (born to Ātmaja).
Vyāḍi	m.	I. 69.37 purifying Mauktika as told by)
Vyāsa	s	I. 1.11 (the Garuḍa-purāṇa as told by), 1.35 ("), 2 1 ("), 2 2; 2 8, 3 1, 19 32, 29 5 (as an interlocutor), 4 91 ("), 73 1, 81.29, 82 1 (as an interlocutor), 82 15 ("), 83 63 ("), 84 21 ("), 87 32 (at the time of Sāvarṇi Manu); 87 59 (referred to as an incarnation of Viṣṇu and composer of Purāṇa etc), 145 6 (had <i>nyoga</i> with the wives of Vicitravīrya), 146.13, 196 10 (requested to protect from ignorance), 205 1, 215 1 (as an interlocutor), 215.11 (as a form of Viṣṇu), (divided Vedas into 4); 93 5 (one of the 14 Law-givers)
Vyūhakṣetra	k m.	I 140 8 (l r) (son of Manyu)
Vyomā	k m	I 139 32 (l r) (son of Daśārha).
Śakaṭa	m.	I 144 3 (killed by Kṛṣṇa).
Śakuni	m.	I 6 42 (one of the sons of Hiraṇyākṣa).
	m.	139.33 (son of Madhuratha); 145 20 (as per whose opinion Pāṇḍavas had to live in forest for 12 years).
Sakuntalā	w	I 140 5 (wife of Dusyanta)
Śakra	d.	I. 6 37 (one of the 12 Suns), 59 6 (lord of Jyeṣṭha); 139.14 (takes away 500 sons of Rājā)
Śaṅkara (Śiva)	d	I 2.11 (addressed as an interlocutor), 4 13 ("), 6 19 ("), 13 12 ("); 14.12 ('), 30 4 ("); 31 13 ("), 31.28 ("); 32.2 ("), 32 8 ("); 32 21 ("), 32.25 ("); 32 26 ("), 32.27 (,,), 32.28 (,,), 32.40 (,,), 34 3 (,,), 34.14 (,,), 34.27 (,,); 34 33 (,,), 34.34 (,,), 34.55 (,,), 39 5 (,,), 39 14 (,,); 39.15 (,,), 40 12 (,,), 50 58 (worshipped in daily practices), 54 9 (as an interlocutor), 63.1 (,,), 66 7 (,,), 87 50 (,,); 133.4

		(Mahānavamī observed by), 144 9 (fight between Viṣṇu and); 175 2 (as an interlocutor), 175 8 (,,), 177 10 (,,), 177 26 (,,), 177 57 (,,), 177 62 (,,), 177.69 (,,), 180.4 (,,), 182 4 (,,), 184 16 (,,); 184 22 (,,), 185 14 (,,); 185.24 (,,), 185 28 (,,), 186.2 (,,), 188 2 (,,), 188 8 (,,), 191 15 (,,), 223 4 (asked the Mātrgaṇas not to devour the three worlds, but to protect).
	m	6 43 (one of the sons of Danu).
	d	15.85 (as an attribute of Viṣṇu)
Śanku	s.	I 87 10 (at the time of Auttama Manu)
Śankuśiraḥ	m.	I 6 43 (one of the sons of Danu)
Śankha		47.25 (a Kailāsa type of temple)
	gem	69 1 (Muktāphalas obtained from), 69 3 (though Muktakas obtained from Śankha are auspicious, have only less lustre), 69 6 , 76 2, 77.3, 79 2 (Sphaṭika resembling the colour of)
Śaṅkhaṇḍa	a serpent	I 58 12 (dwells in Bhādrapada when Sun is there), 197 12 (assigned to Pārthivamaṇḍala in the way of worship called Gāruḍīvidyā)
Śaṅkhalikhita	m	I 93 6 (one of the law-givers).
Śacī (consort of Indra)	w.	I 206 36 (worshipped)
Śacīpati (Indra)	d.	I 222 32 (even his kingdom shall not be destroyed by the curse of Durvāsas, when Madhusūdana resides in one's heart)
Śaṭha	m	I. 139 57 (one of the sons of Revatī and Balabhadra).
Śatajit	m.	I. 54 16 (son of Rajas); 139 19 (l. r.) (son of Sahasrajit).
	k m	139 37 (l. r.) (one of the 8 sons of Bhajamāna)
Śatadrū	r	I. 55 9 (flowing in the central region)
Śatadyumna	m	I. 87 21 (one of the sons of Cakṣuṣa Manu).

	k m	138 50 (1 r.) (son of Bhānumān).
Śatabhisak	I	59.8 (of Varuna), 59 43 (Viṣayoga caused by Jupiter in), 59.44 (auspicious for Jāta-karma etc)
Śatarūpā	w.	I 5 19 (married by Svāyambhuva Manu), 5 20 (sons and daughters of)
Śatānanda	m	I 140 20 (son of Divodāsa, the 2nd)
Satānika	m	I 87 39 (one of the sons of Dharmaputra Manu, the 10th).
	k m.	140 38 1 r) (son of Nakula and Draupadī)
	m	141 3 (son of Bīhadratha)
Śatāyu	k m	I 139 2 (1 r.) (one of the 6 sons of Purūravas)
Śatrājit	m	I. 139 39 (son of Nighna).
Śatrughna	m	I 138 36 (s 1) (son of Daśartha and Sumitrā), 142 11 (,,), 143 4, 143 7 (married Kīrtimati), 138 38 (sons of), 143 50 (killed Lavana)
Śanaīścara (saturn)		I. 7 3 (saluted), 16 16 (saluted), 17 6 (worshipped), 19 7 (Śāṅkha the serpent is), 23 11 (worshipped), 39.12 (of black colour is worshipped in Nairṛti); 39 14 (saluted in), 58 27 (his Ratha and horses); 59 25 (good on Caturthī), 59.28 (Śani, good on Caturdaśī), 59 35 (Uttarāphālgunītraya avoided on his day), 59 37 (in Svātī causes Amṛta-Yoga), 59 40 (in Rohiṇī causes Siddhayoga), 59 43 (in Revatī causes bad Yoga), 60 2 (Daśa period of); 60 5 (Daśa destroys kingdom), 60 9 (Makara and Kumbha as places of), 62 13 (Śani is known as cruel), 62.17 (good for controlling elephants etc)
Śantanu	k. m	I. 140 34 (1 r.) (one of the sons of Pratīpa); 140.35 (births of sons thro' Gangā and Satyavati), 145 3 (born in the line of Āyu), 145 4 (Bhīma as son of Gangā and), 145.5 (his 2 other sons thro' Satyavati)

Śabala	m	I. 54 1 (one of the sons of Priyavrata), 56.16 (ruler of Puskara, 2 sons of (mountains))
Śabalāśva	m	I. 6 17 (names of 1000 sons born to Dakṣa and Asiknī)
Śambara	m	I 6 43 (one of the sons of Danu), 15 93 (Viṣṇu addressed as enemy of), 144 8 (killed by Pradyumna, son of Kṛṣṇa)
Śambalagrāma (a place)		I. 81 6
Śambhu (Śiva) d		I 2 44 (as an interlocutor), 5 33 (Gaurī, daughter of Menā, became consort of), 6 36 (one of the 11 Rudras), 22 9 (worshipped), 42 20, 59 43 (as an interlocutor), 137 14 (merits of worshipping on particular Tithis), 194 1 (is said to have been protected by Vaiṣṇavakavaca).
Śaraṇa	m	I 5 15 (one of the 7 sons of Ūrjā and Vāśiṣṭha)
	s	87 10 (at the time of Auttama Manu)
Śarmisthā	w	I. 6 45 (one of the daughters of Svarbhānu, daughter of Danu), 139 18 (another wife of Yayāti, and birth of 3 sons to them)
Śaryāti	m	I 138 2 (son of Ikṣvāku, son of Vāivasvata Manu), 138 14 (whose daughter Sukanyā was married by Cyavana)
Śarva		I 6 36 (one of the 11 Rudras).
Śalya	m	I 6 48 (one of the sons of Vipraciti and Simhukā)
	m.	145 32 (his fight with Dharmaputra).
Śaśabindu	k. m	I 139 26 (l r) (son of Citraratha) (his 1,00,000 wives, and 10 lacs of sons, (among whom Pṛthukīrti and others were the best).
Śaśāṅka (moon) d		I 61.8 (in 12th Avasthā, causes death); 61 13 (good in 4 to house)
Śaśāṅkakṛtāśekara d. (Śiva)		I 183 1 (as an interlocutor), 191 20 („), 192.19 („)

Śaśī (moon)	d	I 51 19 (one who wishes strength should adorn), 59.29 ( <i>ekūdaśī</i> is good in the association of), 59.34 (the <i>Pūrvaṣaḍhā</i> three good in), 61 1 (is looked upon by people as Guru, on <i>Dvītiyā</i> , <i>Pañcamī</i> and <i>Navamī</i> of the better fortnight); 61 12 (good in 3).
Śākya	m.	I 141.7 (son of Sañjaya).
Śākha	m.	I 6 33 (son of Kumāra).
Śatātapa	m	I 93.5 (one of the law-givers).
Śāpa		I 73 18 (as a measure of weight) (4 <i>Māśas</i> ).
Śāntabbava	m	I. 56 1 (son of Medhātīthi, ruler of <i>Plaksadvīpa</i> ).
Śāntaśatru	m	I 87 20 (a <i>daitya</i> ) killed by Viṣṇu).
Śānti	w	I 5 24 (one of the 13 married by Dharma <i>Dāksāyana</i> ) ; 5 30 ( <i>Kṣema</i> born to <sup>o</sup> ), 40.8 (saluted), 206 37 ( <i>Tarpana</i> offered to <sup>o</sup> and other <i>Rṣipatnīs</i> ), 140 17 (son of <i>Nīla</i> ).
Śāntidevī	w.	I. 139 47 (daughter of <i>Devaka</i> )
Śānturindra	m.	I 87 39 (as one of the sons of <i>Dharmaputra</i> <i>Manu</i> )
Śārṅgadhārī	d	I. 81 19 (at <i>Śukratīrtha</i> )
Śāla	k. m.	I 140 35 (1 r) (father of <i>Śantanu</i> ).
Śālagrāma	(stone)	I 45 1 ( <i>Lakṣana</i> of), 45 14 (description of different kinds of)
	a place	54 12 (where <i>Bharata</i> , son of <i>Rsabha</i> ruled), 66.5 (the place where <sup>o</sup> stones are found, is said to be sacred), 66 6 (a place which yield <i>mukti</i> ), 81 14 („ yields all things).
Śālagṛha		I. 47.24 (a <i>Puṣpaka</i> class of temple).
Śālmāla		I. 54.4 (one of the <i>Dvīpas</i> ), 56.5 ( <i>Vapuṣmān</i> as ruler of)
Śākhaṇḍin		I 145.26 (was on the side of <i>Pāṇḍavas</i> , against <i>Bhīṣma</i> ); 145.27 (by whose and <i>Arujuna's</i> arrows <i>Bhīṣma</i> was laid down on the bed of 100 arrows).
Śākhivrata	vr.	I. 129.1 (merits of observing).

Śitagu	k. m	I 139 28 (l r) (son of Uśana).
Śini (nī)	k. m	I. 139 38 (l r) (son of Svadhājī), 140 7 (l r) (son of Amanyu)
Śibi	m	I. 6 41 (one of the sons of Samblāda), 87 16 (at the time of Tāmasa Manu whose enemy Bhīmarathāh were killed by Hari).
	k m	139.39 (l. r) (son of Anamitra)
	k. m.	139 68 (son of Uśinara).
Śibikāveśma		I 47 24 (a Puṣpaka class of temple).
Śiva	d	I. 2 39 (as an interlocutor); 2 43 (,,), 2 44 (,,), 8.6 (,,), 14 10 (,,), 15 48 (as one of 1000 names of Viṣṇu), 17 3 (as an interlocutor); 18 18 (worshipped), 19 1 (Prāṇeśvara rite as told by), 20.1 (collection of antras Muttered by), 22 1 (Arcana for); 22 2, 23 1 (Arcana of °), 23 13 (worshipped), (,,) 23 17 23.24 (°pada), 23 25, 23 26 (as an interlocutor), 23 27 (pūjā), 23 31, 23 32, 23 33 (by doing Bhūtaśuddhi one shall become °), 23 49 (one has to contemplate an); 25 10 (saluted), 32 17 (saluted), 33 12 (saluted), 42.1 (investiture of sacred thread for), 42 4 (as an interlocutor), 42 6 (one of those who govern the threads of sacred thread); 42.19 (°tattva saluted); 42 20 (saluted), 43 6 (as an interlocutor), 43 9 (as residing in Tantus); 59 8 (as an interlocutor), 59 35 (,,), 66 20 (saluted), 81 12 (and others have place in Jambūsara, a Tīrtha), 82 3, 82 4; 86 30 (worshipping Somanātha, one shall attain Śivaloka), 86.32 ("Kedāra"); 129 5 (to be worshipped in Kṛṣṇatṛtīya, along with Umā); 131 1 (to be propitiated in Bhādrapada Astamī); 148 16 (the Doṣa compared to weapon of); 177.23 (as an interlocutor); 177 28 (as an interlocutor), 177.30 (as an interlocutor); 177.41 ("),

- 177 46 (''), 177.77 (''), 177 81 (''), 182 23 (''), 184 6 (''), 184 25 (''), 184 32 (''), 185 21 (''), 185 27 (''), 185 37 (''), 186 11 (''); 187 1 (''), 188 7 (''), 188 10 (''); 188 11 (''), 190 11 (''), 191 16 (''), 192.32 (''), 197 6, 197 15, 197 28, 197.41, 201 26 (Arcana which protects elephants), 205.74 (and Brahmā, Viṣṇu are never considered as different), 223 5 (meditated on the form of Nṛsiṃha),
- m. 26 2 (one of the sons of Medhātithi, ruler of Plaksadvīpa) (all were rulers of Plaksadvīpa), 197 51 (as an attribute of Garuḍa)
- Śivādūtī d w. I. 38.5 (Durgā addressed as).
- Śivadharmā I 215 18 (4th Upapurāṇa, narrated by Nandiśvara).
- Śivarātri vr. I 124 1 (on the story of)
- Śivā w 6 32 (wife of Anila)
- d. I 38 2 (worshipped in order from third day in Mārgaśīrṣa), 40.5 (worshipped in Māheśvarīpūjā), 129 9 (worshipped in order commencing from Mārga Tīthīyā), 133 7 (assigned to various limbs and worshipped), 134 4 (worshipped)
- r I 55 7 (flowing in the central region), 56 10 (one of those which destroys all sins)
- Śiśira m. I 6 31 (son of Manoharā)
- m 56.1 (one of the sons of Medhātithi, ruler of Plaksadvīpa)
- Śiśupāla I.73 9 (a Vījāti of Vaidūrya), 73.10 (Śaiśu-pālaka).
- k. m 139.55 (son of Damaghosa and Śrutaśravā), 144 10 (slayed by Kṛṣṇa), 219 36 (and other sinners like him, teasing the Devas, got cleared of their sins by mere thought on the Lord), 222 54; 227 45 (attained Siddhi)

- Śighra k. m I 138.44 (s r) (son of Padmavarṇa)
- Śighraga II 12 40 (one of the Pretas narrating its past life, was so called, as he went hurriedly past, when he was begged by a Brahmin), 12 44 (had a cow's face)
- Śuka I 87 1 (etc as son of Manu).
- Sukaḥ I 6 51 (born of Śukī).
- Śukāṅghri I 47.3 (in a temple made as long as the Garbha), 47 4 (length of the height of), 47 12 (should cover entire space covered by Pītha and Garbha), 47 16
- Śukī I 6 50 (born of Tāmṛā), 6 51 (Śukas born to).
- Śukti I 202 72 (a measure of weight defined)
- Śuktimān mt I 55 6
- Śukra s I. 5 15 (one of the 7 sons of Ūrjā and Vasiṣṭha)
- a planet 7 3 (saluted), 15 28 (Viṣṇu addressed as Lord)  
 16 16 (saluted in Viṣṇudhyāna), 53 10 (dwells in Āṣāḍha); 58.24 (description of the chariot of), 59 26 (Sasthī good on the day of), 59 28 (Trayodaśī good on the day of), 56 35 (Pusyā and other stars causes Mrtyu yoga), 59.37 (in Pūrvaphālgunī causes Amṛtaya yoga), 59 41 (in Revatī causes Siddha yoga), 59 43 (in Rohiṇī causes Viṣaya yoga), 60 6 (his Daśā gives elephant, Rājya etc), 60 7 (Taurus is the place of), 61 12 (is good in 1st, 2nd & 3rd houses), 61.14 (is good in 5 and 8), 61 15 (is good in 11); 62.13 (is known as soft), 62 17 (good for certain things).  
 66 17 (its place in Svarodaya); 67 3 (when in the left Nāḍī one has to do one's actions).  
 87 3 (one of the Somapāyins)  
 87.12 (at the time of Auttama Manu).



	s	87 57 (at the time of Bhautya Manu).
Śukratīrtha		I. 81.18 (one of the Tīrthas).
Śukrā	r.	I. 56 7
Śuci	d	I. 2 15 (an attribute of Viṣṇu)
	m	5.16 (one of the 3 sons of Svāhā and Vahnī).
	m	87.9 (one of the sons of Auttamaputra).
	m	87 17 (one of the sons of Raivata Manu)
	's	87 57 (at the time of Bhautya Manu).
	d.	87 59 (Indra at the time of Bhautya Manu)
	k.m	138 50 (s r) (son of Antaka)
	m	141 10 (son of Bhūri)
Śucigrdhrikā	w	I. 6 50 (one of the daughters of Tāmra).
Śucidratha	m.	I 141 2 (son of Citraratha)
Śucipada	d	I 2.15 (attribute of Viṣṇu).
Śuddhodana	m	I. 141 8 (son of Śākya)
Śubhānana	d.	I 89 43 (one of the 9 clans of Pitrs)
Śūkara (boar) (a form of Viṣṇu)		I 13 6 (requested to protect in the <i>agneya</i> direction),
	a place	66 6 (as one of the Tīrthas).
Sūra	k m	I 139 23 (l r) (one of the sons of Arjuna).
	k. m	139 48 l r) (son of Vidūratha), 139 50 (3 sons of); 139 51 (his another wife called Māriṣā and 10 sons thro' her); 139.51-52 (daughter of)
Śūrasena	k m	I 138 38 (s r) (son of Śatrughna).
	k. m.	139 23 (l r) (one of the sons of Arjuna)
Śūrpaṇakhā	w	I. 143 15 (at Daṇḍakāraṇya, came to devour Rāma and others), 142 13 (whose nose was cut by Rāma).
demoness sister of Rāvaṇa)		
Śrūgavera (a place)		I. 142.12 (Rāma going to), 143 10 (Rāma going so)
Śrūṅṭ	mt	I 54 8 (in the north)
Śeṣa		I 6.54 (one of the chief serpents among the 1000 born to Kadrū), 17 9 (the serpent worshipped)
Śailāgama		II. 6.16 (at the end of the 3rd month after death Preta entering)

Śailūsa (an actor)		I 143 50 (Bharata ref to as)
Śaivya	w.	I. 139.29 (wife of Vīdarbha, gave birth to 3 sons).
Śoṇa		I. 81 11 (one of the Tīrthas)
Śaunaka	s.	I 1 5 (and other sages of the Naimiṣa forest asking the Sūta about the Lord), 3 1 (as an interlocutor), 3 8 ("), 47 1 ("), 47.11 (,,), 47.12 (,,), 80 3 (,,); 202 86 (,,), 205 1 (,,), 215 21 (,,); 215 25 (,,), 218.33 (,,), 223 1 (,,) (Narasimhastuti narrated to)
	k. m	I 139 9 (son of Ghṛtsamada)
Śauri	d	I 131 10 (worshipped in Aṣṭamīpūjā)
Śniṣṭi	m.	I 6 2 (son of Dhruva, valiant and powerful)
Śmaśrūma	m	I 141 10 (son of Dharma)
Śyāmālā	d	I. 48 13 (one of those assigned and worshipped in one of the directions)
Śyenā		I. 6 51 (born of Śyeni)
Śyeni	d	I 6.50 (one of the 6 daughters of Tāmṛā), 6 51 (Śyenā born to)
Śraddha	w	I 5 23 (one of the 24 girls created by Dakṣa), 5.28 (Kāma born to <sup>o</sup> ).
Śramā	m.	I 6 30 (one of the sons of Āpa)
Śravaṇa		I 59 7 (star of Viṣṇu), 59.22 (one of the tīrdhvamukha star), 59.36 (amṛtayoga caused by Candrarī); 136.1 (Śravaṇadvādaśī to be observed when Śravaṇa occurs on Ekādaśī etc.), 59.44 (good for Jātakarma etc.)
Śravaṇāḥ	d	II 6 46 (sons of Brahma), 6.49 (their nature); 7 1 (Garuḍa's question as to whose sons they are etc.); 7.4 (details about <sup>o</sup> ); 7.13 (their creation, 12 in no.); 7.15 (why they are called as <sup>o</sup> ), 8 1 (hearing whom Yama acts).
Śravaṇadvādaśī vr.		I. 136 1 (narration of when to be observed etc. of <sup>o</sup> ).

Śrānta	m	I. 6 30 (one of the sons of Āpa)
Śravaṇa a (month)		I 129 4 (Śrīdhara to be worshipped on the 3rd day of Kṛṣṇapakṣa in)
Śrāvasta	m	I. 138 19 (son of Yuvanaśśva).
Śrī	d w	I 5.8 (born to Bhṛgu and Khyāti and married by Nārāyaṇa), 7 6 (saluted); 10 1 (worship of <sup>o</sup> etc.), 11.22 (assigned to souths in Navavyūhārcana), 11 38 (worshipped), 28 8 (worshipped), 28 13 (worshipped), 30 8 (saluted), 31 21 (saluted), 32 17 (saluted), 48 79 (assigned); 86 23 (by worshipping whom one shall be free from obstacles), 131 9 (to whom Arghya is offered, in Aṣṭamī), 137 16 (worshipped)
Śrījaya		I 47 26 (a Mālaka type of temple).
Śrīdevī	w	I 139 47 (daughter of Devaka)
Śrīdhara (name d of Viṣṇu)	d	I 8 14, 8 16, 29 1 (Pūjā and Mantras know as), 29 3 (saluted), 30 1 (Arcana of); 30 3 (contemplated upon), 30 7 (saluted), 30 12 (contemplated upon), 30 14 (saluted), 31 5 (saluted), 81 10 (at Kubjaka, a Tīrtha), 129 4 (to be worshipped in Kṛṣṇatīrthiṃyā in months of Śrāvāṇa), 131 4 (worshipped in aṣṭamī), 136 6, 196 13 (requested to protect in midnight); 45 6 (Śālagrāma of the form of) (saluted)
Śrīnivāsa	d,	I 30 13 (saluted in a Stotra).
Śrīpati	d	I 131 14 (saluted in Aṣṭamīpūjā), 136 7 (worshipped)
Śrīpūrṇaka		I 70 21 (Padmarāgas obtained from), 70 23 (quality of Padmarāgas from).
Śrīphala	a place	II 28 19 (merit of dying at).
Śrīmān	s	I. 87.22 (at the time of Cākṣuṣa Manu).
Śrīraṅga	(a place)	I 81.26
Śrīvatsa		I 7 6 (saluted), 23.14 (worshipped), 194 6 (requested to protect the lower limbs), 47 23 (a Vairāja class of temple).
Śrīvatsāṅka	d.	I 131.14 (worshipped)
Śrīvallabha	d.	I. 30.14 (Śrīdhara saluted as).

Śrīvrkṣa		I 47.27 (a Tripistapa type of temple)
Śrīśa	d	I. 131.17 (Kṛṣṇa addressed as).
Śrīśaila		I. 81.8 (one of the Tīrthas)
Śruta	m	I. 5 29 (born to Medhā)
	m	138 31 (son of Bhagīratha).
Śrutakarmā	k m	I 140 38 (l r) (son of the Sahadeva and Draupadī).
Śrutakīrti	w.	I 139 51 (one of the daughters of Śūra), 139 54 (birth of five sons Antardhāna etc to and Kākaya)
	m	140 38 (son of Arjuna and Draupadī)
Śrutañjaya	m	I. 141 10 (son of Bahukarmaka)
Śrutadevī	w	I 139 51 (daughter of Śūra), 139 54 (Yuddhadharmada, born to Dantavakra and Śrutadevī)
Śrutavān	m	I 140 29 (one of the sons of Somāpi)
Śrutaśravā	w	I. 139 51 (one of the daughters of Śūra), 139 55 (Śīsupāla born to Damaghosa and), 141 9 (son of Somāpi)
Śrutasena	m.	I. 140 30 (one of the sons of Somāpi)
Śrutasoma	m.	I. 140 38 (son of Bhīma and Draupadī)
Śrutātmaka	m	I 139 2 (a son of Urvaśī and Purūravas)
Śrutāyu	k m	I. 138 52 (s r) (son of Adhīnemika)
Śvaphalka	m	I. 139 41 (in the line of Anamitra married Gāndinī).
Śveta		I. 6 55 (one of the serpents)
		I 47 27 (a Tripistapa type of temple)
	mt	I. 54 8 (in the north)
	m	I 56 5 (one of the sons of Vapuṣmān, ruler of Śālmala, their names being that of mountains)
Śvetadvīpa		81 7 (one of the Tīrthas)
Ṣaṃmukha	d	I 45 33 (installation & worship of, at temples)
Ṣaṃyāti	m	I. 139 17 (one of the 5 sons of Nahusa)
Ṣaṃvaraṇa	k. m.	I. 140.25 (l r) (son of Rkṣa)
Ṣaṃvaritta	m.	I. 93 5 (one of the 14 law-givers)
Ṣaṃhlāda	m	I 6 40 (one of the 4 sons of Hiraṇya-

		kaśipu).
Sagara	k m	I. 138 28 (s r.) (son of Bāhu), 138 29 (birth of 60000 sons to <sup>0</sup> thro <sup>o</sup> Sumati); (Asamañjas as son of Keśinī and)
Sankarṣaṇa	d	I. 7 6 (saluted), 8.13, 8.15, 11.21, 12.4 (saluted); 12.10 (worshipped); 12 15, 32 5 (Viṣṇu is spoken of as existing in 5 forms like <sup>o</sup> etc ), 32 6 (Saluted), 32.16 (is contemplated), 32 23 (worshipped), 32 29 (saluted), 43 18, 45 8 (saluted), 66 2 (remembered); 139 59 (the son of Vasudeva); 194 5 (requested to protect); 194.29 (saluted), 195 2 (saluted)
	(a form of Śālagrāma)	I. 45 15 saluted), 45 28 (description of)
Saṅkalpa	m	I 6 28 (born to Sankalpā).
Saṅkalpā	w	I. 6 24 (one of the 10 daughters of Dakṣa married by Krśāśva)
Saṅkṛti	k m	I 139 17 (l r) (son of Jayatsena).
	m	140 6 (son of Nava)
Saṅkrandana	m	I 87 56 (one of the sons of Bhautya Manu).
Saṅgati	m	I. 87 31 (one of the sons of Sāvarni Manu).
Saṅjaya	k m.	I. 139 15 (son of Pratiksaya).
	m.	139 40 (son of Sātyaki).
	m.	141.7 (son of Dhanañjaya).
Saṅjāti	m.	I 140.2 (son of Bahugati).
Sati	w.	I 5 25 (one of the girls created by Dakṣa; married by Bhava)
		I 5 6, 5.32 (all the daughters of Dakṣa attending the Yajña with their husbands except).
Satya	d.	I. 205 66 (Kumāra is spoken to be <sup>o</sup> ).
	m.	140 27 (l. r.) (a son of Vasu).
Satyaka	k. m	I. 139.40 (l r) (son of Śibi).
Satyakarmā	d.	I. 2.18 (attribute of Viṣṇu)
Satyaketu	k. m	I. 139.12 (l. r.) (son of Sunīta).
Satyajit	d	I 6.60 (one of the 49 marut devas); 58 19 (dwells in solar region in Phālguna); 141 11 (son of Nīta).

Satyadharmā	k. m.	I 139.74 (l. r.) (son of Dhṛtavrata)
Satyadhṛti	k. m.	I. 140 14 (l. r.) (son of Dhṛtimān)
	m	140 20 (son of Śatānanda), 140 21 (was attracted by Urvaśi)
Satyanāmā	s	I. 87 18 (at the time of Raivata Manu)
Satyabāhu	m	I 87 21 (one of the sons of Cākṣuṣa Manu)
Satyabhāmā	w	I 139 60 (one among the 8 principal wives of Kṛṣṇa), 144 6 (one of the 8 principal wives of Kṛṣṇa), 28 10 (worshipped)
Satyarata	k. m	I 138 26 (l. r.) (son of Trayyāruṇa) (later known as Triśanku)
Satyaratha	m	I 138 54 (son of Rāmaratha)
Satyaloka		II 1 4 (referred to by Garuḍa as seen)
Satyavati	w	I 1 29 (Viṣṇu in his 17th incarnation born to Parāśara and)
	w	139 6 (daughter of Gādhi, married by Rcika)
	w	145.5 (wife of Śantanu)
Satyavāk	m	I 87 31 (one of the sons of Śāvārṇi Manu)
Satyahita	k. m	I 140 28 (l. r.) (son of Puspavān)
Satyā (Satya- bhāmā)	w	I 15 144 (Viṣṇu addressed as dear to <sup>o</sup> )
	d	87 11 (one of the 5 Devagaṇas at the time of Auttama Manu)
Satvaśruta	m	I 139 35 (son of Anīśu)
Sadāśiva		I 20 8 (Mantra etc. for), 23 22 (merits of knowledge about), 42 9 (worshipped)
Sadrk (Sadrkṣa)	d	I 6 59 (one of the 49 Marut devas), 6 62 (,)
Sanaka	s	I 5 2 (creation of), 205 131 (is requested to purify)
Sanatkumāra	s	5 2 (creation of), 215.17 (the Upapurāṇa narrated by)
Sanadvāja	k. m.	I 138 51 (s. r.) (son of Ūrjanāmā) (son of)
Sanātana	s	I 5 2 (creation of)
Santateyu	m	I. 140.3 (one of the 6 sons of Raudraśva).
Santoṣa	m.	I. 5 28 (Tusṭi born to <sup>o</sup> )

Sannatī	w.	I 5 25 (married by Kratu).
	k. m	139 11 (1 r.) (son of Alarka).
	k. m	140 15 (1 r) (son of Supārśva).
Sapīṇḍikaraṇa (rite performed after death)	I	212 1 (performed after one year), II 4 34 (after which 16 Śrāddhas are done), 16 1-5 (when to be done), 16.6 (narration of), 16 20 (when performed by the son with 16 Śrāddhas, Pītis feel happy), 16 21-22 (by whom to be performed in different cases), 25 4 (narrated by Kṛṣṇa to Garuḍa)
Saptamī	r.	I 56 7
Saprabha		I 56.5 (one of the 7 sons, (all mountains) of Vapuṣmān, ruler of Śālmala).
Śabala	s	I 87 36 (at the time of Dakṣa Sāvārṇi Manu).
Samara	m.	I 140 12 (son of Nrpa, son of Dvīpa).
Samita	d	I. 6 60 (one of the 49 Marut devas)
Samitra	m.	I 141 8 (son of Ksudraka).
Samī	k. m	I. 139 49 (1 r) (son of Śūra, son of Vidhratha)
Samīraṇa (wind god)	d.	I 51 19 (one who desires progeny to worship).
Samudra	m.	I. 6 10 (Lavapa <sup>o</sup> , Prācīnabarhi married the daughter of <sup>o</sup> )
	m.	65 1 (physiognomy as told by).
Samodārka	m.	I 56 14 (one of the 7 sons of Bhava, ruler of Śākadvīpa)
Sampāti (eagle)		I. 143 29 (from whom Hanumān knows the place to which Sītā was carried away)
Samblu	k. m.	I 140.1 (1 r) (son of Abhayada)
Sambhūtī	w.	I 5 25 (.,, one of the daughters of Dakṣa), 5.10 (wife of Marīci)
Sammati	r	I 56 10 (in Kuśadvīpa).
Sarayū	r.	I. 55.7 (flowing in the central region).
Sarasvatī	d. w	I 1.2 (saluted) 7 7 (worshipped), 7.8 (saluted) 7 9 (different energies of), 7.11; 10.4 (saluted); 18 18 (worshipped in

		Mṛtyuñjayārcana), 23.27 (worshipped), 28 3 (worshipped), 36 11 (mentioned as black in colour); 37 4 (saluted along with Gāyatri), 38.2 (worshipped respectively from Mārgatṛtīyā), 40 4 (saluted), 45 32 (worshipped); 83 10 (effect of worshipping in the evening); 85 23 (remains established at Gayā), 86 23 (merits of worshipping), 126 6 (worshipped), 129 9 (worshipped in order from Mārga tṛtīyā)
	r.	52 6, 55 8 (flowing in central region), 66 7 (one of the Tīrthas)
Saryāti	m	I 87 25 (one of the sons of Vāivasvata Manu).
Sarva	d	I 2.42 (attribute of Viṣṇu), 15 12 (as one of the 1000 names of Viṣṇu), 15 13 (,,), 194 3 (,,)
Sarvakāma	m	I 138 32 (son of Rūpama)
Sarvaga	d.	I 2 12 (an attribute of Viṣṇu)
	m	5 10 (one of the sons of Paurṇamāsā)
	m	140 40 (son of Subhadrikā).
Sarvatobhadra		I 47 22 (a Vairāja class of temple).
Sarvatraga	m	I 87 42 (one of the sons of Rudraputra Manu)
Sarvada	d.	I 2 12 (an attribute of Viṣṇu); 15 12 (a name of Viṣṇu)
Sarvaduḥkhani- vāraṇa	d	I 194 3 (an attribute of Viṣṇu).
Sarvadeva	d	I 2 43 (attribute of Viṣṇu), 194.22
Sarvapa	d	I 15 14 (an attribute of Viṣṇu)
Sarvaprāṇihṛ- disthita	d.	I 2 12 (an attribute of Viṣṇu).
Sarvabhūta- bhavodbhava	d.	I 223 6 (an attribute of Viṣṇu).
Sarvabhūta- hṛdisthita	d	I 15 13 (a name of Viṣṇu)
Sarvarūpa	d.	I. 194.29 (offering made to an attribute of Viṣṇu)



Sarvalokīdhī- patu	d	I 12 4 (an attribute of Viṣṇu).
Sarvalokeśvare- śvara	d	I 2 37 (an attribute of Viṣṇu).
Sarvavyāpī	d	I. 194.2 (an attribute of Viṣṇu)
Sarvātmaka	d	I 2 42 (an attribute of Viṣṇu).
Sarveśa		I 11.8 (worshipped, an attribute of Viṣṇu), 16 3 (Viṣṇu saluted as), 31 26 (,,)
Sarveśvara	d.	I 14.2 (Viṣṇu saluted as), 194 2 (Viṣṇu saluted as).
Savitā	d.	I 6 38 (one of the 12 suns), 17 8 (,,), 35 1 (as devatā of Gāyatrī), 58 20 (Sun worshipped in the Maṇḍala of <sup>o</sup> ); 205.131 (requested to purify)
Saha	d	I 6 63 (one of the 49 marut devas).
Sahadeva	k m.	I 138 12 (s r) (son of Srājaya).
	k m.	139 16 (l r) (son of Vrsadhana).
	k m.	139 53 ( <sup>o</sup> ka, son of Mādri, another wife of Paṇḍu), 145 9.
	k m.	140.23 (l r.) (son of Saudāsa).
	k m.	140 29 (son of Jarāsandha); 141.9
Sahadevā	w	I. 139 46 (daughter of Devaka).
Sahasrājī	k. m.	I. 139 18 (l r) (one of the 3 sons of Yadu)
	k m.	139 37 (one of the 8 sons of Bhajamāna) (Sahasrājī).
Sahasrākṣa	d	I 2 17 (an attribute of Viṣṇu).
Sahasraṅghri	d	I 2 17 (an attribute of Viṣṇu).
Sahasroru	d	I 2 17 (an attribute of Viṣṇu)
Sahisṇu	m.	I. 5 13 (one of the 3 sons of Kṣamā and Pulaha Prajāpati)
	s	I. 87 22 (at the time of Cakṣusa Manu).
Sahya, Sahyādri	m	I 55 6, 81 27
Sākhya		I 194 11 (Kapila referred to as expounder of), 227.1 (doctrine of), 227.41, 227 50.
Sātvata	k m	I. 139 35 (l. r.) (son on Satvaśruta), 139.36 (8 sons of)
Sātyaki	k m.	I 139.40 (l r.) (son of Satyaka).

Sādhya	w.	I 6.24 (one of the 10 daughters of Dakṣa, wife of Kṛśṇa), 6 26 (Sādhya's born to)
Sādhyaḥ		I 6 26 (born to Sādhya)
Sāntapana (an attainment)		I. 214.10 (observance of), 214 13, 214 48
Sāndipani	m	I. 144 11 (preceptor of Kṛṣṇa), (for whom Kṛṣṇa rescued former's son).
Sāmaveda		I 215 12 (taught by Vyāsa to Jaimini)
Sāmba	k m	I. 139 61 (l r) (one of the 3 sons of Kṛṣṇa), 215 20 (the 14th Upapurāṇa)
Sāraṇa		I 139 57 (son of Revati and Balabhadra)
Sāvitra		I 46 8, 59 4 (lord of star Hasta)
Sāvitrī		I 36 11 (is of white colour), 37 4 (saluted); 50 43 (is chanted), 50 45 (is remembered), 50 49 (Hamsa becomes pure by), 83 10 (worshipping <sup>n</sup> in midday is fruitful), 205 67 (worshipped while doing Homa), 205, 68 (no fear for one who worships), 206 37 (offering of water to)
Sahañji	k m	I 139 21 (l r) (son of Kuntī)
Simha	d archit.	I 11 35 (as an attribute of Viṣṇu), 47 26 (a Mālaka type of temple)
Simhala		I 55 4 (one of the Dvīpas), 69 24 ( <i>muktas</i> obtained from), 69 38 (the people of, their method of tising Muktaka), 69 38 (the method of wearing Muktika, as followed by people of), 70 3 (mythological reference to fall of Ratnabīja in the ocean adjacent to), 70.21 (the Padmarāgas from), 70 22 (nature of padmarāga from), 72 1 (mythological reference to the eyes of the demon falling at)
Simhikā	w.	I 6.25 (one of the daughters of Dakṣa, married by Kaśyapa); 6 39 (as a daughter of Diti, and married by Vipracitti); 6 48 (son of)
Siddheśa (śvara)		I 83 17 (at Gayā, merits of worshipping, 86 32 (,)).

Sinivālī	w	I. 5 11 (one of the daughters of Smṛiti).
Sindhudvīpa	k m	I. 138 31 (s r.) (son of Ambarīṣa).
Sītā	w.	I 138.49 (daughter of Śiradhvajā), 52 25 (greatness of); 142 17 (did not think anyone but Rāma while at Rāvana's abode), 142 18 (a Pativrata like Anasūyā); 142 19 (Māhātmya of), 142 29 (her Pativratā dharma superior to that of Anasūyā) 143 26 (monkeys sent in search of), 143 31 (Hanūmat giving Angurīya to); 143 33 (gave the <i>venīratna</i> to Hanūmat); 143 37 (Hanūmat informing Rāma, his meeting with), 142 13 (slaying of her abductor by Rāma); 142.15, 143 47 (her purity being proved, Rāma's return to Ayodhyā with <sup>0</sup> )
Śiradhvajā	k. m	I. 138 49 (s r) (son of Hrasvaramā), 138.50 (had a brother called Kuśadhvajā).
Sukanyā	w	I 138 14 (daughter of Śaryāti, married to Cyavana).
Sukālina	d	I 5 4 (creation of manes known as), 89 23 (saluted).
Sukumāra	m	I 56 14 (one of the 7 sons of Śakadvīpeśvara, Bhavya)
	k. m	139 12 (l r.) ( <sup>0</sup> ka) (son of Suvibhu).
Sukumārī	r.	I 56 15 (in Śakadvīpa)
Sukṛti	s	I. 87 40 (at the time of Dharmaputra Manu)
	k m	140 12 (l r) (son of Prthu), 140 13 (Vibhrāja, as son of).
Suketu	m	I 87 9 (one of the sons of Auttama Mauu);
	k m	138 45 (s r) (son of Nandivarddhana).
Sukṣetra	m.	I 87 38 (one of the sons of Dharmaputra Manu)
Sukha		I 5.30 (born to Rddhi).
Sukhada	d.	I. 89 47 (one of the 4 other clans of Pitrs)
Sugrīva	m.	143.24 (Rāghava's friendship with), 143.26 (send monkeys in search of Sītā), 143.38 (Rāma goes to Laukāpuri with), 142.14 (Rāma returns to Ayodhyā with).

Sugrīvi	w.	I. 6 50 (one of the 6 daughters of Tāmrā), 6 52 (Paksigaṇas born to).
Sutanu	s	I. 87 22 (at the time of Cākṣusa Manu).
Sutapasa	d	I 87.49 (division of gods at the time of Daksaputra Manu)
Sutapāh	m	I. 5 15 (one of the sons of Vasistha and Ūrjā).
	s	87 10 (at the time of Auttama Manu).
	d	87 33 (people of heaven at the time of Sāvarṇi Manu).
	s	87 48 (at the time of Daksaputra Manu).
	m	139 69 (son of Hema, Balī born to).
Sutapta	a place	II 6.36 (Preta reached the place called <sup>n</sup> in the 10th month after death)
Sutala		I. 57.2 (one of the 7 Lokas)
Sutikṣṇa	s.	I 143 15 (at Daṇḍakāraṇya, saluted by Rāma).
Sudarśana		I 7 6 (saluted), 12 14, 33.1 (Pūjā of), 33 2 (°cakra, Pūjā), 33.4 (is contemplated upon), 33 8 (saluted),
	k. m.	138.43 (s r) (son of Dhruvasandhi); 45 27 (Śālagrāma called), 66 1.
Sudānaka	m.	I 141.3 (son of Śatānīka)
Sudāsa	k m	I. 138 32 (s r) (son of Sarvakāma), 138 33 (birth of a son to his wife Damavanī thro' Kalmāsapāda)
	m.	140 22 (son of Cyavana)
Sudeva	m.	II 17.24 (a vaiśya in the city of Vaidīśa). (devoid of progeny), (his narration to Babhruvāhana, the reason for his protec- tion)
Sudyumna	s	I 87 22 (at the time of Cākṣuṣa Manu).
	m.	87 26 (one of the sons of Vaivasvata Manu), 138 3 (3 sons of).
Sudhanu	k. m.	I. 140.25 (l r) (one of the sons of Kuru).
Sudhanvā	k. m.	I. 140 28 (l r.) (son of Satyahita)
Sudhira	k. m.	I 140.16 (l. r.) (son of Kṣemya).

Sudhṛti	k. m.	I. 138.9 (s. r.) (son of Rājavardhana).
	k. m.	138.46 (s. r.) (son of Mahāvṛya).
Sunaksatra	m.	I 141 6 (son of Manudeva)
Sunadā	w.	I 28 10 (worshipped)
Sunaya	k. m.	I 138 56 (s. r.) (son of Rtaḥ)
	m.	141 3 (son of Pāṇiplava).
Sunāmā	k. m.	I. 139.48 (l. r.) (son of Ugrasena).
Sunīti	w.	I 61 (birth of Dhruva to Uttānapad <sup>o</sup> and <sup>o</sup> )
	k. m.	139 11 (l. r.) (son of Sannati).
Sunīthaka	m.	I 141 2 (son of Suseṇa).
Sunilaka		I 80 2 (said to be one of the best qualities of Vidruma).
Sunetra	m.	I 87 52 (one of the sons of Raucya Manu)
Sundarasena	k. m.	I 124 4 (ruled Ambuda) (was wicked) (the story of his observance of Śivaratn Vrata unknowingly while hunting and the benefits he had).
Suparṇa	m.	I 141 7 (son of Antarikṣa).
Supārśva	k. m.	I 138 52 (s. r.) (son of Śrutāyur)
	k. m.	138 55 (s. r.) (son of Suvarcas)
	k. m.	140 15 (l. r.) (son of Dīḍhanemi)
Suprajā	w.	I 6 23 (one of the daughters of Dakṣa married by Kṛśāsva)
Suprathā	w.	I 6 22 (one of the daughters of Dakṣa married by Bahuputra)
	w.	6 45 (one of the daughters of Svarbhānu)
Subala	m.	I 87.9 (one of the sons of Uttama Manu).
	m.	141 11 (son of Sumati).
Subāhu	k. m.	I 138 8 (s. r.) (son of Śatrughna);
	m.	143.6 (demon killed by Rāma, while guarding Viśvāmītra's sacrifice).
Subrahmaṇya		I 12.5 (saluted)
Subhadra	d.	I 28 2 (one of the Dakṣas)
Subhadrā	w.	(sister of Kṛṣṇa) I. 86 18 (benefits of worshipping); 140 39 (wife of Arjuna); 145 15 (married by Arjuna at Dvārakā); 86 26 (,).)
	w.	139.62 (wife of Aniruddha).

Sumati	w	I. 5 14 (wife of Kratu) (gave birth to Bālakhilyas), 54 13 (son of Bharata).
	m.	141 11 (one of the sons of Dṛḍhasenaka, who were called Bārhadraṭhas)
Sumatī	w	I. 138.29 (birth of 60000 sons to Sagara and <sup>o</sup> )
Sumanāḥ	mt.	I. 56 3 (in Plaksadvipa).
Sumantu	k m	I 139 4 (l r) (son of Jahnu).
	m	I. 215 12 (disciple of Vyāsa to whom the latter taught Ātharvaṇa).
Sumantri	k m	I 138.13 (s. r) (son of Janamejaya).
Sumita	d	I 6 60 (one of the Marut gods).
Sumitra	m.	I 87 9 (one of the sons of Uttama Manu)
	k m	I 139 38 (l r) (Sumitraka) (son of Vṛṣṇi).
	m	I. 141.8 (son of Kuḍava).
	m	I 197.1 (as an interluctor)
Sumitrā	w	I. 143 4 (wife of Daśaratha) (mother of Lakṣmaṇa and Śatrughna)
Suyodhana	m.	I 219 36 (a name of Duryodhana; benefits of remembering the Lord even by wicked people like)
Suraksitā	w	I. 139 46 (daughter of Devaka).
Suraguru	m.	I. 138.1 (1 e Bṛhaspati)
Surata	d.	I 6 63 (one of the 49 Marut devas).
Surabhi	w.	I 6.25 (one of the daughters of Dakṣa married by Kaśyapa)
Surasā	w	I 9.53 (1000 serpents born to).
	r	55 7 (flowing in the central region)
Surādhipati	d.	I 12 4 (saluted)
(Indra)		
Surārī	d	I 87 49 (Gaṇas at the time of Dakṣaputra Manu).
Suruci	w.	I 6.1 (wife of Uttānapada and mother of Uttama); 58.13 (dwells in Āsvayujī when Sun is there).
Sureśvara		I. 45.20 (a type of Śalagrāma).
Sureśvarī	d w	I. 81.27 (at Sahyādrī).

Suvarcā	m	I 87 39 (one of the sons of Dharmaputra Manu).
	k m	138.55 (s. r) (son of Svanara)
Suvarṇa		73 17 -(as a measure of weight equal to 16 Māśas).
Suvibhu	k. m	I. 139 12 (l. r) (son of Vibhu).
Suvistāra	d. w	I 197 8 (contemplated upon)
Surata	m	I. 141.10 (son of Ksemya)
Suśarmā	m.	I 87 42 (one of the sons of Rudraputra Manu).
Suśānti	k. m.	I. 140 17 (l r) (son of Śānti)
Suśīla	d w	I 28 11 (wife of Kṛṣṇa) (worshipped).
Suśruta	k m	I 138 55 (s r) (son of Supārśvata)
	s	142 5 (authority on Āyurveda) (Āyurveda taught by Dhanvantari to), 146.1 (as an interlocutor), 151 1 (,,); 153 (,,), 154 1 (,,); 156 (,,), 158 1 (,,); 160.1 (,,), 162.1 (,,), 165 1 (,,), 167 1 (,,), 167 56 (,,), 171 1 (,,), 172 1 (,,); 174 1 (,,); 175 1 (,,); 202 1 (,,).
	m.	I. 145 42 (son of Viśvāmitra)
Susepa	d.	I 6 60 (one of the 49 Marut devas), 58 13 (dwells in Āśvayujī when sun is there)
	k m	I. 139 58 (l r) (one of the 6 sons of Vasudeva and Devakī)
	m.	I. 141 2 (son of Vrsṣimān)
Suhotra	k m.	I. 139 3 (l. r.) (son of Kāñcana)
	k. m.	I. 139 8 (l r) (son of Ksatravṛddha) (3 sons of).
	k. m.	I. 140.8 (l r.) (son of Vyūhaḥṣetra) (3 sons of).
	k m.	I 140 26 (l r) (son of Sudhanu)
	k. m.	I. 140.40 (l. r.) (son of Vijayī).
Sūcaka	m.	II 12.44 (one of the Pretas, getting name and form as befitting their past action).
Sūcīmukha		II 12 39 (a Preta narrating its story of past life has robbed food etc from many Brahmins by way-laying etc) (and hence known as), 12 44 (etc, one of the forms of

- the Pretas, which they got as a result of their past actions)
- Sūrya                      d    I 2 46 (as a form of Viṣṇu), 6 37 (12 in number, born to Aditi and Kaśyapa), 6 65, 7 3 (saluted) (Āsanas, Mūrti etc.); 7 5 (Mantras for *namasakāra* etc.), 7 11 (Pavitrārohaṇa rite for, with His Mantras), 9 9 (contemplated upon), 11.17 (,); 11 41 (,), 13 7, 15 28 (Viṣṇu as master of), 16 9 (Arcana of), 16 11 (Mantra of, which destroys sin), 16 16 (Śanaścara saluted as son of), 16 19 (Mantra for), 17 1 (worship of), 17.7 (12 in number, worshipped in the 2nd section in Sūryār-cana), 18 18 (saluted), 23 6 (Pūjā Mantras for), 23 8 (Arcana made to), 23 10 (worshipped), 23 12 (Arcana made to), 28 8 (<sup>o</sup>maṇḍala, worshipped), 30 11 (Viṣṇu spoken as having lustre of crores of suns); 34 54 (Hayagrīva spoken as having lustre of many), 36 4, 36 16 (punishes those who do not perform Sandyopāsana), 39 1 (Arcana of), (Viṣṇurūpa), 39 2 (,), 39 5 (<sup>o</sup>Mūrti saluted), 39 7 (saluted); 39 15 39 19, 39.20 (worship of), 43 6, 46 4 (one of the 32 Devas assigned outside in vāstu); 50 58 (worshipped with Mantra), 51.28 (immense benefits of Dāna given at the time of eclipse or solstices of), 58 1; 58.20 (praised by sages), 58 21 (description of its movement followed by *apsaras* etc), 60 8 (*śuṅha*, his Kṣetra), 81 12 (at Jambū-sāra), 83 48 (greatness of offering Piṇḍa at Gayā at the eclipse of), 84.10 (merits of offering food to manes at Gayā at Śrāddha at the time of eclipse of), 84 21 (,), 86.19 (merits of offering Piṇḍa to Pitṛs in the presence of), 89 53 (Pitṛs as those who lead), 137.3 (the Dhāmavrata, observed in Kārtika, conveys one to the place of);



- 142 23, 142 24, (eager to devour the rising),  
 205 61 (reference to demons named  
 Mandeha, 205 62 (destroys those who do  
 not perform Sandhyopāsanā), 206.32,  
 (mode of doing Japa of Mantras on),  
 47 2 (as denoting the number twelve),  
 67 33 (one of the Nāḍis).
- Sṛāṇjaya** k. m. I. 138.12 (l r) (son of Dhūmrāśva)  
 k. m. 138.53 (s r) (son of Supāśva)  
 k m 139 66 (l r) (son of Kālāṇjaya)  
 k. m. 140.19 (l r.) (one of the 5 sons of  
 Mukula).
- Setu** k. m. I. 139 64 (l r) (son of Druhya)
- Setubandha** a place I 52 7 (merits of bathiag at)
- Senajit** d. I 6 60 (one of the 49 Marut devas), 58.14  
 (is the master in Kārttika)  
 k. m. 140 11 (l r) (son of Viśvajit)  
 m. 141.8 (son of Bāhula)  
 m. 141 10 (son Śrutaṇjaya)
- Saimhalika** I. 69 23 (one of the 8 types of muktas).
- Soma (moon)** d I 5 12 (one of the sons of Atri and  
 Anasūyā), 6 29 (one of the Vasus), 6.30  
 (Varccā was son of); 6 37 (27 wives of), 7.3  
 (saluted), 11 17, 17 5, 23 10 (worshipped),  
 30 8 (saluted), 31 21 (saluted); 32 17  
 (saluted), 34 44 (worshipped), 39.10  
 (worshipped), 39 14 (saluted); 40.11  
 (saluted), 43.9 (one of the Devatas who  
 reside in the threads of the Pavitra),  
 46 7 (one of the Devas assigned outside  
 in Vāstu); 58.22 (his horses and chariot),  
 59 2 (Ilvalā as star of); 59.40 (in Citrā  
 causes Viṣayoga), 60 1 (Daśa periods  
 of), 60 3 (Daśa confers Sukha), 60.7 (Kar-  
 kaṭa as is Kṣerta); 62.14 (merits of the  
 day of), 62 15, 67 9 (the Vāmanāḍī is said  
 to be controlled by); 84 11 (requested  
 to protect), 89.31 (the manes said to float

		in the beams of), 87 55 (saluted by Ruci), 89 57 (addressed as the support of manes) (said to be father of the world), 139 1 ( <sup>0</sup> vamśa) (son of Atri), (Tārā, dear to Suraguru, as his wife), 139 2 (Budha as son of <sup>0</sup> )
Somaka	r.	I 56 3 (at Plaksadvīpa)
	m	140 23 (son of Sahadeva) (2 son of)
Somakuṇḍa		I 83 68 (at Gayā, benefits of bathing at)
Somatīrtha (at Gayā)		I. 83 24 (merits of performing Śrāddha at)
Somadatta	m	I 138 13 (son of Kṛśāśva),
	m.	140 34 (son of Vāhlika)
Somanātha	d	(a form of Śiva) I 81 4 (at Prabhāsa, a Tīrtha), 86 30 (merits of worshipping)
Somapada		I. 83 51 (merits of bathing at)
Somapāh	d	I 89 40 (one of the clans of manes)
Somānaka		I 74 3 (description of, a type of Puṣparāga)
Somāpi	k. m	I 140 29 (son of Sahadeva), 141 9, 140 30 (sons of <sup>0</sup> )
Saugandhika	(a place)	I 70 6, 70 12 (Padmarāgas from nature of)
Saudāsa	k. m.	I 140 22 (l r) (son of Sudāsa)
Saubhari	s	I. 138 23 (married the 50 daughters of Bindumahya)
Saumya (Budha)	d	I. 59 40 (in Rohiṇi causes Siddhayoga), 62 13, 67 3 (in Vāmanāḍī; good for action), 197 9 (resembles Indranila in colour).
Saurabha	s.	I 87 40 (at the time of Dharmaputra Manu).
Saurāstra		I. 64 17 (Vajras at), 68.18 (quality of Vajras at).
Saurāstrika		I. 69.23 (one of the 8 types of Muktaphalas).
Sauri	d.	II. 6.21 (brother of Yama, ruler of Citranagara).
Sauripura		II 6.10 (Preta after eating the first month's food offering, reaches).
Skanda	d.	I. 31.14 (saluted); 45 33 (worshipped in Vāstupūjā), 134.3 (the rice-paste image of

- the enemy to be cut and offered to); 198.2 (saluted)
- wk. 215 18 (said to be the 3rd Upapurāṇa uttered by Kumāra).
- Stanabhini d w I 198 10 (worshipped in Tripurāpūjā)
- Stbaṇḍileyu k. m. I 140 3 (1 r) (one of the 6 sons of Raudrāśva)
- Sthaviṣṭha d I 2 17 (attribute of Viṣṇu).
- Snāna (bathing) I 205 105-110 (description of 8 kinds-Nitya, Naimittika, Kāmya, Kriyāṅga, Malākarsapa, Mārjana, Ācāmana and Avagāha).
- Ṣpha(ṣ)ṭika gem I 68 10 68 44 (experts make imitation diamonds out of), 70 6, 70 9 (Padmarāgas of the class of), 70.12 (Padmarāgas having origin from, qualities of), 70.13, 70.14 (Padmarāgas obtained from Rāvaṇagangā can be compared with the class of), 70.16, 72 14 (resembling Indranīla); 73 9 (a Vyāti of Vaidūrya), 73 10, 79 2 (formation of) (and colour of); 79 3 (gets good value if cut & polished by a artisan), 80 3 (should be included among gems and should be tested)
- Sphūrja d I 58 16 (dwells in solar region in Pauṣamāsa)
- Smṛti w I 5 11 (wife of Angīrasa, their children).
- Syonaka (a kind of pulse) I 76.2 (Vaidūrya resembles)
- Svakarmāṇaḥ d I 87 53 (one of the 33 clans of celestials, at the time of Raucya Manu)
- Svaksetra m I. 141 9 (son of Nirmitra)
- Svadharmāṇaḥ d I. 87.37 (were enemies of Devas at the time of Dakṣasāvarṇi Manu), 87 49 (gods at the time of Dakṣapurtra Manu divided into clans like<sup>o</sup>), 87 53 (one of the 33 clans of celestials at the time of Raucya Manu).

Svadhā	w.	I 5.17 (wife of Pitara; daughter of), 5 25, 40.6 (saluted), 134 4 (saluted).
Svadhājūt	k m	I 139 38 (l r.) (son of Sumitraka)
Svadhāma	s.	I 87.18 (at the time of Raivata Manu)
Svadhāmānah	d.	I 87 11 (one of the Devagāṇas at the time of Auttama Manu)
	s	I 87 22 (at the time of Cākṣusa Manu).
Svanara	k. m	I 138 55 (s r) (son of Svāgata)
Svabhānara	k. m	I 139 66 (l r) (son of Anu)
Svayambhoja	k m.	I. 139.49 (l r.) (son of Pratikṣatra)
Svaromāṇaḥ	d	I. 87 53 (one of the 33 clans of celestials at the time of Raucya Manu)
Svarga	heaven	I 51 24, 51 30, 82 8, 82 17, 83 14, 83 43, 84 3, 84 27, 84 32, 84 39, 86 16, 132 20, 143 11, 143 51, 145 42; 197 50, 213 7, 217 36-37; II 2 13, 20 4
Svargadvāreśvara		I. 83.14 (at Gayā, benefits of worshipping).
Svarṇaromā	k m.	I 131 49 (s r.) (son of Mahāromā)
Svarbhānu	m.	I. 6.44 (one of the sons of Danu), 6 45 (daughters of), 58 28 (Ratha and houses of)
Svastika		I. 47 27 (a Trip (v) istapa type of temple).
Svāgata	k m.	I. 138 54 (s r) (son of Upagupta)
Svātī (a star)		I. 59 5 (of Vāyudevatā), 59 19 (is a Pārśva-mukha star), 59 37 (Amṛtayoga caused by Śanaścara in <sup>o</sup> )
Svāyambhuva	m.	I 5 18 ( <sup>o</sup> Manu created by Brahmā at first), 5 19 (marriage with Śatarūpā),
	d Brahmā	89 56 (saluted by Ruci).
Svāhā	w	I 5 16 (daughter of Dakṣa, given in marriage to Vahni), 5 25, 134 4 (saluted)
Haṁsa	d.	I. 2.15 (attribute of Viṣṇu); 87.20 (the form assumed by Viṣṇu to kill the Daitya Śantaśatru), 83.23 (at Gayā, one bathing at, shall be cleared of all sins); 47 26 (a Mālaka type of temple)
Hanumant		143 29 (crosses the ocean after hearing words of Sampāṇu); 143.33 (receives the

		Vepīratna from Sītā); 143.34 (destroys the pleasure garden), (kills 'Akṣa and other demons), (allows himself to be tied by the demons), 143 35 (informs Rāvaṇa as Rāmadūtā), 143 38 (Rāma reaches Laṅkā with), 142 14 (accompanies Rāma on His return to Ayodhyā).
Haya	m	I 139 19 (son of Satajit)
Hayagrīva	d.	I 13 8 (saluted), 34.2 (Pūjā of); 34 3 (Mūlamantra of), 34 10 (contemplated upon), 34 15 (invocation of the Devatās of the Āsana of), 34 26 (Āvāhana made for), 34.29 (is contemplated upon); 34.54 (Stotra made to), 34 55 (°pūjā), 45 23 (description of).
	(a śālagrāma)	
Havaśīrā	w	I. 6.45 (one of the daughters of Svarbhānu).
Hara (Śiva)	d	I 2 40 (as an interlocutor), 5.16 (,,), 5 18 (,,), 6 14 (on account of whom Dakṣa's creations did not grow); 8.6 (as an interlocutor), 31 30 (,,), 33 5 (,,); 34 26 (,,), 39 9 (,,), 39 12 (,,), 39 13 (,,), 39.17 (,,), 40 3 (invoked with attendants); 40 4 (as an interlocutor), 40 9 (,,); 42.1 (,,), 42 11 (,,), 43 5 (,,), 43 33 (,,), 47 61 (worshipped), 50 58 (as an interlocutor); 53 13 (as an interlocutor), 54 12 (,,), 56.11 (,,), 59.42 (,,), 62 1 (,,), 66 20 (,,); 67 1 (,,), 175.1, 177 21, 177 57 (,,), 177 72 (,,); 177.73 (,,), 182 2 (,,), 183 14 (,,); 185 37 (,,), 187 1 (,,), 187 12 (,,), 189.5 (,,), 189 10 (,,), 192 11 (,,), 192.18 (,,), II 4.43. See also Śiva.
	d.	6.35 (one of the Rudras).
Hari (Viṣṇu)	d	I. 1.2 (saluted), 1 14 (incarnations of); 1.17 (does penance as Naranārāyaṇa); 1.34 (his incarnation innumerable), 2 9 (Purāṇa as told by), 2.14 (attributes of), 2 32, 2.35, 2 36, 3 5 (Garuda becomes the vehicle of); 3.6, 3.7, 3.8; 4 10 (as destroyer

etc.); 4.11 (as protector of the world), 5 8 (creation of Bala and Unmāda by), 6 65 (Marut devas etc. said to be forms of), 7.7, 8.14; 9.7 (worshipped), 9 9 (,), 11.5, 11 19, 12 4 (saluted), 12 14, 14 1 (to be contemplated upon); 16 2 (,), 17 2, 30 7, 31 16, 31 29, 32 4 (remains in 5 forms Vāsudeva, Saṅkarsaṇa etc.), 33 2 (Pūjā to be done to), 43 1 (investiture of the sacred thread for); 43.2 (addresses the Nāgas), 44 1, 44.14 (is to be contemplated upon and worshipped), 49.1 (to be worshipped), 49.32 (mode of worshipping), 50 2; 50 45, 50.61 (is to be held firm in the mind), 51.19 (is to be worshipped by one who wants release from all bondage), 53 1 (the 8 Nidhis of), 53 13 (as an interlocutor); 53 30 (earth as the body of), 67 1 (as interlocutor), 81 10 (at Kubjaka as Śrīdhara), 81 12 (whenever he is, said to be a Tīrtha), 81.26 (Śrīraṅga as Tīrtha of), 81.29 (as interlocutor), 82 3 (requested by Devas to kill Gayāsura and Hari's reply); 82 4 (Devas accepting the proposal of), 86 9 (takes incarnations), 87.12 (in the form of a Matsya killed the demon Pralamba), 87.15; 87 16 (in the form of Kūrma, killed Bhīmaratha); 87.24 (in the form of Aśva killed Mahākāla), 87 41 (shall kill Bali with Gadā); 87 50 (as a eunuch shall kill Tāraka), 87 59 (as killer of Mahādantya), 91 1 (contemplated on by Svāyambhuva Manu), 91 13; 92 2 (contemplation), 92.4 (to be contemplated on), 92.16 (is to be contemplated upon), 116 1 (merits of propitiating), 131 14 (worshipped); 131.16 (requested to protect), 131.17 (,), 137 18 (merits of worshipping on Dvādaśī); 141.16 (to be worshipped), 142.1 (takes incar-

- nation, protects the races, destroying the Daityas, and propagates Vedadharmā), 142.5 (takes feminine form, makes Amṛta available to Suras), 142.8 (takes the form of Paraśurāma, kills Kṣatriyas, kills Kārtavīrya), 144.4 (part played in the Kṛṣṇāvatāra), 144.6 (8 wives of<sup>o</sup> Satyabhāmā etc.), 144.9 (fight between Śamkara and<sup>o</sup>), (1000 hands of Bāna were cut off by) 175.1 (as an interlocutor), 177 (,,), 178 (,,), 178.2, 179 (as an interlocutor), 180("), 181 (""), 182 (""), 183 (""), 184 (""), 185 (""), 186 (""), 187 (""), 187.12 (is saluted daily), 188 (as an interlocutor), 189 (""), 190 (""), 191 (""), 192 (""), 193 (""), 194 (""), 194.4 (requested to protect); 194.20, 194.29 (requested to destroy all *gvaras*), 195 (as an interlocutor), 196 (""), 196.6 (requested to protect), 205.1 (as an interlocutor); 215.3 (Dharma, Homa etc. are all<sup>o</sup>), 216.7 (100 years after destruction Hari hands down the entire universe to Brahma), 219.29-31 (benefits of devotion to), 221.1 (propitiation on, spoken of as the quintessence), 221.9, 222.5 (remembrance on Him as atonement), 222.19, 222.21 (that is the auspicious time when He is remembered), 222.30 (efficacy of having our minds bent on), 222.39 (those are the limbs which serve Him), 222.46 (worthy of refuge for all), II.28.19 (merits of dying at a place sacred to).
- m. I.139.28 (one of the 5 sons of Rukmaka-  
vaca), 139.59 (marries 16000 wives).
- m. I.141.3 (son of Nṛpañjaya).
- mt. I.55.2 (in the south & west); 56.9 (in Kuśadvīpa)
- (a form of Śālagrāma) I.45.13
- Harita mt. I.56.5 (at Śālmadvīpa).

	d	I 87 49 (division of gods at the time of Dakṣaputra Manu)
	k m	I 138 24 (s r) (son of Yuvanāśva).
	k. m.	I 138 27 (s r) (son of Rohitāśva).
Haridvāra	a place	I 81 2 (river Gangā at)
Harivarṣa	m	I 54 10 (one of the sons of Agnīdhra, ruler of Jambūdvīpa)
Harīścandra	m	I 138 26 (son of Triśanku, the latter known formerly as Satyavrata).
Haiesvara	d	I 185 14 (Śiva addressed as an interlocutor)
Haryanga	k. m	I 139 72 (l r) (son of Campa)
Haryaśva	k m	I 138 21 (s r) (son of Drdḥāśva)
	k m.	138.25 (s r) (son of Anaraṇya)
	k. m	138 46 (s r) (son of Dhṛṭaketu)
	m.	140 18 (son of Arka)
Havirdhāna	m.	I. 6 9 (son of Antardhāna in the line of Uttānapāda)
Haviṣmān	s	I 87 22 (at the time of Cākṣuṣa Manu)
	s	87.40 (at the time of Dharmaputra Manu).
	s	87 43 (at the time of Rudraputra Manu)
Haviśya	s	I 87 43 (at the time of Rudraputra Manu)
Havi (Lajī)-syanta	m	I 87 26 (one of the sons of Varvasvata Manu)
Havuskadhi	m.	I 87 14 (one of the sons of Tāmasa Manu).
Havyakavya	s.	I 87 36 (at the time of Dakṣa Sāvṛṇi Manu)
Hasta (tā)	a star	I 59 4 (star of Sāvitr); 59 14 (good for journey), 59 15 (etc. 5 stars good for wearing upper garment), 59 19 (a <i>pārśva-mukha</i> star), 59.40 (Sun in, causes Siddha yoga); 59 44 (good for <i>jātakarma</i> etc.)
Hastimukha	d.	I 129 22 (one of the Names of Gaṇapati, worshipped).
Hastī	m.	I. 140 8 (one of the 3 sons of Suhotra).
Hāṭaka	gem.	I 69 23 (one of the 8 kinds of <i>Muktāphalas</i> ).
Hārīta	m.	I. 93 6 (one of the law-givers), 147 48 (critical days in <i>sannipāta</i> fever according to).



Hahā (A gandha- rva)	d.	I 58 9 (dwells in <i>Bhāskaramandala</i> , in <i>jyēṣṭha</i> )
Hidimbā	w.	I. 140 39 (wife of Bhīma)
Hitaśva	k. m	I 138 21 (s r) (son of Nikumbha)
Himavān	d	I 46.12 (one of the deities worshipped prior to erection of temples).
	mt.	54 8 (in the south), 55 17 (people inhabiting the region east of)
	m	I. 5 17 (marrying Menā, daughter of Svadhā and Pitr̥s)
Hiraṇyakaśipu	m.	I 6 39 (born to Diti), 6 40 (4 sons of); 142 7 (Viṣṇu in the form of Narasimha, kills)
Hiraṇyagarbha		I 194 11 (Viṣṇu addressed as).
Hiraṇyanābha	m	I 138 42 (son of Viśvasaha)
Hiraṇyāromā	s	I 87.18 (at the time of Raivata Manu).
Hiraṇyākṣa	m	I. 6 39 (son of Diti), 6 42 (sons of); 87 30 (Viṣṇu assumed the form of boar and killed)
Hiraṇvān	m	I 54 11 (one of the 9 sons of Agnidhra, ruler of Jambudvīpa).
	mt.	55 1 (situated in south east).
Hutabhuk (Fire-good)	d.	I 78 1 See <i>Hutaśana</i> below
Hutahavyavaha	m	I 6 31 (son of Druhiṇa, in the line of Uttānapāda)
Hutaśana (Agni)	d.	I. 51 18 (one wishing for wealth to propitiate), 69 16, 214.1 (one of the things which are always pure).
Hṛdika	k. m.	I. 139.50 (1 r) (son of Svayambhoja).
Hṛṣikeśa (a name of Viṣṇu)	d	34 1 (addressed by Rudra as an interlocutor), 45 6 (saluted 131 10 (saluted), 194 5 (requested to protect the mind), 195 4 (saluted), 196.12 (requested to protect).
Hema	gold	I. 69 38 (used in wearing <i>mauktika</i> );
Hemaka	m	139 69 (son of Ruṣadratha)
		I. 69.23 (one of the 8 kinds of Mukta-phalas).

Hem k ṭa	mt	I 54 8 (in the south) Cf Hemasaila below
Hma u dra	k m	I 138 11 (s r) (son of Vi ala)
H na ula	mt	I 56 9 (in Ku advīpa)
Hah ya	k m	I 139 19 (l r) (son of Śatajit)
Hra vroman	m	I 139 49 (son of Svarnaroman)
Hra da	m	I 6 40 (one of the 4 sons of Hiraṇyakaśipu)
Hra		I 28 8 (woshipped)

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पेरिस विश्वविद्यालय, पेरिस (सोरबोने) ।

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पुराण-विभाग, सर्वभारतीय काशिराजन्यास,  
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न पुनस्ते सम्पादकान् न्यास च निबध्नन्ति

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# पुराणम्—PURĀṆA

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# महेश्वरकृता देवीस्तुतिः

(बराहपुराण, वेङ्कट. संस्क., अ. २८)

[हृते वृत्रासुरे भीमे नदा सर्वे दिवौकस' ॥२९  
प्रणोमुर्यय 'युद्धे त्वमिन्धमीश स्तुति जगौ ।]

महेश्वर उवाच ॥

जयस्व देवि गायत्रि<sup>१</sup> महामाये महाप्रभे ॥३०

गहादेवि महाभागे महासत्त्वे महोत्सवे ।

दिव्यगन्धानुलिप्ताङ्गि दिव्यस्त्रग्दामभूषिते ॥३१

वेदमातर्नमस्तुभ्यमक्षरस्थे<sup>२</sup> महेश्वरि ।

त्रिलोकस्थे त्रितत्त्वस्थे त्रिवह्निस्थे<sup>३</sup> त्रिशूलिनि ॥३२

त्रिनेत्रे<sup>४</sup> भीमवक्त्रे च<sup>५</sup> भीमनेत्रे<sup>६</sup> भयानके ।

कमलामनजे देवि परस्वति नमोऽस्तु ते ॥३३

नम पङ्कजपत्राक्षि महामायेऽमृतस्रवे<sup>७</sup> ।

गर्वगे<sup>८</sup> गर्वभूतेशि स्वाहाकारे<sup>९</sup> स्वघ्नेऽम्बिके<sup>१०</sup> ॥३४

गम्पूर्णं पूर्णचन्द्राभे भास्वराङ्गे<sup>११</sup> भवोद्भवे ।

गहाविद्ये महावेद्ये<sup>१२</sup> महादैत्यविनाशिनि ॥३५

महाबुद्धयुद्धवे देवि वीतशोके किरातिनि<sup>१३</sup> ।

त्व नीतिस्त्वं महाभागे गीष्ट्वं<sup>१४</sup> त्व गौस्त्वमक्षरम् ॥३६

त्व धीस्त्व श्रीस्त्वमोङ्कारस्तत्त्वे चापि परिस्थिता ।

गर्वमत्त्वहिते देवि नमस्ते परमेश्वरि ॥३७

(Var -P. 28 30-37)

## विशिष्टपाठान्तराणि

(Important variant readings from collated Mss.)

\* युद्धे (v 1. कृत्ये, कृत्ये) ति स्वयमीश (Mss., also Bib edn)

1 (Sl. 30c)—गायत्रे (Majority of the Mss., also Biblioth edn.).

2 (32 b)—अक्षरस्थे त्व; अक्षरस्थे 3 (32 d)—त्रिवाचिनि, त्रिलोचने. 4. (33 a)—

गीमनेत्रे 5 (33 a)—भीमवक्त्रस्थे 6 (33 b)—भीमयुद्धे 7 (34 b)—नमो

महाऽमृतस्रवे 8 (34 c)—सर्वाङ्गि. 9 (34 d)—स्वघ्ने भ्रुवे, स्वधात्मिके, सुधात्मिके

10 (35 b)—भास्कराभे. 11. (35 c)—महावेद्ये (Beng Mss) 12 (36 b)—

विगतानि, पुरातनि, वरप्रदे. 13 (36 d)—त्वं गीष् 14. (37 b) तस्वनि परिकल्पिता.

## NOTE ON THE DEVĪ-STUTI

The brief context in which this *stuti* of the Goddess occurs in the *Vaṇḍha-Purāṇa* is as follows —

King Sindhuvipa, who in his previous birth was the son of Tvastī and was killed by Indra by means of sea-foam, performed severe penances for procuring a son who might be able to kill Indra. During the time of his penances the presiding Goddess of the river Vetravati approached him in human form for begetting a son from him. A son was consequently born to them, who was known as Vrtrāsura. He became the king of Prāgyyotisa country and vanquished Indra and other gods. The gods resorted to Lord Śiva for help, God Śiva took them to Brahmā, who at that time was engaged in reciting the *Gāyatrī*, standing in the waters produced from Viṣṇu's feet. The gods cried to Brahmā for help. Brahmā then pondered over the matter, when a divine girl with eight hands and wearing white garments, garland and diadem rose from the waters and riding on a lion came out. She fought with the demon Vrtrāsura for a thousand divine years and killed him. The gods were overjoyed and bowed to her and God Śiva (Maheśvara) praised her with the above *stuti* ("स्वयमोशः स्तुतिं जगौ").

From this context it appears that this Goddess might be Gāyatrī, the presiding deity of the *gāyatrī* verse which Brahmā had been muttering. But in the beginning of the Adh. (28.1) the interlocutor King Prajāpala puts the question to sage Mahātapas how the formless Goddess Māyā called also as Durgā or Kātyāyanī was born in a form —

कथं माया समुत्पन्ना दुर्गा कात्यायनी शुभा ।  
आदिक्षेत्रे स्थिता सूक्ष्मा पृथङ् मूर्त्या व्यजायत ॥

From this question it is clear that this *stuti* relates to Goddess Durgā; such epithets in this *stuti* as त्रिशूलिनि, त्रिनेत्रे etc. also confirm it. According to the Purāṇic conception, however, the different Goddesses—Savitrī, Gāyatrī, Sarasvatī, Kamalā, Pārvatī, Durgā etc.—are the female divine manifestations of the same Absolute Reality which is devoid of all names and forms, yet all



the conceivable names and forms including those of Gods and Goddesses may also be said to belong to this Highest Absolute Reality, which has been called in the *Var -P* (17 73f) as Viṣṇu, Vedānta-purusa, Nārāyaṇa and Janārdana, from which all Gods and Goddessess originate (17 23-25) and are also identical with It (17 59-61) :—

त्वमग्निस्त्व तथा प्राणस्त्वमपान सरस्वती ।  
 त्वमाकाश धनाध्यक्षस्त्व शरीरस्य धातव ॥  
 अहंकारो भवान् देव त्वमादित्योऽष्टको गण ।  
 त्वं माया पृथिवी दुर्गा त्व दिशस्त्व महत्पति ॥  
 त्व विष्णुस्त्व तथा धर्मस्त्वं विष्णुस्त्व पराजित ।  
 अक्षरार्थस्वरूपेण परमेश्वरसंज्ञित ॥

Thus, being the manifestations of the same Reality, different Gods and Goddesses are also often treated and described as identical with each other, and hence in the Pūṇas the same epithets are often found used for the different Gods and Goddesses.

In Śl 30 in the *stuti* the epithet *Gāyatrī* is used for Durgā. The *Devī-Purāṇa* (Adh. 45) explains this epithet of Goddess Durgā or Devī as—“गायनाद् गमनाद्वापि गायत्री त्रिदशाचिता” In the *Devī-Bhāgavata* (VIII 30 81) and also in the *Matsya-Purāṇa* (13 51) we have ‘गायत्री वेदवदने पार्वती शिवमन्त्रिणौ’ The epithet *Mahāmāyā* (Śl 30d) is generally used for Durgā, as in the *Devī-Mahātmya* of the *Mārkaṇḍeya-Purāṇa*.

The epithet *Veda-mātṛ* (वेदमाता) (Śl 32a), though generally used for Goddess *Gāyatrī* (cf *Kurma-P*, cr edn, II 14 55, *Padma-P*, Sr.-Kh, 17.309, etc), is also cited as one of the 1008 names of *Pārvatī* or *Durgā* in the *Kūrma-P* (I 11 149). The epithets *gīt*, *gau*, *dhī*, *aksara* and *Omkāra* (Śl 38) are also generally used for *Gāyatrī*, *Savitṛī* or *Sarasvatī*, but here in this *stuti* and also elsewhere these epithets have also been used for Goddess *Durgā*. The epithet *Sarasvatī* (33d) is used here for *Durgā*, as in the *Durgā-stotra* by Arjuna in the *Bhīṣma-Parvan* (23 12) of the *Mahābhārata* :—

स्वाहाकारः स्वधा चैव कला काष्ठा सरस्वती ।

सावित्री वेदमाता च तथा वेदान्त उच्यते ॥

The epithets *Swāhā* and *Swadhā* (Śl 34 d) in this *stuti* of the *Varāha-P* for Goddess *Durgā* also occur in the above quoted Śl of the *Bhīṣma-Parvan*.

Not only the epithet *Sarasvatī* is used here (Śl 33 d) for Goddess *Durgā*, but she has been eulogised in the same tone of the metaphysical and philosophical description as Goddess *Sarasvatī* in the *Sarasvatī-stotra* of the *Mārkaṇḍeya-Purāṇa* (23 30-47) and the *Vāmana-P* (cr edn, स मा 11 6-22). Thus the description of Goddess *Durgā* in our *stuti* as त्रिलोकस्थे, त्रितत्त्वस्थे, अक्षरस्थे (v 1 चक्षुरे, चक्षुस्तस्थे, त्रिवह्निस्थे) is to be compared with the following description of Goddess *Sarasvatī* in the *Sarasvatī-stotra* referred to above. —

ऊकाराक्षरसस्थान यत्र देवि स्थिरास्थिरम् ।  
तत्र मात्रात्रय सर्व, अस्ति यद् देवि नास्ति च ॥  
त्रयो लोकास्त्रयो वेदास्त्रैविद्य पावकत्रयम् ।  
त्रीणि ज्योतीषि वर्गाश्च त्रयो धर्मादयस्तथा ॥  
त्रयो गुणास्त्रयो वर्गास्त्रयो देवास्तथा क्रमात् ।  
एतन्मात्रात्रय देवि तव रूप सरस्वति ॥  
(*Mārka - P*, Śls 34-37,  
*Vām P* Śls 10-12)

The epithet *Mahāvidyā* (Śl 33c) may mean here *Durgā* or a form of *Durgā*. In the Tantra-works ten *Mahāvidyā*-s ('a class of personifications of the Śakti or female energy of Śiva') are mentioned, and they are also mentioned as identical with the ten *Avatāra*-s of Viṣṇu, for Viṣṇu has been identified with *Prakṛti* and Śiva with *Purusa* —

प्रकृतिर्विष्णुरूपा च पुरुषश्च महेश्वर ।  
एव प्रकृतिभेदेन भेदास्तु प्रकृतेर्दश ॥  
कृष्णरूपा कालिका स्यात् रामरूपा च तारिणी ।  
बगला कूर्ममूर्ति स्यान्मीनो धूमावती भवेत् ॥  
छिन्नमस्ता नृसिंह स्याद्वराहश्चैव भैरवी ।  
सुन्दरी जामदग्न्य स्याद्द्वामनो भुवनेश्वरी ॥  
कमला बौद्धरूपा स्याद् दुर्गा स्यात् कल्किरूपिणी ।

—(मुण्डमालानाम्न, as q in शब्दकल्पद्रुम)

Thus, *Durgā* as one of the ten *Mahāvidyā*-s has been identified with *Kālī*, a would-be *avatāra* of Viṣṇu in *Kaliyuga*.

*Kirātī(-a-)nī* (Śl 36b) is also an epithet of Goddess *Durgā* (*Umā* or *Pārvatī*), for Goddess *Umā* also assumed the form of a *Kirātī* (a female mountaineer belonging to a *Kirāta* tribe)

when she accompanied Śiva, who had already assumed the form of a Kīṛāta, at the time of his fight with Arjuna, cf *Mbh*, Vana-Parvan, Chitrāsala Press edn 39.1-4 —

पिन कपाणिर्भगवान् सर्वपापहरो हर ।  
 कैरात वेपमास्थाय काञ्चनद्रुमसन्निभम् ॥  
 निध्पपात महावेगो दहनो देहवानिव ।  
 देव्या सहोमया श्रीमान् समानव्रतवेपया ॥

### Variant readings

Some of the variant readings given in footnotes above deserve our notice—

- 2 The v 1 च्यन्तरस्ये for अक्षरस्ये connotes the same sense, for the *Akṣara Omkāra* is also said to be consisting of three *akṣara*-s—अ, उ, म्
  - 7 The v 1 नमो महाऽमृतस्ये for महाभागेऽमृतस्ये is a good reading, for the epithet महाभागे has already been used in śl. 30.
  - 8 The v 1 सर्वाङ्गि for सर्वगे—Both these readings bring out the cosmic aspect of the Goddess, the v 1 सर्वाङ्गि (having all the created beings and elements as Her limbs) denotes a concrete or physical conception of Durgā, while the reading सर्वगे (pervading everywhere) stands for the mental or subtle conception of the Goddess
  12. The v 1 पुरातनि and वरप्रदे for किरातिनी might have been the results of an effort for substituting an easier reading for the original किरातिनि. The reading किरातिनि might be due to metrical exigency, the correct reading is किराति (Vocative of किराते). The epithet *Kirāti* for Durgā has already been explained above
  14. The v 1 तत्वेति परिकीर्त्तिता for तत्त्वे चापि परिस्थिता makes the Goddess as identified with the *Tattva* or *Reality*, and not merely as residing in the *Reality*, as the reading in the text would mean
- Śl 36c. The reading महाभागे is uniformly given in all the collated Mss, and also in the Bib edn. But महाभागा perhaps would have been a better or correct reading here, or, still better the word त्व preceding the word महाभागे may be taken as redundant

# SOCIETY AND SOCIO-ECONOMIC LIFE IN THE BRAHMAVAIVARTAPURĀṆA

By

Anantray J. Rawal

## SOCIETY

### I. SOCIAL ORGANIZATION

[ अस्मिन् निबन्धे विदुषा लेखकेन ब्रह्मवैवर्तपुराणे वर्णितस्य सामाजिक-आर्थिक-विवरणस्य साङ्गोपाङ्गं विस्तृतं विवेचनं कृतम् । ब्रह्मवैवर्तपुराणे वर्णाश्रमविवरणे कासा जातीनां वर्णनं तासामुत्पत्तिश्च कथं जाता तद्विषये साम्प्रतिकं विदुषा कानि मतानीत्यादिविषया विस्तारेणोपनिबद्धा । आश्रमव्यवस्थायाश्च का स्थितिरित्यपि विस्तरेण विवेचितम् । तत्प्रसङ्गे ब्रह्मचारि-गृहस्थवानप्रस्थमन्यासाश्रमाणां विस्तृतं विवरणं च प्रदत्तम् । विवाहविषये विवाहस्य के के भेदा कथं च प्रत्येकं भवति इत्यपि विवेचितम् । एव हिन्दुजीवनपद्धतेर्विविधसंस्काराणां विधिरपि प्रदर्शिताः । आर्थिकजीवनस्य का स्थितिः तदासीत् इत्यस्यापि साङ्गोपाङ्गं विवरणमस्ति । संक्षेपेण तात्कालिकजीवनपद्धतेः ये विषया ब्रह्मवैवर्तपुराणे आगता सन्ति तेषां संक्षेपेण सप्रमाण-मत्र विवरणं प्रस्तुतम् । ]

### Introduction

In the study of cultural history, social structure is important and for it, one studies the caste-system, the behaviour of the different units of the society in their inter-relationship, their belief, superstitions, customs, conventions, systems of marriage, family etc.

In the study of the Indian social structure, the study of the caste is very important.<sup>1</sup> The terms used to denote the caste are generally Varna, Jāti and Jñāti. The word Varna occurs as early as the RV, where in most of the passages<sup>2</sup> it means<sup>3</sup> 'colour' or 'complexion' or 'light'. The four Varnas viz Brāhmaṇa, Rājanya, Vaiśya and Śūdra are mentioned in the Puruṣasūkta,<sup>4</sup> but the word Varna does not occur therein.

It is significant to note that the word *Varna* does not occur in the BVP, to denote a *Varṇa* system. It, however, occurs in the word *Varnasamkarāḥ* (1 10.14). The word used in the BVP (1 10 16) to denote the main four castes viz *Varnas*—is '*Jāti*'. The word *Jāti* in the sense of caste can be traced back at least to the time of *Nirukta* (12 13), but it hardly occurs in the sense of caste in the Vedic literature<sup>5</sup>.

The word *Jāti* implies the heridity connotations, while the word *Varṇa* implies the colour connotation, which was so strong that when the classes came to be regularly described as *Varṇas*, four different colours were assigned to the four classes, viz white to the Brahmin, red to the Kṣatriya, yellow to the Vaiśya and black to the Śūdra by which their members were supposed to be distinguished.<sup>6</sup> The BVP does not refer to the idea of the ascription of colour to the castes.

### Theory of the Origin of the Four Social Orders

Various theories have been propounded by the scholars regarding the origin of the caste-system, viz Risley's Racial Theory,<sup>7</sup> Nesfield's Occupational Theory<sup>8</sup> etc.

According to the Indian tradition<sup>9</sup> the oldest reference about the origin of the four *Varnas*, as noted above, is found in the *Puruṣasūkta*, which is regarded on the ground of language and matter to be one of the late hymns of the RV<sup>10</sup>. It states that "the *Brāhmaṇa* was his mouth, his arms were made into the *Rājanya*, his thighs were the *Vaiśya*, from his feet the *Śūdra* was born". The same account is repeated in later works with slight modifications. The BVP uses the word *Jāti* instead of the word *Varṇa*.

### Varṇa-System

#### *Brahmins :*

The *Brāhmins* formed the first and the foremost order of the Hindu society. They not only claim almost divine honour as their birth right, but also in general the other three classes submit readily to their authority, and hence the *Brāhmins* claim superiority over all.<sup>11</sup> It is stated that the four *Jātis* proceeded from the limbs of *Brahmā* that is to say from *Brahmā*'s mouth *Brāhmaṇa*, from his arms *Kṣatriya*, from his thighs *Vaiśya*

and from his feet Śūdra was born, and the intermingling of these four main Jāṭis led to the formation of the Vaiṇaṣamkara jātis (1 10 14-16)

The early Hindu literature dwells much on the pre-eminence of the Brāhmins<sup>12</sup>

On the earth all holy-places are said to dwell in the feet of the Brāhmins (1 11 26) The BVP directs that not only among all the Varṇas but also among all the gods the Brāhmin should be considered as the highly respectable man (1 11.10-15, 2 26 24, 4 21 54, 4 83 33, 4 85 210) and hence a Brāhmin whether literate or illiterate is respected as Viṣṇu (1 11.50) The Brāhmins are further glorified by observing that the Brāhmins are the very life breath of Kṛṣṇa (4 83 40) The Brāhmins are said to have a birth in the divine family The BVP states that they were born in the family of Brahmā and his sons (1 11 36) The duties and privileges of the Varṇas are dealt with at length in the works on Dharmaśāstras The study of the Vedas, performing sacrifices, are enjoined on all the first three Varnas,<sup>13</sup> whereas teaching of the Vedas, officiating as priests at sacrifice and receiving the gifts are the special privileges of the Brāhmins

The BVP emphasises the importance of not only the Vedic studies but also of Snāna, Tapaṇa, Śrāddha, worship of gods, Āhnikā and samdhyā (2 41.4-6)

The Brāhmin lost his social status under certain circumstances In this connection the comparison of Brāhmin with a poisonless serpent is very significant, because nobody fears it and hence it gets no recognition from the people, the same applies to a Brāhmin if he follows the following mode of life :—if he does not perform samdhyā, takes dinner from a washerman and Śūdra, cooks for Śūdra, is aśijivī or masijivī, is Kanyāvīkṛayin<sup>14</sup> or Vidyāvīkṛayin, eats fish and takes dinner at the time of rising the sun (1.11 40, 2 23 23-36) The Brāhmins also observe some vratas like Ekādaśī, Janmāṣṭamī, Śivarātri and Rāmanavamī (4.59.71-72).

The BVP states that the Brāhmins should not eat fish and meat in their food (4 85 25) They should take havisyānna (4.43.53) They should not use milk, curd, ghee and navaṇita got from buffalo (4 85 20). If one Brāhmin takes pādodoka of

another one he gets religious merit of Rājastūya sacrifice (1 11 32) A Brāhmin may accept gift from a Ksatriya, but he can not give it to a Ksatriya (3.24.43) A Brāhmin who acts badly and eats the food of Śūdra becomes a Śūdra (1 26 4) and also if he marries with a Śūdra woman, he becomes a Cāṇḍāla (1.20 28).

### *Kṣatriyas*

They form the next order of society The BVP provides the following information regarding the Ksatriyas A Ksatriya should give a gift to the Brāhmins and should worship Nārāyaṇa He should take care of the people of his state like his own son He should not return from the battle field and should either win or die (4 83 68-73, 4 59 54) The BVP defines the concept of king as follows —if a Ksatriya performs his duty with 'rāga' (affection) he is called a rājā (King) The BVP directs the king that he should look upon women of his state as his mother (4 59 75) This ideology is in consonance with that of the MS (7 35). The BVP gives the definitions of the rājan, maṇḍaleśvara and rājendra as follows

A king is who has a kingdom having an extent of four *yojanas* A king who possesses a kingdom hundredfold more in extent than that of a king is called a maṇḍaleśvara (4 46 18) The king Caitra was a maṇḍaleśvara (2 61 94). A man who has a kingdom tenfold more in extent than that of a maṇḍaleśvara is called a rājendra In the assembly of Kedāra who was a son of Nandasāvarṇi who was the grand son's grandson of Brahmā, there were five lacs of such rājendras (4 16 18-2)

Army is necessary for the king to protect the state from enemies The BVP mentions that the Ksatriyas should maintain elephant army, cavalry, chariots and foot soldiers (4 83 72) Śaukhacūḍa had three lacs of horses, five lacs of Elephants, one crore of chariots and three crores of foot soldiers in his army (2 17.10-14)

### *Vaiśyas*

The BVP mentions only the functions of the Vaiśyas who constitute the third order of the society It states that trade, agriculture, worship of the Brāhmins and god and observing of the vows are the functions of Vaiśyas (4 83 74) This is in accordance with the rules of Dharmaśāstras<sup>15</sup> The BVP permits a

co dinner of a Kṣatriya and a Vaiśya, and this reflects upon the flexibility in the caste-rules about the joint dinner (4 115.85)

### Śūdras

They form the fourth order of the society and their special duty is the service of the Brāhmins (3 35 73, 3 35 87, 4 59 66, 4 83 75) This is also in accordance with the rules of the Dharma-śāstras<sup>16</sup>

### Sub-castes

There were other professions and crafts even in the times of the Samhitās MM Dr P V Kane observes that owing to the cultural development, division of labour arose and numerous arts and crafts came to be developed and they were in process of contributing to the complexity of the system by creating numerous sub-castes based upon such occupations and in the times of the Samhitās and Brāhmanas there were groups founded on occupations that had become castes or were in the process of developing into castes<sup>17</sup> The BVP gives a list of such groups based on the occupations and moreover, sometimes, it also throws light upon their evolution

As numerous professions developed and as it became difficult to assign any particular origin for such groups of people, Manu<sup>18</sup> and the Mbh (13 148 29) laid down that men's sub-caste was to be known from their actions and occupations. This shows, as MM Dr. P V. Kane observes, that according to writers, castes in the times of the Smṛitis were predominantly occupational<sup>19</sup>

Some of the occupational castes as noted in the BVP are the progeny of Viśvakarman and a Śūdra-woman, whereas the other castes owe their origin to inter-caste relations The names of the castes mentioned in the BVP are as follows in alphabetical order —

- 1 Ambastha —He is the offspring of a Vaiśya from a Śūdra woman (1 10 48) In the MS (1.108) and YS (1 90) it is said that Ambastha is an *anuloma* child sprung from the marriage of a Brāhmin with a Vaiśya woman Manu<sup>20</sup> prescribes the profession of medicine for him.



2. Asijivi —They followed the occupation of sword-making  
He could sanctify himself by seeing Kṛṣṇa's devotee (2 6 97)
3. Aṭṭālikā- --He is the offspring of a Citrakāra from a Śūdra  
kāra harlot He is degraded due to his parentage  
(1 10 96) According to John Wilson, he is an architect <sup>21</sup>
4. Āgarī —He is the offspring of a Karāṇa from a Rājaputra  
woman (1 10 110) John Wilson explains him  
as a maker of salt <sup>22</sup> In the census report of  
India of 1951, it is mentioned that their claim  
is to be returned as Kṣatriya or Ugrakṣatriya. <sup>23</sup>
5. Bhaṇḍa —He is the offspring of a Leta from a Tivara  
woman (10,10 101)
6. Bhata —He is the offspring of a Sūta man and a Vaiśya  
woman (1 10 136)
7. Bhulla —It is a hybrid caste and considered as a Sat-Śūdra  
(1 10 17-18) but according to Dharma-śāstras<sup>24</sup>  
he is one of the Antyajas.
8. Carma- —He is the offspring of a Tivara man and a  
kāra Cāṇḍāla woman (1 10 , 103). According to  
several Smṛtis he is one of the Antyajas <sup>25</sup>
9. Caṇḍāla —In accordance with the Dharmaśāstras and  
several Smṛtis,<sup>26</sup> the BVP states that he is the  
offspring of a Śūdra from a Brāhmin woman and  
he is considered as low and impure (1 10 102)  
He is classed with dogs. <sup>27</sup>
10. Citrakāra—He is a painter He is the offspring of Viśva-  
karman and a Śūdra woman. He is said to be  
degraded by the curse of a Brāhmin for drawing  
Brāhmin's caricatures (1 10 21)
11. Dasyu —He is the offspring of a Tivara man and a Taila-  
kāra woman (1 10 100, 114).
12. Dhanur- —It is a mixed caste by the union of a Kṣatriya  
man dhara and a Vaiśva woman on the first day of  
menstruation (1 10 117)

13. Dhivara —He is the offspring of a Tivara man and a Vaiśya woman (1 10 111) According to MM Dr P V Kane he is same as Kaivarta and Dāsa <sup>28</sup>
14. Gaṇaka —A man who takes wealth belonging to a god or to a Brāhmin is known as Gaṇaka—after having his births in animal and bird-creation (2 31 56) He is a Brāhmin reborn as a Gaṇaka because of his counting the money (1 10 132)
15. Gaṅgā-putra —A son born on the bank of the river Gaṅgā by a Leta man and a Tivara woman is known as a Gaṅgāputra (1 10 107)
16. Gopa —He is a hybrid caste known as Sat-śūdra (1 10 107). It is one of the castes of Bengal and the claim of the Gopa is to be returned as Yādava <sup>29</sup>
17. Haḍḍi —He is a sweeper He is the offspring of a Leta man from a Cāṇḍāla woman (1 10 105). The claim of the Haḍḍi is to be returned as Haihaya-Ksatriya <sup>30</sup>
18. Jolā —He is a weaver He is the offspring of a Mleccha and a Kuvindaka woman (1 10 121) In Bengal he is returned as a scheduled caste <sup>31</sup> According to Pt Baladeo Upadhyay the word Jolā is Bengali form of the word Julāhā <sup>32</sup>
19. Kaivarta—He is a fisherman He is the offspring of a Ksatriya man from a Vaiśya woman (1.10 111) According to Śaukara the Dāsas and Kaivartas are the same <sup>33</sup>
20. Kalandara—He is the offspring of a Leta man from a Tivara woman (1 10.101)
21. Karaṇa —He is the offspring of a Vaiśva man from a Śūdra woman He denotes a group of officers like Kāyasthas and Adhyaksas <sup>34</sup>
22. Karma- —He is the offspring of Viśvakrman from a Śūdra lāra woman (1 10 20) He is a blacksmith. <sup>35</sup>

23. Kartāra —He is the offspring of a Kaivaita man from a Koñca woman (1 10 104). It may be noted that John Wilson<sup>36</sup> reads Kāndāra instead of Kartāra as a lection of the BVP but no edition of the BVP has this reading
24. Kāmsya- —(V.1 Kamsakāra-Ga) He is the offspring of  
kāra Viśvakarman from a Śūdra woman (1.10 20). John Wilson explains him as a braizer<sup>37</sup>
25. Kum- —He is the offspring of Viśvakarman from a Śūdra  
bhakāra woman (1 10 20) Uśanas<sup>38</sup> says that he is the offspring of the clandestine union of a Brāhmin man with a Vaiśya woman
26. Kuvin- —He is a weaver He is the offspring of Viśvakar-  
daka man from a Śūdra woman (1.10 20)
27. Kūbara —It is a Hybrid caste and designated as Satśūdra  
(1 10 17)
28. Kūdara —He was born of Rsi from a Brāhmin woman, as  
a result of the sexual relation on the first day of the menstrual period (1 12 115)
29. Kola —He is the offspring of a Leṭa man from a Tivara  
woman (1 10 101) According to Monier Williams, this is a mixed caste, a barbarian, a tribe inhabiting the hills<sup>39</sup> It is an aboriginal race.<sup>40</sup>
30. Koñca —He is the offspring of a fisherman and a flesher  
woman (1 10 104) John Wilson reads it as Koca<sup>41</sup> They are found mostly in Northern Bengal.<sup>42</sup>
31. Koyālī —He is a coarse weaver He is the offspring of a  
Tivara man and a Rajaka woman (1 1.112)
32. Koṭaka —He is a house-builder<sup>43</sup> He is the offspring  
of an Attālikākāra and a Kumbhakāra woman (1 10 97)
33. Leṭa —It is a hybrid caste by the union of a Tivara man  
and a Tailakāra woman (1 10 100). John Wilson reads Leta as Naṭa.<sup>45</sup> MM Dr P V. Kane<sup>46</sup> mentions as Naṭa and states that he is a scheduled caste in Bengal, but he does not note Leṭa.

34. Malla —He is a wrestler. He is the offspring of a Leta man from a Tivara woman (1.10.101). It is another name of Jhalla.<sup>47</sup>
35. Mantra —He is the offspring of a Leta man from a Tivara woman (1.10.101).
36. Malākāra —He is a gardener. He is the offspring of Viśvakārama from a Śūdra woman (1.10.20).
37. Māmsa- —He is a flesher. It is a mixed caste by the union  
ccheda of a Cāṇḍāla man and a Carmakāra woman (1.10.103).
38. Mātara —He is the offspring of a Leta man from a Tivara woman (1.10.101).
39. Mleccha —He is the offspring of a Kṣatriya man from a Śūdra woman. The BVP informs that Mlecchas have unbored ears, are fearless, invincible in fight and do not observe the rules of purification and religious observances (1.10.119-120). According to the Rāmāyana (1.55.3) he is the offspring of the clandestine union of a Brāhmin woman and a Vaiśya man.
40. Nāpita —He is a barber. It is a hybrid caste and considered as Sat-Śūdra (1.10.17-18). Uśanas<sup>48</sup> says that he is the offspring of a clandestine affair between a Brāhmin male and a Vaiśya female. Further Uśanas remarks that he is so called because he shaves the body above the navel of a person. The claim of the Nāpita is to be returned as—“Nā-ibrahmin.”<sup>49</sup>
41. Pauṇḍ- —He is the offspring of a Vaiśya man from a Śūdrā  
raka woman (1.10.109).
42. Rajaka —He is a washerman. He is the offspring of a Dhivara man and a Tivara woman (1.10.112). Dhobi is a scheduled caste in Bengal, called Dhobā.<sup>50</sup>
43. Rajaputra—He is the offspring of a Kṣatriya man and a Karaṇa woman (1.10.110).

44. **Saivasvī** —He is the offspring of a Nāpita man and a Gopa woman (1 10 113)
45. **Svarṇa-kāra** —He is a gold-smith. He is the offspring of Viśvakarman and a Śūdra woman and is said to be degraded for stealing Brāhmins' gold (1 10 19-20) The claim of the Svarṇakāra is to be returned as Viśvakarmā-brāhmin <sup>51</sup>
46. **Śābara** —The BVP mentions them (2 31 55) It is an aboriginal jungle tribe like the Bhilla <sup>52</sup> In the Mbh (13 53 17) the Śābaras are mentioned
47. **Śaukha-kāra** —(V 1. rangakāra—ka) He is a shell-dresser. He is the offspring of Viśvakarman from a Śūdra woman (1 10 19-20)
48. **Śārāṅka** —He is the offspring of a Jolā man from a Kuvindaka woman (1 10 122)
49. **Sūtra-dhāra** —(v 1 Sūtrakāra-kha) He is a carpenter He is the offspring of Viśvakarman from a Śūdra woman (1 10.19-20) The claim of the Sūtradhāra is to be returned as a Viśvakarmā-brāhmin <sup>53</sup>
50. **Sūta** —The BVP mentions that he was born from a Yajña (1 10 134) Kauṭilya is careful to add that the Sūta who figures in the Purāṇas as the reciter is different from this <sup>54</sup>
51. **Śūndrī** —He is the offspring of a Vaiśya man and a Tivara woman (1 10 109)
52. **Tailakāra**—He is an oil man He is the offspring of a Kumbhakāra man and a Kotaka woman (1 10 98)
53. **Tāmbulī** —It is a hybrid caste and considered as a baniya caste (1 10 17)
54. **Tivara** He is a fisherman He is the offspring of a Kṣatriya man and a Rājaputra woman (1.10.99)
55. **Yungī** —He is the offspring of a Vesadhārī man from a Gaṅgāputra woman (1 10 108) John Wilson<sup>55</sup> reads it as Yogī S. N. K. Dutta remarks that "a peculiar caste is the Yogi, which is neither functional nor tribal It is sectarian caste. They

are believed to be the degraded descendants of a class of Buddhist ascetics, followers of Gorakha-nath, many of their local customs, their divergence from Brahmanical rites, their adoption of priests from their own caste, their worship of the Buddhist deity Dharma confirm this view."<sup>56</sup>

56. Vanacara—He is the offspring of a Cāṇḍāla man and a Haṇḍī woman (1 10 106)
57. Vaidya —He is a physician. He is the offspring of Aśvinī-kumāra from a Brāhmin woman (1.10 123)  
N K Dutta remarks that "it is difficult to say when Vaidya which was at first a functional name became the name of a caste, but it is certain that the caste was not formed in the same way and at the same time in different parts of India. Even now a Vaidya caste as we find it in Bengal does not exist in Upper India, but the tendency towards the formation of a medical caste, can be traced as early as the time of the Mbh (13 49 9). There is a mention of a caste by name Vaidya, which is said to be formed by the union of a Śūdra male and a Vaiśya female".<sup>57</sup> Dr Baladeva Upadhyay informs that the Vaidya caste is believed to be socially some-what lower than the Brahmins in Bengal.<sup>58</sup>
58. Vaisnava —The BVP states that there is one independent and separate caste on this earth named Vaiṣṇava over and above the main four Varṇas viz Brāhmin, Kṣatriya, Vaiśya, and Śūdra (1 11 43)  
The claim of the Vaisnavas is to be returned as Sātvata Brahmins <sup>59</sup>
59. Vāgatṭa —He is the offspring of a Ksatriya man and a Vaiśya woman 'begotten without the consent of the mother and forbidden by the voice.'<sup>60</sup>
60. Vyādha —He is a hunter. He is the offspring of a Kṣatriya man and a Sarvasvī woman (1 10 113)
61. Vyāla-grāhi —He is a serpent-seizer He is the offspring of a Vaidya man and a Śūdra woman (1.10 124)

The above mentioned description regarding the origin of castes and sub-castes can be shown in a tabular form as below —

<i>Resultant's</i>	<i>Father's</i>	<i>Mother's</i>
<i>Caste</i>	<i>Caste</i>	<i>Caste</i>
1 Ambaṣṭha	Vaiśya	Śūdra
2 Asijivī	—	—
3 Attālikākāra	Citrakāra	Śūdra
4 Ālai	Karaṇa	Rājaputra
5 Bhaṇḍa	Leta	Tivara
6 Bhaṭa	Sūta	Vaiśya
7 Bhilla	—	—
8 Carmakāra	Tivara	Cāṇḍāla
9. Cāṇḍāla	Śūdra	Brāhmin
10. Citrakāra	Viśvakarman	Śūdra
11 Dasyu	Tivara	Tailakāra
12. Dhanurdhara	Kṣatriya	Vaiśya
13 Dhivara	Tivara	Vaiśya
14. Gaṇaka	—	—
15 Gaṅgāputra	Leta	Tivara
16 Gopa	—	—
17. Haddi	Leta	Cāṇḍāla
18. Jolā	Mleccha	Kuvindaka
19. Kaivarta	Kṣatriya	Vaiśya
20 Kalandara	Leta	Tivara
21 Karaṇa	Vaiśya	Śūdra
22 Karṇakāra	Viśvakarman	Śūdra
23 Kartūa	Kaivarta	Koṇca
24 Kāmsyakāra	Viśvakarman	Śūdra
25 Kumbhakāra	Viśvakarman	Śūdra
26. Kuvindaka	Viśvakarman	Śūdra
27. Kūbāra	—	—
28 Kūdara	Rṣi	Brāhmin
29 Kola	Leta	Tivara
30 Koṇca	Dhivara	Māmsaccheda
31. Koyālī	Tivara	Rajaka
32. Kotaka	Attālikākāra	Kumbhakāra
33. Leṭa	Tivara	Tailakāra
34. Malla	Leta	Tivara
35 Mantra	Leṭa	Tivara

	<i>Resultant's Caste</i>	<i>Father's Caste</i>	<i>Mother's Caste</i>
36	Malākāia	Viśvakarman	Śūdra
37	Māmsaccheda	Cāṇḍāla	Carmakāia
38	Mātara	Leta	Tivara
39	Mleccha	Kṣatriya	Śūdra
40	Nāpita	—	—
41.	Paupḍraka	Vaiśya	Śuṇḍi
42	Rajaka	Dhivara	Tivara
43	Rājaputra	Kṣatriya	Karaṇa
44	Sarvasvī	Nāpita	Gopa
45	Svapṇakāia	Viśvakarman	Śūdra
46	Śabara	—	—
47.	Śaukhakāra	Viśvakarman	Śūdra
48	Śārāṅka	Jolā	Kuvindaka
49	Sūtradhāra	Viśvakarman	Śūdra
50	Sūta	—	—
51.	Śuṇḍi	Vaiśya	Tivara
52.	Tailakāra	Kumbhakāra	Kotaka
53.	Tāmbūli	—	—
54	Tivara	Ksatriya	Rājaputra
55	Yungī	Veśadhārī	Gangāputra
56	Vanacāra	Cāṇḍāla	Haḍḍi
57.	Vaidya	Aśvinikumāra	Brāhmin
58	Vaiṣṇava	—	—
59	Vāgatīta	Ksatriya	Vaiśya
60	Vādhā	Kṣatriya	Sarvasvī
61	Vyālagrāhi	Vaidya	Śūdra

### Āśrama-system

Vaiṇa as well as āśrama systems are also the important features of Indian social organization. The word āśrama is derived from the root *śram* to exert oneself and therefore it may mean a place where exertions are performed and the action of performing such exertion<sup>41</sup>. Literally an āśrama is a halting or a resting place; the word, therefore, denotes a halt, a stoppage or a stage in the journey of life, just for the sake of rest, just for preparing oneself for further journey. The Mbh (12.234 15) says that the four stages of life form a ladder or a flight of four steps.



Such a scheme of āśrama organization helps towards the realisation of Brahman. The āśramas are four in number, and each of the āśramas constitutes a stage of life in which the individual has to train himself for a certain period, and exert himself within the circuit of the same to qualify himself for the next.<sup>62</sup>

Different views have been held regarding the number of āśramas in the initial stages of its development. Dr P M Modi quoting the CHU (2 23 1) and the MS (2 230, 7 78) says that in the beginning there were three āśramas.<sup>63</sup> MM Dr P V Kane<sup>64</sup> finds a somewhat obscure reference to the four āśramas in the AB (33 11) and Prof. Deussen<sup>65</sup> states that the oldest passage which names all the four āśramas in their correct order is Jābāla-upanishad (4). Prof. Altekar concludes that "the system of the four āśramas, Brahmacharya, Gṛhastha, Vānaprastha and Samnyāsa, is no doubt now regarded as very early and ancient feature of Hinduism but its early history is shrouded in mystery. It is extremely doubtful whether the system was developed in the Vedic age."<sup>66</sup> According to Dr N N Law who substantiated Dr. Jacobi's view, 'the four stages of life were well developed at the time of the older Upanishads and the mutual relations between them had been fixed before that period'.<sup>67</sup>

Like the dharmaśāstra writers, the BVP also mentions the four-fold system of the āśramas. The nomenclature as found in the BVP to denote the persons in the different stages of life is as follows:—

1	Brahmacārin	—A student
2	Gṛhastha	—A householder
3	Vanaprastha	—A forest hermit
4	Samnyāsin or Yati	—An ascetic

### The Stage of Student

The Performance of the upanayana ceremony provides an entrance to the first stage of life. The upanayana ceremony marked the beginning of his vedic studies at the teacher's home where he had to lead quite a disciplined and regulated life engaging himself in attendance on fire, bathing and wandering about for alms and always eating food after informing his teacher and obtaining his permission.<sup>68</sup>

The BVP does not mention in detail the rules and regulations governing the life of a brahmācārī. It is interesting to note that according to the BVP Kṛṣṇa's Vedic studies were started before the performance of his Upanayana ceremony by his teacher Sāṇḍipani (I 24.7, 4 101 3-5).<sup>69</sup>

The BVP states that first of all a student should get Viṣṇumantṛa from his teacher and then he should serve his teacher to gain knowledge (4 83 9), and he should obey his teacher's order (1 23 6). The brahmācārī should observe the purificatory rules for four-times more than those observed by the Grhasītha (1 26 32).

It is in the brahmācāryāśrama especially and in—general, that a teacher plays a great role in the life of a pupil and the BVP has some eulogistic stanzas in honour of a teacher.

Since the earliest times, India has attached great importance to the teacher. Before starting any work one should pray to his teacher, because the teacher is more respectable than any deity. The teacher symbolises in him Brahmā, Viṣṇu, Maheśa, Prakṛti, Chandra, Ravi and Anala (1 26 6-12). If anyone worships any deity without worshiping his teacher, he incurs a sin of hundred brahmanicide (1 26 16) because the teacher is respected a hundred times more than one's own mother (2 30 193, 3 40 88).

The worship of a teacher is capable of destroying sin, removing decess and giving good things and joy (2 61 25). If the teacher is satisfied, all deities are satisfied (2 61 26, 3 40 83).

In case of one's own deity becomes angry with one, one's teacher can save one, but if a teacher becomes angry with one, none can save one (1 26 14-15, 4 35 62, 4 59 153). The teacher on his part was under the sacred obligation to fulfil his duties towards pupils. He was to love his students as his own son and should not withhold any part of the teaching of the sacred lore from him.<sup>70</sup>

The teacher should impart knowledge to the student whether he is asked or not, and such a teacher is styled in the BVP as a "Sadguru" (1 1 39).

A teacher who shows a right path to his son, daughter, student and servant obtains a permanent *Sadgati*. If he shows

a wrong path to them he goes to a hell called Kumbhīpāka (1.8.59-60)

### The stage of a House Holder

After completing the period of studentship and giving fees to his teacher, the man entered upon the stage of a householder (1.24.8-9). The BVP states that among four āśramas, the Grhasthāśrama is the best, because, a wife, a son or a grandson are the fruit of penance (1.23.8). All the manes and duties remain at the home of a householder (1.23.9).

A householder should marry a good girl and he should procreate a son from her and then should go to forest for practising penance (1.24.14). A man should be first a householder and then a forest hermit (1.24.20), because a householder gets fame, wealth and religious merit (1.23.11). Pleasure and happiness of intercourse with a woman are equivalent with those of heaven so the Grhasthāśrama is the best (1.24.25).

Thus the importance of the Grhasthāśrama is emphasised with an accent on sex by the BVP in the scheme of the āśrama organization. Incidentally it may be mentioned that the Mbh (13.11.2, 21) also states the superiority of the Grhasthāśrama over all. The Smṛtis also bestow the highest praise upon this āśrama and states that all the āśramas subsist by receiving support from the householder and since men in the three other āśramas are daily supported by the householder with sacred knowledge and food, his is the leading āśrama.<sup>71</sup>

Some rules are laid down in Smṛtis for the householder, among these the concept of the Pañcamahāyajñas is very important. According to the MS (3.70) these five Mahāyajñas were offered to sages, manes, gods, beings and men, and sages were satisfied by the Vedic studies, manes by offering Tarpaṇa or Śrāddha, gods by the burnt oblations, beings by Bali offerings and men by reception of guests. This concept of the Pañcamahāyajñas widened the field of social duties by reorienting the purpose of Yajña and incorporating new Yajñas to men and to the beings in the older concept of three debts viz that to sages, gods and manes.<sup>72</sup>

The BVP does not mention these Pañcamahāyajñas but it states some duties for a householder. In response to Nanda's

query as to the rules and regulations governing the life of a householder Kṛṣṇa informed him as detailed below —

One should take one's bath in early morning, after the bath one should observe samdhyā and then one should worship Śālagrihṃa maṇi, Yantra and image of devasatka and then one can do one's daily routine work (4 75 5-19) A household should take his meals after his dependents have taken it (4 84 9)

The BVP also states the duties of a householder's wife as follows —

She should get up in early morning, after doing her obeisance to her husband, she should take a bath She should worship the domestic deities She should take her meals after her husband and guests have taken it (4 84 15-17)

### **The Stage of a Forest Hermit**

The man enters upon the stage of a forest hermit for securing the liberation of the soul after having seen the offspring of his sons and the decaying of his body In this stage of life, as the name itself suggests he has to go to the forest and live on wild fruits<sup>73</sup> In accordance with the Dharmasāstra rules<sup>74</sup> the BVP states that a person should go to the forest after he has a son to whom he should hand over his wife (2 53 26) for looking after her by him

### **The Stage of an Ascetic**

The person entered upon the last stage, viz that of an ascetic casting of all attachments to the world<sup>75</sup>

He had to lead a celibate life and practise abstinence from anger and pleasures of the senses<sup>76</sup> He should have an equal mental attitude towards dust and gold etc He should carry with him a staff and a water-pot, and wear red clothes He should pray to Nārāyaṇa and not touch any woman He should not long for a life of longer period and abandon all the actions<sup>77</sup> He should not sit on any vehicle and not possess a house. He should recite merely the name of Nārāyaṇa (2 36 116-124, 4 41 18, 4 59, 78 82, 4 83 91-92). If anybody offers food to an ascetic he achieves the fruit of the Aśvamedha Sacrifice (4 83 85)

## Slavery

Slavery has existed as a constant element in the social and economical life of all nations of antiquity such as Babylon, Egypt, Greece, Rome and many other nations of Europe.<sup>78</sup>

The word 'dāsa' which is of Rgvedic antiquity, is met with in the BVP. The Rgvedic passages<sup>79</sup> make it clear that the dāsas or dasyus formed the opposite camp against the Aryans. The CHU (5 13 2) and the Briup (6 2 7) and other Vedic passages refer to dāsīs and on these passages MM Di P V Kṛṣṇa comments that 'these passages show that in the Vedic period men and women had become the subjects of gifts and so were in the conditions of slaves.'<sup>80</sup>

The Mbh frequently refers to the gifts of dāsas and dāsīs.<sup>81</sup> In the BVP the male and female slaves are referred to. Drumnīla gave one lot of dāsas and dāsīs to the Brāhmins as gift (1 20 54).

At the time of the marriage of Vasudeva and Devakī, Devakī and Pārvatī, Baladeva and Revatī and Kṛṣṇa and Rakṣasī, Devakā, Himālaya, Kakudmī and Bhīsmakā gave elephants, horses, chariots, cows, camels, many male and female slaves, cloths, ornaments and other vessels in their dowery. This suggests that male and female slaves were also items of gifts (1 10 51-52, 4 7 10, 4 44 59-60, 4 106 5, 4 109 39).

## II MARRIAGE

### Introduction

The institution of marriage is very important for the study of society. Married life covers one of the important periods of one's life and it has significant influence on the society. Hence the study of the institution of marriage and married life enables one to understand and appreciate the spirit of its culture and civilization in as much as repercussions and percolations of it are very felt on the various facets of the social organization.<sup>82</sup>

Westermarck defines marriage as "a relation of one or more men to one or more women which is recognised by custom or law and involves certain rites and duties both in the case of the parties entering the union and in the case of the child born of it."<sup>83</sup>

The following terms are used in the BVP to denote the idea of marriage viz vivāha, var and grh (4 105 12, 4 44.55, 2 12 18, 2 16 113, 2 61 93) out of several terms like Udvāha, Vivāha, pariṇaya, parinayana, pāṇigrahana etc.<sup>84</sup>

### **Purpose of Marriage**

From the Vedic times marriage was considered as obligatory for man as it enables him to become a householder, to perform sacrifices in honour of the gods and to procreate sons. According to Smṛitis and Digests, dharmasampatti, prajā and rati are the aims of marriage.

The importance and necessity of the marriage in one's life is beautifully pointed out in the BVP by bringing out the importance and the need of a son as follows —

The house is bereft of its beauty without a son, in short, it is no house without a son. The penance of an ascetic who has no son is futile like the water in trickling out from the sieve. Briefly, the childrenlessness is indeed a great misery (3 2 23, 3 5.5, 2 46 58). Thus the BVP brings out the prajā aspected connected with marriage.

The rati-aspect is pointed out when it is said that the pleasures of sexual intercourse with a rasikā (lustful woman) are difficult to be had (4 30.75). The Dharmaśāstra also supports the rati—aspect of marriage.<sup>85</sup>

### **Qualifications of the Bride and the Bridegroom**

The ancient law-givers enumerated the following necessary qualifications of a bridegroom, viz good family, good character, bodily appearance, fame, learning, wealth, support of relatives and friends, caste, youth, strength, health, and ambition.<sup>87</sup>

One should marry one's daughter with a man having a peaceful mind, who is virtuous, young, learned, wealthy, vaiṣṇava, jolly, beautiful and amicable (2.16 95, 3 20 40, 4 23 57-60). He should not marry his daughter with a man having a bad character, who is vicious, old, weak, diseased, illiterate, poor, stupid, deaf, blind, dumb, lame, sinful, undiscerning, blameworthy, devoid of good qualities, short tempered, extremely ugly, defective in limb, dull, impotent and miserly (2.16 93-94, 3 20 41 48 50).

Himālaya denied to marry his daughter Pārvatī with Śiva, because Śiva was unwealthy, brotherless and friendless. A person who married his daughter with a man, devoid of the above mentioned qualifications, goes to hell (4 41 48)

The BVP states that one should marry a girl coming from a noble family (1 24 14). The Bp (167 25) also supports the above view of the BVP.

### Marriageable Age

According to VSD (S 1), GDS (4 1), and Ys (1.52) the bride should be younger than the bridegroom. As stated in the Bp (1 07, 47) a young maiden for an old man is as dangerous as poison and a younger man for an old woman is as beautiful as nectar.

The BVP gives some glimpses of the marriageable ages by some cases. Buddha married, Kubera's daughter, Retasā who was sixteen years old (2 61 93), Rādhā married at the age of twelve with Rāyana (2 49 37), Sāvitrī also married at the age of twelve (2 26 2). As stated at another place, one gets Durgādāna-phala by giving one's eight years old daughter to a Brāhmin (4 76 54, 4 77 58).

Thus according to the BVP the age limit for marriage in the case of a girl was from eight years to sixteen years. But the BVP does not throw any light on the age limit of the bridegroom.

### Types of Marriage

There are various types of marriage based on a humaric variation in the partners while others the traditional eight ones are distinguished from each other from the point of view of ritual and mode.<sup>89</sup>

### Monogamy

"Monogamy is not only the most important form of marriage not only that which predominates in most communities, and which occurs, statistically speaking in an overwhelming majority of instances, but it is also the pattern and photo type of marriage."<sup>90</sup>

The BVP provides the following instances of monogamy.

1 Upabarhaṇa—Mālāvatī, (2) Mangala—Medhā, (3) Kubera—Manoramā, (4) Kāma—Ratī, (5) Agni—Svāhā, (6) Vāyu—Vāyavi, (7) Satyavāna—Sāvitrī —(8) Manu—Śatarūpā, (9) Ākūti—Ruci, (10) Dakṣa—Prasūti, (11) Kardama—Devahūti, (12) Śiva—Satī.

### Polygamy<sup>90</sup>

“Monogamy has been the cherished ideal and also the legalised form of the Indian institute of marriage and this form also seems to have been the ideal and was probably the rule, in the vedic period but the vedic literature is full of references to polygamy<sup>91</sup>

The following is the list of polygamists as mentioned in the BVP

*Name of the polygamists*

*Name/Number of the consorts,*

1. Kṛṣṇa —(1) Rādhā; (2) Rukmīṇī, (3) Kāṇḍī, (4) Lakṣmanā, (5) Nagnajitī, (6) Satyabhāmā; (7) Śaibya, (8) Mitravindā, (9) Ratnamālā, (10) Suśīlā, (11) Jāmbavatī, and sixteen thousand one hundred daughters of Mura (4 122 33-35).
2. Nanda —(1) Yaśodā, (2) Rohiṇī, (4 14 27)
3. Nārāyaṇa —(1) Lakṣmī, (2) Gāṅgā, (3) Tulasī; (4) Sarsvatī, (2 12 1)
4. Dharma —(1) Śānti, (2) Pustī, (3) Dhṛti, (4) Tuṣṭi, (5) Kṣamā; (6) Śraddhā, (7) Matī, (8) Smṛti, (9) Mūrti, (1.9 9 -10)
5. Kaśyapa —(1) Aditi, (2) Diti, (3) Kadru, (4) Vinatā, (5) Surabhi; (6) Saramā, (7) Danu, (1.9 16-18).
6. Candra —27 Nakṣatras (1 9 48).
7. Upabarhaṇa —50 Women (4 130 3)

These are the examples of several polygamy i.e. marriage with two or more sisters

### Polyandry<sup>92</sup>

There is a difference of opinion regarding the existence of polyandry in vedic times. MM. Dr P.V Kane<sup>93</sup> and Dr. A. S.



Altekar<sup>94</sup> deny the existence of polyandry in the Vedic Society while Dr B S Upadhyaya<sup>95</sup> mentions that it existed in the Vedic Society.

The most glaring example of polyandry in Sanskrit literature is that of Draupadī as the wife of five Pāṇḍavas. In the BVP there is also a reference to the Polyandrous marriage of Draupadī (2 14 60) The BVP also mentions one more instance of polyandry. It is the instance of Svadhā who was the wife of manes (2 1 103) It may be noted that these are the instances from the mythological domain

Thus it is clear that the BVP favours monogamy and disapproves polygamy It has nothing to say about polyandry. Nārāyaṇa said to Gaṅgā Lakṣmī and Sarasvatī that the monogamists are happy and polygamists are never happy. The BVP further also observes that many co-wives cannot have dignified life together (2 6 56, 2 6 54)

### Forms of Marriage

From the times of GS, DS, and Smṛtis the ancient Indian law recognised the eight forms of marriage which differ in ritual and mode <sup>96</sup>

1. Brāhma —In this form, the father gives his daughter decked with ornaments and jewels to a learned man of good conduct invited by him
2. Daiva —In this, the father gives his daughter with ornaments to a priest who duly officiates at a sacrifice during the course of its performance
3. Ārsa — In this form, the father gives his daughter after receiving from the bridegroom a cow or a bull or a pair.
4. Prājāpatya —In this the father gives his daughter after addressing the couple with the text-Sahobhau caratām
5. Āsura —In this the bridegroom receives a maiden after having given as much wealth, as he can afford to give to the kinsmen and the bride herself.
6. Gāṇḍharva —In this form, the union of the girl and the bridegroom is by mutual consent.

7. Rāksasa —This form of marriage involves the forcible abduction of a maiden from her home, while she cries out and weeps after her kinsmen have been slain and wounded and their houses and fortresses have been broken upon
8. Pāśāca —In this a man by stealth seduces a girl who is sleeping, intoxicated or intellectually disordered.<sup>47</sup>

As regards the first four forms all the law-givers approve of them and agree also to the fact that the last is the worst but opinion is divided as to which of these are the approved ones for the members of the different Vaiṣṇas<sup>48</sup>

The BVP has the following instances of the Brāhma-vivāha as well as the Gāndharva-vivāha

*Brāhma-vivāha*

Vasudeva	—Devaki (1 7 9)
Viśabhānu	—Kālāvatī (4 17 141)
Śiva	—Pārvatī (4 44 57).
Baladeva	—Revatī (4 106 4)
Kṛṣṇa	—Rukminī (4 109 38)

*Gāndharva-vivāha*

Hari	—Gangā (2.16 113)
Budha	—Retasā (2 61 93)
Kṛṣṇa	—Rādhā (4 15 118)
Annuddha	—Uṣā (4 114 90)

It may be noted that the marriage of Annuddha and Uṣā shows the features of the Rāksasa and Gāndharva forms of marriage. It has the feature of the Rāksasa type of marriage to the extent that the sleeping Annuddha was kidnapped and taken to the abode of Uṣā. The condition of the Rāksasavivāha is reversely fulfilled here that the bridegroom is kidnapped and not the bride (4 114.79-80)

The BVP does not mention any case of either an intercaste marriage or a Svayamvara form of marriage. It is silent on the question of the limitations of marriage

**Art of Sexual Life**

"As the practical side of life is never rigidly excluded in the glory of spiritual exaltation, there is an early and frank recognition of the sex impulse as one of the most powerful impulses of the human mind" <sup>100</sup> The knowledge of sex-psychology was considered as an important science in ancient India <sup>101</sup> The *Kāmasūtra* of Vātsyāyana is the best and an authentic work on the sex-psychology <sup>102</sup> and the BVP also throws a flood of light on this problem

The *Kāmasūtra* describes various techniques for sexual pleasure, e.g. kissing, embracing, nail-marking and teeth-marking etc <sup>103</sup>, but the BVP mentions kissing, embracing, nail marking and teeth-marking

Kṛṣṇa gave four types of kisses to Rādhā in their Śṛṅgāra-kṛīḍā (4.15.149) and he gave eight types of kisses to Gopīs (4.28.111). Nalakūbara, the son of Kubera saw Rambhā and he gave to her six types of kisses (4.14.33). Thus the BVP states some number of kisses that were given, but it does not name them. Vātsyāyana mentions seven types of kisses, amongst them the first four are main <sup>104</sup>. The four types of the kisses mentioned here in the BVP may probably refer to its four main varieties as given in the Vātsyāyana's *Kāmasūtra*. Kokkoka, the author of the *Rati-rahasya* mentions thirteen types of kisses, amongst them the seven types mentioned by Vātsyāyana are included therein <sup>105</sup>. Likewise kissing is also important in *Kāmakṛīḍā* <sup>106</sup>. Kṛṣṇa had embraced in nine different ways the Gopīs in his kṛīḍā (4.28.111). Nalakūbara gave three types of embracing to Rambhā (4.14.33). The twelve types of embracing mentioned here in the BVP may probably refer to those twelve types mentioned in the *Rati-rahasya* <sup>107</sup>.

Over and above kissing and embracing, nail-marking and teeth-marking are included in the *Kāmakṛīḍā* <sup>108</sup>. The BVP refers to the nail-marks and teeth-marks also (4.14.33-34, 4.28.111-112) in the context of Rādhā, Gopīs and Kṛṣṇa. Generally in copulation posture the man is more active than the woman. Vātsyāyana states that to achieve sexual pleasure a woman should also take part as the man and it is for this

reason, he mentioned “Viparīta-rati” and this technique is necessary to achieve highest pleasure from intercourse<sup>109</sup> Jayadeva also, in his Ratimañjarī mentions the Viparīta-rati.<sup>110</sup> He has described the Viparīta-rati Śṛṅgāra between Kṛṣṇa and Rādhā in his Gītagovinda<sup>111</sup>

The BVP also notes the following instances of Viparītarati between—

1 Śiva	—Pārvatī (3 1 16)
2 Indra	—Rambhā (3 20 46)
3 Kṛṣṇa	—Vīrajā (4 3 16).
4 Kṛṣṇa	—Rādhā (4 21 73)
5 Nalakūbara	—Rambhā (4 14 33)

### Kanyāvīkṛaya

The practice of the Kanyāvīkṛaya is a very ancient one, going back to the Vedic period<sup>112</sup> Such pieces of evidence show that in ancient times girls were purchased for marriage as was the case in many other countries<sup>113</sup>

Gradually the public feeling changed and the sale of daughter by the father or brother was not only severally condemned but even taking of a present by them was looked down

But, inspite of such an unfavourable attitude towards Kanyāvīkṛaya, the practice has not died out entirely even in modern times,

The BVP has a reference with this practice when it lays down a prescriptive statement that one should not take any sum of money from the husband of one's daughter, and further adds that if anyone takes money from one's daughter's husband, one goes to hell (2.16.96, 4 83.64)

### Marriage Ceremony

“Among all people, savage as well as civilized, the legal marriage is usually accompanied by some form of ceremony which expresses the sanction of the group on the act of the couple concerned This ceremony is of a magical or religious character, though in a few people it is apparently purely social.”<sup>114</sup>

The BVP gives in detail the account of the marriage ceremony mainly in the cases of the following ones :—

1. Marriage of Kṛṣṇa with Rādhā (4 15).
2. Marriage of Kṛṣṇa with Rukmīṇī (4 44).
3. Marriage of Śiva with Pārvatī (4 44),

Out of these three, the marriage of Kṛṣṇa and Rādhā is a case of the Gāndharvavivāha and Brahmā only was present at that time as a purohita. The marriage of Kṛṣṇa with Rukmīṇī and Śiva with Pārvatī are the cases of the Brāhma-vivāha. At the time of the marriage ceremony of Kṛṣṇa with Rukmīṇī and Śiva with Pārvatī all relatives of the concerned were present. The bridegroom goes to the bride's house where the marriage takes place (4 44, 56 4, 108 7)

#### *Agnisthāpana and Homa*

It means establishing the fire and offering of ājya oblation in the fire. Brahmā, was a purohita at the time of the marriage of Kṛṣṇa with Rādhā he kindled the sacred fire and then he performed homa (4 15 121). The fire was enkindled according to Vedic injunctions and the sacrifice was performed at the time of marriage of Śiva with Pārvatī (4 45 1-4)

#### *Pāṇigrahana*

The BVP states that Kṛṣṇa took Rādhā's hand in his hand and then Kṛṣṇa and Rādhā recited the Vedic mantras (4.15.25-27).

#### *Abhiseka*

During the marriage ceremony of Kṛṣṇa and Rukmīṇī they both did the abhiseka with water on each other's head (4.108 7-8)

#### *Saptapadī*

This is the most important rite in the whole Samskāra. This is done in north of the sacred fire. There are seven small heaps of rice and the bridegroom makes the bride step on each of these seven with his right foot beginning from the west <sup>115</sup>

The BVP states that Kṛṣṇa and Rādhā (4 15 123) and Kṛṣṇa and Rukmīṇī (4 108,7) had this Saptapadī rite performed during this marriage ceremony.

### Marriage Celebration

The graphic description of the marriage of Śiva and Pārvatī evidences the fact that the occasion of marriage was then even as now an occasion of great joy and festivity. This description gives an idea of the great pomp with which the ceremony was celebrated

Himālaya had invited all the gods, demons, and Siddhas for the marriage-ceremony of his daughter. Several dishes were prepared. Pārvatī and other ladies had put new clothes and ornaments. The front portion of the house of Himālaya was decorated with banana trees and paltasūnas. Śiva was received by Himālaya, his wife Menakā and their other relatives. Himālaya gave many gifts to Śiva after his marriage. Śiva and Pārvatī entered the Vāsagrha<sup>116</sup> for their honey-moon.

They passed their first night at Himālaya's place and on the next day Śiva and Pārvatī went to Kailāsa where both of them were received by Śiva's attendants, and other gods, demons and Siddhas (4 44 & 45). Here, the description pertains to the mythological domain still the human elements are easily discernible.

### Promiscuity

The BVP notes the instances of monogamy, polygamy and polyandry as well as the instances in which sexual laxity was taken. They are as follows—

#### *Candra and Tārā*

Candra saw Tārā, Brhaspati's wife, on the bank of the river Gaṅgā and he raped her. Candra got the shelter of Śukrācārya with Tārā. Brahmā, Brhaspati and other demons requested Śukra to give back Tārā. After their request, Śukra returned them Tārā encointe. Brahmā asked her to disclose the name of the impregnator. After much hesitation she declared that Candra was the impregnator and at the same time she gave birth to a son known as Budha (2 61).

#### *Indra and Ahalyā*

Once Indra came to take a bath at the bank of the river, where he saw Ahalyā, the wife of Gautama. He raped her.

The sage Gautama came there, saw them and cursed Indra to be a "Sahasra-yonī" who afterwards was converted into "Sahasrākṣa" (4 47 6-31)

#### *Upendra and Vasundharā*

Once, the wife of Hari, Vasundharā, attracted Upendra Upendra had intercourse with her and she gave birth to Maṅgala (1 9 23-24).

#### *Viśvakarman and Ghṛtācī*

Viśvakarman saw Ghṛtācī, a Śūdra woman and he carried away her on the bank of the river Sarasvatī where he had intercourse with her and she gave birth to nine sons as follows—

(1) Mālākāra; (2) Karmakāra, (3) Śaṁkhakāra, (3) Kum-bhakāra, (5) Sūtrakāra, (6) Svarṇakāra, (7) Citrakāra, (8) Kāṁsyakāra, (9) Kuvindaka. (1 10.18-20).

#### *Kāśyapa and Kalāvati*

The king Drumila and his wife Kalāvati were living in Kānyakubja They had no child and Drumila was unable to procreate a child, so he permitted his wife to have sex-relation with the sage Kāśyapa, but Kāśyapa denied At that time Menakā happened to pass by that way Kāśyapa saw Menakā and his semen fell down on the earth Kalāvati took it and then she was pregnant (1 20 13-46)

### III FAMILY

#### **Introduction**

"The family is the backbone of the society. It provides a background and furnishes opportunities for a healthy and all-round development of an individual. It designates that portion of human experience which has resulted from the enlarging, refining and lengthening of the behaviour that among the higher animals gathers about reproduction and care of offspring"<sup>117</sup>

In this section the information of the BVP about the concept of the family, the different members of the family, the status and position of the father and son are examined.

### The Concept of the Family

The BVP does not state directly the concept of the family, but it can be reconstructed by placing together various sentiments expressed about it.

It is observed in the BVP that a man or a woman felt miserable and unhappy if he/she had no issue (3.2.23, 3.5.5) and this incidentally reminds one of the sociological concept of family, viz that even an elementary family is said to be complete, if there is a child

### Kinship Terms

The BVP does not throw more light on the mutual relations amongst the different members of the family, but it notes only the terms of kinship. According to the BVP there are three types of relations viz Vidyāja, Yonija, and Prītiya (1.10.164).

In the society one has relations with others in different ways and these are designated as—

1. Vidyāja —a relationship by learning or teaching some one.
2. Yonija —a relationship which is obtained by birth. It is the principal relation
3. Prītiya —an ordinary relationship with others.

The BVP also states one more type of relationship, viz “nāmasambandha” which denotes a man’s sexual relationship with a woman other than his wife or a woman’s sexual relationship with a man other than her husband (1.10.166).

The BVP mentions the terms of kinship as follows —

<i>Term of kinship</i>	<i>Description</i>
1. Pitā, Tāta, Janaka	— Father
2. Amba, Mātā, Jananī	— Mother
3. Pitāmaha	— Father’s Father
4. Prapitāmaha	— Grandfather’s father
5. Mātāmaha	— Mother’s father.
6. Pramātāmaha	— Mother’s Grandfather.
7. Viddhapramātāmaha	— Mother’s Grandfather’s father.
8. Vrdhhaprapitāmahi	— Father’s Grandfather’s mother.
9. Pitāmahi	— Father’s mother
10. Prapitāmahi	— Grandfather’s mother.
11. Mātāmahi	— Mother’s mother.



12	Pramātāmahī	—	Pramātāmaha's wife
13	Vrddhapramātāmahī	—	Vrddhapramātāmaha's wife
14	Pitravya	—	Father's brother.
15	Mātula	—	Mother's brother
16	Pitravasā	—	Father's sister
17	Mātravasā	—	Mother's sister
18.	Putra	—	Son
19	Vadhū	—	Son's wife
20	Jamātā	—	Daughter's husband
21	Devara	—	Husband's brother.
22	Nanāndr	—	Husband's sister
23	Śvasura	—	Husband's/Wife's father
24	Śvaśrū	—	Husband's/wife's mother
25	Bhāryā, Jāyā, Priyā, Kāntā Patnī	—	Wife
26	Bhartā, Svāmī, Priya, Kānta, Patī	—	Husband.
27.	Śyālaka	—	Wife's brother
28	Śyālīkā	—	Wife's sister
29	Bhrātā	—	Brother
30	Bhaginī	—	Sister
31	Bhrātā	—	Wife's sister's husband
32	Bhrātrja	—	Brother's son
33.	Bhāgīneya, Bhaginīja	—	Sister's son
34	Āvutta	—	Sister's husband
35	Pautra	—	Grandson
36	Prapautra	—	Grand son's son
37.	Kulaja	—	Grand son's Grandson
38	Dauhitra	—	Daughter's son.
39	Bāndhava	—	Daughter's Grandson, Sister's son
40	Bandhu	—	Son's/daughter's father-in-law (1 10 139-160).

The genealogy of kinship can be shown as follows .—

**A man as Ego**Viddhaprapitāmaha  $\triangle = O$  ViddhaprapitāmahiPrapitāmaha  $\triangle = O$  PrapitāmahiPitāmaha  $\triangle = O$  Pitāmahi

$= O$  Pitrsvasā     $= \triangle$  Pitrvya    Pitā  $\triangle = O$  Mātā  
 Vrdhhapramatāmaha  $\triangle = O$  Vrdhhapramatāmahi  
 Pramātāmaha  $\triangle = O$  Pramātāmahi  
 Mātāmaha  $\triangle = O$  Mātāmahi

Pitā  $\triangle = O$  Mātā     $= \triangle$  Mātula     $= O$  Mātrsvasā  
 Pitā  $\triangle = O$  Mātā

Āvutta  $\triangle = O$  Bhaginī     $= \triangle$  Bhrātā     $\triangle$  Patī  
 $= \triangle$  Bhāgineya     $= \triangle$  Bhrātija  
 Śvaśura  $\triangle = O$  Śvaśru

$= O$  Patnī     $= \triangle$  Śyālaka     $= O$  Śvālīkā     $= \triangle$  Bhrātā  
 Bhartā  $\triangle = O$  Bhārvā

Putra  $\triangle = O$  Vadhū    Putrī  $O = \triangle$  Jāmātā  
 Pautra  $\triangle =$      $= \triangle$  Dauhitra  
 Prapautra  $\triangle =$      $= \triangle$  Bāndhava  
 Kulaja  $\triangle =$

**A woman as Ego**Śvaśura  $\triangle = O$  Śvaśru

$= O$  Nanāndr     $= \triangle$  Devara    Patī  $\triangle = O$  Patnī

**Kinds of Son**

The ancient Indian law recognised thirteen kinds of sonship. viz. (1) Aurasa; (2) Putrikāputrā, (3) Ksetraja, (4) Datta; (5) Kṛita, (6) Kṛtrima, (7) Gūḍhotpanna; (8) Apaviddha; (9) Kāmīna, (10) Sahoḍha, (11) Paunarbhava, (12) Svayamdatta; (13) Śaudra.<sup>118</sup>

The BVP mentions with the different terminology, following seven kinds of sonship (2 59 70, 3 8 49) (1) Varaja, (2) Viryaja; (3) Ksetraja, (4) Pālaka, (5) Vidyāja, (6) Mantraja, (7) Grhita.

These may be identified as follows —

- 1 Viryaja = Aurasa.
2. Kṣetraja = Ksetraja
3. Gihita = Datta
- 4- Pālaka = A son who is dependent on some other person who treats him as his own son
- 5 Vidyāja = A student.
- 6 Mantraja = A son who can be get by a mantra of any deity. (As stated at another place, a servant, a pupil and a man who comes to shelter were also treated as a son )
7. Varaja = A son who is obtained by practising penance to please any deity. Brhaspati was the Varajaputra (2 59,69).

### Status and Position of the Son

The yearning for a son especially the valient ones is as old as the Rgveda <sup>110</sup> In BVP the yearning for the son is also mentioned, for the sons are said to be saviours from *pum* hell <sup>120</sup>

The birth of a son was an event of joy and wel-come in glazing contracdiction to that of a daughter which was an event of sorrow and misery A son is equated to a hundred sacrifices.

One should not go to practise penance without having a son, if he goes his penance becomes fruitless and he goes to hell (2.46 58, 4 113 6)

A son was considered as dear as hundred wives combined (1.24 28). It was considered as an event of joy for the father who desired that his son should surpass him (1.24 29)

### Father

The BVP does not throw any special light on the status and position of the father but according to it the following ones; viz Janmadātā, Annadātā, Vidyādātā, Kanyādātā, Bhayatrātā; are to be looked upon as a father. And also one's elder brother is looked upon as one's father (1 10.153, 1.23.4, 3.8.47, 4 35.57).

Thus the word “pita” has an extension in meaning from the point of view of the social conditions and the familial one reflecting thereby the reverential position held by the elder brother in the family

#### IV Position of Women

The attitude of a community to women has a great social significance in any society. Some of the aspects of their position have already been discussed under “marriage” and “family”. Some further aspects are discussed here.

##### Women and Higher Studies

Women were permitted for higher studies in the Vedic times, but with the lapse of time the situation changed. The cause of women’s education suffered a good deal after 300 B. C. when the practice of early marriage came into vogue. Even the Upanayana ceremony was now reduced to a mere formality and then it was dropped altogether putting an end to her education.<sup>121</sup> Lopāmudrā, Viśvavārā, Śikṭānīvārī and Ghosā are the renowned Vedic poetesses.<sup>122</sup>

The names of Maitreyī and Gārgī of the Upanisads are too well known to need any mention. The ancient grammarians were also familiar with woman teacher.<sup>123</sup>

The BVP throws light neither on their education nor on their educational system. It does not record any instance regarding education in their case, but it notes the following instances regarding women and Yogic practice.—

Vedavati gave up her life by Yoga when Rāvaṇa tried to molest her (2.14.19). Manoramā the wife of Kāṭavīrya also gave up her life by Yoga (3.35.5) and the wives of Gandharva also gave up their lives by Yoga (1.13.4). Mahālakṣmī assumed various forms by the power of Yoga (2.35.16).

##### Woman as wife

The dignity of a woman as a wife which was survived in the mother, the progenitor of the Ārya and a member of unique importance in the Āryan family, was recognised as early as the R̥gvedic Society.<sup>124</sup>

She symbolised to him everything i e to say she was the friend, philosopher and guide to her husband.<sup>126</sup> Manu<sup>126</sup> states that continuation of the family depends on her and for this she was called the Jāyā<sup>127</sup> The BVP also expresses the same sentiment when it says the function of the wife is to beget sons (1 24 28)

According to ancient Indian ideals, the wife is the better half (ardhāṅganā) of man and he completed himself by taking a wife and continued the thread of the family through her.<sup>128</sup> The BVP expresses the similar feelings when it states the function of a wife is to procreate a child (1 24 28)

The BVP has an eulogy of the husband when it states that to a woman, her husband is her very eyes, path, life, wealth God, religious merit, penance, duties, author, creator, ruler, and protector in short, the husband is every thing to her (1 15 13-15, 1 9 63-65, 2 42.21-23, 4 57 18)

A wife should consider her husband more than a hundred sons (1 9 68, 2 46 82, 3 44 11) A wife should not insult her husband, if she does her penance, religious gifts and vows bear no reward (2 46 33), even if a woman has her husband who is blameworthy, degraded, stupid, poor, imbecile she should consider him as Viṣṇu (3 44 11-13) If the husband was satisfied with her, all the gods were satisfied For a wife, the husband is Janāidana The gods even wish to touch a woman who eats the remnant of her husband's meal (4 57 20-21)

For a wife, 'Patiśevā' is all in all (4 57.10) All the vows, gifts, penance, muttering, worshipping and offerings do not form even one sixteenth part of the 'Patiśevā' (4 17 70-73, 4 24 34-36) If a husband is at fault, his wife should tolerate it, if she can not tolerate she should die (4 57.17)

### **Pativratā**

The Mbh and the Purāṇas contain hyperbolical descriptions of the power of the pativrātā<sup>129</sup>

The BVP has some references bringing out the importance of a pativratā woman The power of pativrātā is the highest among all the powers (1 13 77). To have a pativrātā wife is to have the happiness of heaven (2 6.66). The pativrātā woman

should not talk to him with anger. All the holy places are said to reside in the feet of the pativrātā and the earth is sacred with the feet of the pativrātā. Pativrātā can burn the three worlds also (4 83 117 130). The pātvratya is the penance for a pativrātā woman (4 59.73). Fire and not even the sun can be compared with the pativrātā (2 44 14).

### Woman as Mother

Motherhood has been the cherished ideal of every Hindu woman and the apotheosis of mother has reached a greater height in India than anywhere else.

The MS (2 145) says that one Ācārya excels ten upādhyāyas in glory, a father excels a hundred ācāryas in glory, but a mother excels even a thousand fathers in glory.

According to the BVP a mother excels a hundred fathers in glory (2 30 193, 4 59 144, 4 72 10). The mother is the form of earth (4 72.11).

The BVP states that the following should be looked upon as one's mother —

(1) A food-giver's wife, (2) A sister, (3) A wife of one's teacher (4) One's own mother, (5) A step-mother, (6) A daughter, (7) A son's wife, (8) Mother's mother, (9) Father's mother, (10) Mother-in-law, (11) Father's sister, (12) Uncle's wife, (13) Maternal uncle's wife, (14) Father's wife, (15) A pregnant woman, (16) The female counterpart of one's favourite deity (1 10 154-155, 3.15 41-43, 3.8 48, 4 35.53-56, 4 59 55-57).

### Position of the Widow

The attitude towards a widow was very pitiable.<sup>130</sup> The BVP is silent about the remarriage of a widow. It directs that a widow should take her meal only once a day, she should avoid fragrant substances, oil and extremely beautiful clothes, vehicle, pilgrimage, dance, song, cot, tobacco and fried food. She should observe Ekādaśī and Janmāṣṭamī Vratas (4 83 93-104) and should do double the purification than that done by any other Brahmin (1 26 31).

### The Custom of Suttee

The custom of suttee was widely prevalent in ancient times and the custom existed among the Āryanas in the Indo-European

period The Vedic period, however, shows that the custom of suttee had died down long ago.

There are stray references to the custom of suttee from about 300 B C. by about 400 A. D the custom gradually came into general vogue and began to become popular in Kṣatriya circles and from about 700 A D Fiery advocates began to come forward to extol the custom of suttee in increasing numbers <sup>131</sup>

The BVP records an instance of Reṇukā becoming a suttee Jamadagni died in battle, fighting with Kārtavīrya. At that time Bhrgu advised Reṇukā to become suttee, after her husband, and further added that if a woman became a Suttee after her husband she got religious merit and if her dead husband was a vaiṣṇava, she went to the Vaikuntha (3.28 15-17).

Paraśurāma, the son of Reṇukā, enkindled the fire and thereby Reṇukā went to the Vaikuntha by becoming suttee after her husband (3 28 42-48) Bhrgu said that if any one of the following i.e girl, child, pregnant woman, pre-menstruated woman, unchaste, diseased lady, becomes a suttee, she cannot gain her husband after becoming suttee (3 28 11-62)

### Prostitution

From early times prostitution has existed in all the countries <sup>132</sup> The RV refers to women who were common to many men and in the Mbh it is an established institution <sup>133</sup> In the BVP, while defining a prostitute Kṛṣṇa said to Nanda that a woman who enjoys—goes for intercourse with four men—is a prostitute (4 75 64) Mohini was the prostitute (4 33 17) A prostitute was considered as a good omen (3 16 23)

### Attitude Towards Women in General

“The degree of freedom given to women to move about in society and to take part in public life gives an idea of the nature of its organisation and enables us to know how far it had realised the truth that women too can make a contribution of their own to make to its development and progress.” <sup>134</sup>

The BVP states that all the women are the parts of primordial matter (Prakṛti) (2 1 146, 4.84 24) Women have a very soft heart (2 11.44) Manu (9.3) as well as the BVP also state that a woman does not deserve freedom In her childhood the

father should protect her, in the young age her husband should do it whereas in old age her son should do it (3 4 6, 4 17.81)

The BVP gives three-fold classification based on their moral conduct viz —Sādhvī, Bhogyā and Kulatā (1 23 21) Among these a Sādhvī serves her husband because she gets fame by serving him (1.23 22, 1 24 10), while a bhogyā serves him because of clothes, ornaments, sexual pleasures and sumptuous dinner (1 23.23-24) and a Kulatā serves her husband with a fraud and not through genuine devotion Moreover she destroys her husband's family and she is a burning charcoal to the family (1 23 25-27, 4 84 31-32)

At another place the BVP states that asādhvī women are of three kinds viz —Mukhadustā, Yonidustā and Kalahapriyā (3 2 27) Ladies of these types are said not to make a happy home and the husband is advised to resort to the forest (2 6.68)

Once Kṛṣṇa told Nanda that none should trust upon women, because they destroy the path of salvation (4 75.2); Brahmā also told Nārada that women should not be trusted, because they destroy men The girls born in an ignoble family, spoiled because of some paternal fault and immodest in nature are naturally free i e. uncontrolled in all their actions and hence a man should not marry such a girl but he should marry a girl born in a good family (1 24 11-14)

If a man insults a woman he insults the Prakṛti If he worships a woman who is having a husband and a son or if he worships a girl eight years old, with clothes and ornaments, he worships the Prakṛti (2 1 143-145)

If a woman approaches her householder husband for intercourse, he should not deny it (4 30 88) BVP also says elsewhere that none can know the character of a woman (4 32 83) and a woman is a basket of all the faults (4 18.109) Women's heart is like an edge of a sword,<sup>135</sup> her face is like a lotus and her speech like nectar. Women have eight times more sex-urge, double the hunger, four times more cruelty and six times more anger than those of men <sup>136</sup> (1 23 29-33)

A man can control a woman so far as he has wealth (1 23 36). So wealth is a controlling factor for woman according to the



BVP If a woman controls a man, i.e. if he is a henpecked one, he is trustless i.e. miserable. Manes and gods do not accept offering from such a man (2.16.85-89). If a person gives his handsome and serviceable wife with ornament to any Brahmin, he is said to go to Candraloka (2.27.27).

The BVP has some deprecatory stanzas for women, when Nāṭada points out the superiority of devotion over the married life. Once Śāṅkara said that woman's nature is fidel and wavering and exciter and increaser of passion, obstructive to religious devotion, a Brahṁāstrā of Kāmadeva, destroyer of indifference to wordly objects, a bunch of fault, a fraud incarnate (1.6.6-9) and a bolt to the gateway to liberation (3.6.54-59).

Elsewhere Gaṇeśa and Durvāsas also express a similar sentiment that marriage is hardship and misery, destroyer of penance, noose of the wordly bondage, a bunch of several faults and destroyer of knowledge and wisdom (3.46.23-26, 4.24.17-18).

## SOCIO-ECONOMIC LIFE

A study of social and economic life of the people is important in the cultural history, and a picture of the same can be had by a study of food and drink, dress and ornaments, sports and pastimes, customs and conventions etc.

### Food and Drinks

In the BVP some eatables are mentioned as gifts to Brāhmins (2.4.38-44) and some times they are also mentioned in the context of religious or medicinal purposes. (2.4.39, 2.39.35, 1.16.61). Eatables which are mentioned for—medicinal purpose are noted in the section on "Science of medicine".

In the BVP food is classified into four varieties i.e. *coṣya*, *carvya*, *lehva* and *peya*. The king Suyajña gave these four types of food to six crores of Brāhmins (2.50.4, 2.54.49). Rādhā had also given these four types of food to Gaṇeśa (4.123.38).

The BG also mentions that Kṛṣṇa, becoming—Vaiśvānara digests four types of food,<sup>137</sup> i.e. *bhojya*, *bhakṣya*, *coṣya* and *lehya*.<sup>138</sup>

**Fruits**

Fruits were used as an article of food in good proportion. Those who practised penance used fruits as their food<sup>139</sup>. In religious rites also fruits were used.<sup>140</sup> The roots and fruits were considered as food for Yogins<sup>141</sup>. As mentioned in the BVP fruits were used as an article of food.

The discussion of the eatables can be done under the following heads —

Vegetable, cereals, pulses, oil and oilseeds, spices, food-preparation, dairy products, sweets, betels and nuts, non-vegetarian, and drinks.<sup>142</sup>

**Vegetables**

- Bṛhati** —(Eggplant)<sup>143</sup> It is prohibited as an article of food to the Brāhmins, on the second day of a month (1 27 29)
- Jīvaka** —(v 1 Jīraka) It is a plant growing on the Himalayas having a bulbous root and round and long leaves<sup>144</sup>. It is one of the spices<sup>145</sup>. It is mentioned as an antidote against phlegm (1 16 70)
- Kalambī** —(It is Kadamba tree) It is prohibited to Brāhmins at night (1 27 26)
- Karkatī** —(A variety of cucumber) A well-ripened Karkatī causes phlegm (1 16 66)
- Kūsmāṇḍa** —(pumpkin gourd) It should not be taken on the first day of a month, if taken one loses wealth (1 27 29)
- Lāngalī** —(Cocoanut Tree). It is mentioned as an antidote against rheumatism (1.16 77)
- Nimba** —(Margosa Tree) Its use is prohibited on the sixth day of a month. It is further stated that if it is taken, it leads to a birth in the animal kingdom (1 27 31)
- Mūlaka** —(Radish). Phlegm is caused by the use of Mūlaka in rainy season (1 16 67). Its use is prohibited in the month of Māgha (1 27.26). It is one of the items in the Sarasvatīpūjā (2.4.42).

- Patola** —(A kind of snake gourd) It is prohibited to all (1 27 30).
- Piṇḍāraka** —(Guj Ratālu) Phlegm is cured by the use of the unripened Piṇḍāraka (1 16 69)
- Pūtikā** —(A kind of herb). If taken one's son dies (1.27.34) According to the Śabdakalpadruma it is a brahmaghātikā on the twelfth day of a month <sup>145</sup>
- Sindhuvāras** —(V 1 Sindhuramanā, Vitex negundo).<sup>147</sup> Phlegma can be cured by its use (1.16 69)
- Śimbī** —(It is a plant) It is prohibited on the eleventh day of a month It is further stated that if it is taken, one's son dies (1.27 34)
- Vāningaṇa** —(V 1 Kalingaṇa) It is prohibited to Brāhmins in the month of Kārtika and it is considered as beef (1 27 26).
- Vārtāki** —(An egg plant) It is prohibited to all on the thirteenth day of a month and if taken one's son dies (1 27 34)

### Cereals

- Akṣata** —(It is unhusked and pounded rice washed with water and used as an article of worship in all religious and sacred ceremonies)<sup>148</sup> It is recommended as an article of gift in certain rites (2 4 39, 2 39 25, 4 123 42).
- Śālī** —(It is a kind of rice growing in winter which is replanted and called "Jadāhana" and it is mentioned by Paṇini).<sup>149</sup> It is mentioned as an article of gift (3 6 38, 4 13 154) and ritual (2 39.25, 3 13 25)
- Tandula** —(Rice) It is recommended as an article of gift in certain rites and social ceremonies (3.6 38, 4 13 154, 4.44 6)

### Pulses

- Canaka** —(Guj Gaṇo). It is prescribed as an antidote against bile (1.16 61).

- Māsa —(Guj-aḍada) It is prohibited on the fourteenth day of a month It is said that Mahāpāpa is caused by the use of Māsa (1 27 35).
- Masūra —(Guj-masūra) It is prohibited to Brāhmins (1 27 27, 4 75 61)
- Mudga —(Guj-maga) Bile is cured by its soup (1 16.62).

### Oil and Oil Seeds

- Sarsapa —(Brassica campesbri) <sup>150</sup> It is mentioned as an article of good omen Paraśurāma saw it on his right side at the time of his pilgrimage (3 33 25)
- Sarṣapataila —(Guj Sarasiyā) Taking of sarṣapataila on the day of Samkrānti, Caturdaśi and Aṣṭamī is praised (1 27 37)
- Tila —(Guj Tala) It is recommended as an article of gift One enjoys at Viṣṇumandua who gives Tila to Brāhmins (2 27 25).
- Taila —(Guj Tela) It figures as an article of gift on certain occasions (4 13 152, 4 44 6 4 105 53) Rheumatism can be cured by its use (1 16 77)

### Spices

- Ādraka —(Guj. Ādu) It is recommended as an article of ritual in the Sarasvatī Pūjā (2.4 42), It is also mentioned as an antidote against bile and phelgm (1.16 62, 1 16 70) It is prohibited to take on Sunday (4 75 61)
- Dhānyaka —(Guj Haladara) It is stated as an antidote against phelgm (1 16 68)
- Karpūra —(Guj. Kapūra) It is recommended as an article of ritual in the Durgā Pūjā (2 64 75); and gift on the occasion of Nāmakaṣaṇavidhi of Kṛṣṇa (4.13.175)
- Kesara —(Guj. Kesara). It is mentioned as an article of ritual in the Sarasvatī Pūjā (2 4 42).
- Lavaṇa —It is recommended as an article of gift on certain occasion (4 13 159, 4.44 7).

- Marīca** —(Guj Marī) It is mentioned as an antidote against phlegm (1 16 70)
- Pippala** —(Guj Pipara) It is recommended as an antidote against Phelgm (1.16 70)
- Saindhava** —(Rock-salt) It is recommended as an article of ritual in the Sarasvatī Pūṣā (2.4 40)
- Vesavāra** —There are two varieties of Vesavāra i.e vegetable and non vegetable condiments <sup>161</sup> The BVP mentions the vegetable condiments only. It is mentioned as an antidote against Phlegm (1 16 69)

### Food Preparation

- Apūpa** —It is a cake made of rice or barley meal cooked in clarified butter on slow fire Honey was mixed to sweeten it It is probably the earliest sweet known to us.<sup>162</sup> It is recommended as an article of gift to Brāhmins (2 61 97, 3 6.40).
- Bhṛtadravya** —(fired grains). Caraka mentions that parched grains as Mudga, Masūra and Kālāya were in common use <sup>163</sup> It is mentioned as an antidote against phlegm (1 16 68).
- Haiyan-gavīna** It is butter churned out of the curds prepared —from the previous day's milk <sup>164</sup> The old age does not visit one who takes it (1 16.45) It is also recommended as an article of gift on the occasion of marriage of Pārvatī (4 44 7).
- Ladduka-Modaka** —(Sweet ball) The BVP mentions Ladduka made of Tila It is recommended as an article of gift in certain rites or ceremonies (3 13.23, 3.24 20, 4.4 39, 2 64.74, 4.9.68, 4 13.155, 4 21.16, 4.44.8, 4 123 40)
- Lāja** —(Parched grain or parched rice). It is recommended as an article of gift in certain rites (2.4.38, 3 6 37, 3 13.23). It was also made by mixing Guḍa and was called Guḍalāja. It symbolized good omen (3 33.21).

- Madhuparka** —A mixture of certain delicious substances offered to deities in religious rites or to distinguished guests<sup>166</sup>. Generally it is a mixture of five ingredients viz curd, clarified butter, water, honey and sugar<sup>166</sup>. According to Br. Up. (6 4.46) it is a mixture of curd, honey and clarified butter. It was offered to the distinguished guests by Yaśodā and Himālaya (4 13 10, 4 38 29).
- Navanīta** —In the time of Suśruta, it meant fresh butter churned out of milk. Later on the word was used in the sense of butter in general<sup>167</sup>. In the BVP it is recommended as an article of gift on certain occasions and in rites (4 9 69, 4 13 153, 2 4 38).
- Pāyasa** —(Rice cooked with milk and mixed with Sugar)<sup>168</sup>. It is recommended as an article of gift in certain rites (2.44 17, 2 64 74, 3 6 40, 4 123.43). It is one of the good omen (3 33 20, 4 70 13).
- Piṣṭa** —Probably cakes made of powdered rice. It is recommended as an article of gift (2.39 30, 4.105 58). A Piṣṭa made of Tila is mentioned as an antidote against bile (1 6.62).
- Piṣṭaka** —A cake made of flour of any grain<sup>169</sup>. The BVP describes it as made of barley and wheat flour. It is recommended as an article of gift in certain rites (2 4 38, 2 39 31, 2 44 17, 2 64 74, 3.6 40, 3.13 25, 4.18 14, 4 123 41). In the BVP piṣṭaka is recommended as a gift in the Śrāddha<sup>160</sup>. It is mentioned as an antidote against rheumatism (1 16 75).
- Pūpa** —S V Apūpa
- Śaktu** —Flour of parched barley or rice grains<sup>161</sup>. It is said that a giver of Śaktu to Brahmins in the month of Vaiśākha remains in the Viṣṇumandira (2 27.73).
- Svastika** —A kind of cake prepared with barley flour<sup>162</sup>. It figures as an article of gift in certain rites (2.4 39,

2.39.26, 3 13 24). It is one of the good omens (3 33 23)

Takra —It contains three parts of curds with one part of water.<sup>183</sup> It is recommended as an article of gift in certain rites (3 6 35, 4 8 33, 4 13 15<sup>3</sup>).

### Dairy-Products

Dugdha —(Milk) It is recommended as an article of gift in several rites or ceremonies (2 4 38, 3 6 34, 3 24 19, 4 8 33, 4.9 67, 4 13 152, 4 18 24, 4 105 57)

Dadhī—(Curd) It is recommended as an article of gift in certain rites (2 4 38, 3.13.26, 4 8 25, 4 13 152, 4 123 43) It is one of the good omens (3 33 31). It is prohibited at night (1 16 47)

Ghṛta —(Ghee) It is mentioned as an article of gift in ceremonies (3.6 34, 3 13 27, 4 13 152, 4 44 6, 4.105 57)

Ksīra —S V. Dugdha

Sarpis —S V Ghṛta.

### Sweets

Madhu —(Honey) It is recommended as an article of gift in certain rites (2 4 38, 3 13 17, 4 9 33, 4 13 151). It is one of the good omens (3 33 23).

Guḍa —(Guj. Gola) It is mentioned as an article of gift in certain ceremonies (3 6 34, 4 13 15<sup>3</sup>, 4 44 7).

Iksu —(Sugarcane) It is recommended as an article in the Sarasvatīpūjā (2 4 38)

Śarkarā = (Sugar) It is mentioned as an article of gift in certain rites and ceremonies (2 4.39, 3 6 36, 4 13 153, 4 44 8) It is one of the good omens (3 33.20)

### Betels and Nuts

Gūvākapaṇṇa- —The negritos used Gūvāka as a betel-nut.<sup>184</sup> According to Rājanīghaṇṭu and Bhāvapraśāsa it is Pūga or Pugīphala.<sup>185</sup> It is recommended as an article of gift in certain rites (2.64.76).

**Tāmbūla** —The leaf of piper betel, which together with the arecanut, catechu, chunam and spices is usually chewed after meals. It was taken with Kaipūra (3 6.42, 3 24 21). It is recommended as an article of gift in certain rites (2 23 63, 2 64 76, 4 8 36). It is prohibited to the Yatis, widows and Brahmacārins (1 27 19, 4 83 99).

**Pūga** —(Guj Sopāṇī—S V Gāvaka) It is one of the good omens (3 33 23).

### Non-Vegetarian food

Meat eating is mentioned as early as the Rgvedic period. Many animals were slaughtered at the Sacrifice and the flesh of these sacrificial animals were eaten by the participants<sup>166</sup>. The MS (3.268) states that meat-eating was permitted in the Śrāddha rite. The BVP also mentions it (4 75.51, 4 85 26). The BVP states that it can be taken as an article of food except on the full moon day (1 27.35). The body becomes healthy by the eating of fresh meat (1.16 43). Flesh of deer, rabbits, tortoise, goat, etc were used as the non-vegetarian articles of food (4 105 60-62).

According to the BVP one should not take the flesh of buffalo, bird, serpent, pig, donkey, cat, jackal, cock, tiger, lion, leech, crocodile, frog, elephant, cow, horse, man, mosquito, bee, ant, bear, deer monkey, etc. (4 85 14-20).

The MS. (5 11-19) also gives a permission to take flesh of these animals as food.

**Matsya** —(Fish) Fish were also used as an article of food. Generally the eastern people used fish as their food.<sup>167</sup> The BVP permits every one to eat fish except Brahmins and Vaisnavas (1.27 27, 4.75.52). All except Brahmins and Vaisnavas, are permitted to eat fish at the time of Śrāddha (4 85.25). It is considered as a good omen, if anyone sees a live fish on his way at the time of leaving his house (3 33 20).

### Drinks

**Āsava** —An extract of Kappittha in spirrated juice of sugar-cane and honey with some spices<sup>168</sup>. It is



- mentioned as a drink served at the time of the marriage ceremony of Pāṇvañ (4.44.6)
- Aksava — (Juice of Sugar-cane) It figures as an article of gift in certain rites (2.4.38, 2.39.29)
- Ikṣurasa — S. V. Aksava.
- Mādhvika — (An intoxicating drink prepared from Mādhvika flowers <sup>169</sup>) It is mentioned as an article of gift in certain rites (2.46.70, 3.6.35). Kṛṣṇa and Rādhā both had taken Mādhvika together (4.35.49)

### Dress and Ornaments

The study of dress and ornaments is very important in cultural evaluation of any country. Position of the sex-division is familiar in society. The sex can be distinguished through dresses and ornaments <sup>170</sup>

The religious and social significance of dress is an index to psychological education. Along with the dress, came into being the art of spinning and weaving, dyeing, washing and purification of clothes giving rise to several classes of persons engaged in these occupations.

### Nudity

In modern times there are primitive tribes who move naked e.g. the Nuer of Nilotic Sudan. Even there are most civilised societies in which persons prefer to remain nude. And they also prefer to attend striptty dances which are absolutely nude. Perhaps people might have preferred to remain nude in ancient India, however such references are not found. Generally nudity is connected with Śiva. In Hindu religion, Śiva is described as 'dīgvaśas' i.e. having the garments in the form of quarters i.e. nude. <sup>171</sup> In the BVP Śiva is also described as naked <sup>172</sup>. In the BVP Śiva is described as 'dīgambara' i.e. directions were his garments (1.3.18). Bhairavas are also described as dīgambaras (1.5.71).

### Bark and Skin Garments

Generally bark and skin garments were used as a dress in ancient India. In the Rgvedic period, such dresses were in

vogue <sup>173</sup> The BVP also notes the use of bark garments in the Kali age <sup>173</sup> Bark garments and skin garments are referred to in the BVP Jamadagni and his colleagues are said as Vīksacarma-paridhānāḥ and Kṛspacarmaparidhānāḥ (3 24 27) Iśānadigpāla wore tiger's hide (1 5.73)

### Kinds of Cloth and Garments

- Amśuka** —It is a type of silk, made from cocoons <sup>176</sup> Rādhā and Sarasvatī had worn the Amśuka (1 3.55, 1 4 28, 1 13 85, 4 3.49)
- Kārpāsaja** —The use of cotton clothes is as old as the period of Indus valley civilization <sup>176</sup> The word Kārpāsa does not occur in the Samhitās and the Brāhmaṇas The earliest reference to it is found in the Āśvalāyana Śrautasūtra and in the Lātyāyanaśrautasūtra <sup>177</sup> The Mp (85.18) and the MKP (15 28) mention Kārpāsa and Kārpāsika respectively in the sense of cotton clothes but in the BVP, by the vocable Kārpāsaja the cotton clothes are referred to and is mentioned as a gift in certain rites (2 23 65, 2 39 36)
- Ksauma** —Linen cloth It is probably a silken cloth prepared from the fibers of bark of Atāstī tree <sup>178</sup> It was spread on the bed of Nalakūbara (4.14.32) Rādhā's ratha was decorated with the various coloured and painted Ksaumavastra (2 49 17)
- Nivī** —A cloth worn round a woman's waist or more probably the end of the cloth tied into a knot in front <sup>179</sup> Gaṅgā and Rādhā wore the clothes along with the nivī 2 11 14-20)
- Paṭṭasūtra** —The patta cloth was made from Paṭṭasūtra. According to the commentary on Ācārāṅga the definition of paṭṭa is given as—cloth made up of paṭṭasūtra <sup>180</sup> The hair of Pārvatī's head were tied with the Paṭṭa-sūtra (4 44.14).
- Yogapaṭṭa** —It figures as an article of gift (3 13 7) It is also referred to in the MKP (32 57)

### Dyeing and Washing of Clothes

The art of dyeing was known during the period of the later Samhitās, the Brāhmaṇas and the Gṛhyasūtras <sup>181</sup> The BVP refers

to the origin of the Rajaka and Raṅgakāra (V 1 Śaṅkhakāra) permitting thereby one to surmise about the professional occupations viz washing and dyeing (1 11 112, 2 31 59) Kṛṣṇa, Rādhā, Nārāyaṇa and Lakṣmī are said to have Pīṭmbara—a yellow garment (1.2 17, 1 3 6, 1.3 66, 2 11 20) The Pīṭmbara, was also considered as a good omen (3 33 26)

Durgā and Kālapurūṣa put on red clothes (1 3 72, 1 15 22) Sanyāsi should wear raktavastā (2.36 117) The Gopis had put on various coloured clothes i.e. yellow, red, white etc. (4 27 53) This suggests thereby that the clothes were dyed differently, but the BVP does not mention the process of dyeing. Various designs were painted on the clothes, Pārvatī had put on two clothes of having such designs at the time of her marriage ceremony (4 44 50) One who stole such dabbled clothes was born as peacock thrice (4 85 176) After getting such references it can be said that the art of dyeing was very well-known and well-developed in the time of the BVP. The BVP does not mention various dresses but it refers to the dress either of a male or female in due. e.g. Vasasī—two garments (1 26 49, 2 10 92, 2.18.2, 3.7 3).

### Footwear

Foot-wear were in common use in ancient India both as a matter of luxury and as a necessity.<sup>182</sup>

Foot-wear were of two types viz one those made of wood called "Pādūkā" and another those made of grass or leather are called "Upānah" One had to wear foot-wears made of leather of a hog at the time of attending Yajña.<sup>183</sup>

In the BVP Pādūkā is mentioned as an object of gift (3 28 52) One who gives Pādūkā to a Brāhmin enjoys in Vāyuloka (2 27.11) A person should not wear the shoes worn already by others.<sup>184</sup>

### Chatra (Umbrella)

In the Gupta period, Brāhmins used a Chatra.<sup>185</sup> It figures as an article of gift (3.28 52). One who gives an umbrella in gift, enjoys in Varunaloka (2 27 10). The Brhatsamhitā (72 922-924) and the Kṛtyakalpataru (13 62-67) also devote a chapter on dāna of the umbrella.

**Ornaments**

The names of various ornaments occur in the BVP without their details. These ornaments were made of gold and jewels. The following ornaments are referred to in the BVP.

**Angulīyaka** —(A finger ring)<sup>180</sup> It was made of jewel (2 16 34). It is recommended as an article of gift (2 16 134) (3 13 9). Rādhā wore a ring studded with a gem.

**Gajamauktika** —(It is a pearl to wear in front of nose). Durgā and Gopīs wore it (2 64 16, 4.4 100)

**Hāra** —(Necklace) It was made of gold (1.5 37). It is recommended as an article of gift (3.13 11)

**Kankaṇa** —(A bracelet) The Gopīs and Rādhā wore it made of jewel (1.5 37, 4.4 98).

**Kaṇṭhabhūṣā** —(It is a short necklace) It is mentioned as an article of gift (3 13 11)

**Kinkīṇī** —(A small bell or a tinkling ornament) Vraajā and other Gopīs wore it (4 13 14, 4 5 57)

**Kīrtita** —(A crown) Kṛṣṇa wore it made of jewel, on his head (1 2 19, 2 13 32). It figures as an article of gift (3 13 18)

**Kaustubha** —(It is a celebrated gem obtained with 13 other jewels at the churning of the ocean) Nārāyaṇa wore it (1 3 7, 1 28 56) Kṛṣṇa gave it to Rādhā (2 10 148)

**Keyūra** —(A bracelet worn on the upper arm or an armlet) Rādhā and Gopīs wore it made of jewel (1 5 37, 4.4.95) It figures as an article of gift (3 13 10).

**Kuṇḍala** —(An ear-ring) Kṛṣṇa wore it made of jewel, (1.28 58) It is also mentioned as an article of gift (2 10 149, 3 13.8).

**Māṇḍikamālā** —(A garland of Māṇḍikya). It is mentioned as an article of gift (3 13 8)

**Mañjira** —(An anklet) Rādhā and Durgā wore it, made of jewel (1 4 38, 2 64 19) It figures as an article of gift (3 13 10).

- Mukuta —(A crown) It is made of jewel. Gods and Goddesses wore it (1 2.19, 2 55 115, 4 4 100)
- Nūpura —(An Anklet). It was made of jewel (4 4 95)  
A Nūpura made with Mani are mentioned as an article of gift. (2 10 151)
- Mayūrapuccha—(A feather of peacock) It is connected with Kṛṣṇa He always wore it on his head (1 28 57)
- Paśaka —(A chain) Rādhā and Gopīs wore it made of jewel (1 5 37, 4 4 99)
- Valaya —(An armlet) It is recommended as an article of gift (3 13 10)
- Vanamālā —(A garland of wood flowers) Rādhā and Kṛṣṇa wore it (1.2 20, 1 5 36).

### Haircoiffure

It is well known that in modern times various styles of hair-dressing are being developed and in ancient times various styles of hair dressing were developed<sup>187</sup> Long hair were considered to be a sign of beauty<sup>188</sup> The BVP mentions the mirror and a comb, as the means of hair coiffure A mirror was given to Pārvatī in her marriage ceremony (4 44 12).

The flowers were used by the women in their dressing<sup>189</sup> Rādhā, Gopīs and Pārvatī had made hair-coiffure beautifully with the Mālatī flowers (1 5.34, 4.4 104, 4 44 14)

The Parvatastrī had made Pārvatī's hair-coiffure with Mālatī flowers and tied it beautifully with the paṭṭasūtra (4 41.14). The Mālākāra is also referred to in the BVP (1 10 90)

Śiva states that Kṣaurakarma should not be observed by Brāhmins on the day of Amāvāsyā and Kṛtuka One should not do Tarpaṇa after Kṣaurakarma (1 27.46)

### Toiletting and Cosmetics

The perfumed substances were used as article of toiletting and cosmetics in ancient India<sup>190</sup> and it is matter of common knowledge that puff powder and lipsticks are in common use in modern times

A perfumed oil was used to keep body sweet-smelling An aromatic oil was also used (4 63.25) At the time of bath the perfu-

med oil was used Viṣṇu-taila which was made by the Svarvaidyas was in vogue (3 13 19). The women used Candana, Aguru, Kastūrī, Kumkuma and Sindūra to make a tinkling on their forehead (1.4.33 1 20 20, 2 10 100, 2.11.23, 2.16 27, 2 55.17, 4 3.12, 4.4.101, 4.9 28, 4 15 151, 4 28.96)

Śankhacūḍa made a tinkling with Sindūra, having the shape of burning lamp on Tulasī's fore-head (2 16.136) possibly this tinkling may refer to a long flame shaped tinkling popular now-a-day also Rādhā also made such a tinkling with Sindūra on her fore-head (2 11 23) Widows were prohibited to use the perfumed oil, garlands and Sindūra (4 83 94)

The mixture of collyrium and musk was used for anointing the eyes at the time of marriage (4 4 107, 4 44 13) Both the cheeks were pointed with streaks probably with musk and other fragrant substances (2 16 32, 2 16.136, 2 64.19, 4.28.96, 4.44.13, 4 13 16)

The Simantalekhā was drawn with the streak on the head of women by them<sup>191</sup> (2 16 27, 2 55 18) The Alaktaka was also used for painting feet and nails (1 20 20, 2 16.139, 2 64 21, 4 29 22, 4.44.13, 4 53 24)

### Perfumes Incense etc

The BVP mentions Gorocana, Aguru and Dhūpa as the perfumed substances The Gorocana and the Aguru were used to make body sweet-smelling ((4 93 22) The gorocana was used for a tinkling on the fore-head.<sup>192</sup>

### Weights and Measurements

In the BVP, there are references to various terms referring to different units of weights and measurements. In the absence of the description and detailed information regarding them a comparative study is not undertaken here as it can not throw any special light on the problem of its contribution by the BVP, hence the data available in the BVP is noted here

### Units of Weights

The BVP mentions two words denoting the units of weight as follows —

1. Kulya —The BVP mentions it as a denomination of a weight of food (4.13 152, 4 105.57, 4.123.43). It is equal to eight Droṇas<sup>193</sup>, and a Droṇa is equal to 34 seers<sup>194</sup>

2 Pala —It is a weight equal to four kārṣās =  $\frac{1}{100}$  Tula<sup>91</sup>

It is referred in the BVP (4.85-99).

### Units of Measurement of Distance

The references to yojana are very common. Several works including Purāṇas e.g. the MP and the VYP also refer to Yojana<sup>92</sup>

The BVP mentions the words Yojana, Gavyūti and Hasta (4.17.167, 4.4.161, 4.17.160, 4.19.9, 4.103.59). The BVP does not give any detail about these words but detail can be found from other references. The MKP (46.137-140) gives the following table of the various units of measurements of distances as follows :—

8 Paramāṇus	=	1 Trasareṇu
8 Trasareṇus	=	1 Vālāgra.
8 Vālāgras	=	1 Līksā
8 Līksās	=	1 Yūkā
8 Yūkās	=	1 Angūla
6 Angulas	=	1 Pāda
2 Pādas	=	1 Vitastī
2 Vitastīs	=	1 Hasta
4 Hastas	=	1 Dhanu
2000 Dhanus	=	1 Gavyūti.
4 Gavyūtīs	=	1 Yojana

### Units of Measurement of Time

The BVP gives in detail the measurement of time and it is as follows :—

Aṇu —(4.96.49) It is a minute division of time

Daṇḍa —(2.54.27-28, 4.96.52-53) It is a division of time. The BVP mentions this division of time very particularly. To get this division, one should take a pot made of gold weighing six palas and having depth of four fingers. Then one should make four holes with the help of four pegs made of gold having the length of four fingers. After that the pot should be put on water and the time

taken by it for being filled up with water, is called Daṇḍa

- Kāsthā —(4 96 51) It is a general measure of time
- Kṣaṇa —(4.96 51) It is a certain division of time
- Laghu —(4 96 151) It is a measure of time
- Lava —(4 96 50) It is a minute division of time According to the MKP (96 50) It is a 60th of nimeṣa, while the BVP states that it is one third of a nimeṣa
- Muhūrta —(4.96.53) It is a particular division of time It is a 30th part of a day It is a period of 48 minutes <sup>197</sup>
- Nimesa —(4 96 51) It is a minute division of time. The Bp (231.4) and the BVP state that 15 nimesas=1 kāsthā but the MS (1 64.65) and the NP. (2.5) state that 18 nimesas=1 kāsthā
- Pala, —(2 36 168) It is a particular division of time.
- Paramāṇu —(4.96 49). It is a measure of time. A twinkling of an eye is a paramāṇu
- Trasareṇu. —(4 96 49) It is a minute division of time The SS<sup>198</sup> states this division as a unit of weight and states that 30 paramāṇus make one trasareṇu.
- Truṭi. —(4.96 50) It is a measure of time
- Vedha —(4.96 50) It is a minute division of time.
- Vipala —(2.36 168) It is a particular division of time.

The above matter can be put in the tabular form as follows —

2 Paramāṇus	=	1 Trasareṇu
3 Trasareṇus	=	1 Truṭi
100 Truṭis	=	1 Vedha
3 Vedhas	=	1 Lava
3 Lavas	=	1 Nimeṣa.
3 Nimesas	=	1 Kṣaṇa
5 Kṣaṇas	=	1 Kāsthā
10 Kāsthās	=	1 Laghu.
15 Laghus	=	1 Daṇḍa.
2 Daṇḍas	=	1 Muhūrta.



60 Daṇḍas	= 1 Tithi
15 Tithis	= 1 Pakṣa.
2 Pakṣas	= 1 Māsa
2 Māsas	= 1 Rtu
6 Rtus	= 1 Vatsara (4.96.49.57)

At another place —

2 Daṇḍas	= 1 Muhūrta
4 Muhūrtas	= 1 Yama or Prahara
8 Yamas	= a Vāsara or tithi (2.54.27).

Again at another place one comes across the following table —

60 Vipalas	= 1 Pala
60 Palas	= 1 Daṇḍa
2 Daṇḍas	= 1 Muhūrta
30 Muhūrtas	= 1 Tithi (2.36.67)

The BVP states that there are seven week days, sixteen tithis, and twelve months viz Vaiśākha, Jyestha, Āṣāḍha, Śrāvaṇa, Bhādra, Āśvina, Kārtika, Mārga, Pausa, Māgha, Phālguna and Caitra. The Month of Caitra is the last month of the year.

There are six Rtus

1. Vasanta covers Caitra and Vaiśākha.
2. Grīṣma covers Jyestha and Āṣāḍha
3. Varṣā covers Śrāvaṇa and Bhādra
4. Śarad covers Āśvina and Kārtika
5. Hemanta covers Mārga and Pausa
6. Śiśira covers Māgha and Phālguna (4.95.59-62)

The BVP mentions the name of Nakṣatras, Yogas and Karanas. The twenty seven Nakṣatras are metaphorically spoken as the wives of Candra (4.96.72)

The BVP also mentions the name of Yogas and Karanas. The system of Yogas is an ancient one.<sup>109</sup> There are 27 Yogas viz — (1) Viskumbha, (2) Pṛiti, (3) Āyusmān, (4) Saubhāgya, (5) Śobhana, (6) Atigaṇḍa, (7) Sukarmā, (8) Dhṛti, (9) Śala, (10) Gaṇḍa, (11) Vrddhi, (12) Dhruva, (13) Vyāghāta, (14) Harsaṇa, (15) Vajra, (16) Siddha, (17) Vyatpāta, (18) Varivāna, (19) Parigha, (20) Śiva, (21) Siddhi, (22) Sādhya, (23) Śukla.

(24, Śubha, (25) Brahma, (26) Aindra, (27) Vaidhiti (496 77-79)

The Karana is the fifth item in Pañcāṅga and half of a Tithi is Karana and thus there are two Karanas in a Tithi and 60 Karanas in a lunar month <sup>200</sup>

“The Karanas are only of astrological use and must have been named many centuries before 400 A.D. <sup>201</sup>

The BVP states the following Karanas —

(1) Bava, (2) Bālava, (3) Kaulava, (4) Taitila, (5) Gara, (6) Vanij, (7) Visti, (8) Śakuni, (9) Catuspād, (10) Nāga, (11) Kīmsughna (446 79-80)

The BVP mentions the five kinds of year (Vatsara) viz— (1) Saṁvatsara, (2) Pravatsara, (3) Ilāvatsara, (4) Anuvatsara, (5) Vatsara (496 57-58)

In the Vedāṅga-Jyotiṣa, <sup>202</sup> a Yuga is considered of five Vatsaras <sup>203</sup>

### **Yuga, Manvantara and Kalpa**

The word “Yuga” has probably several meanings viz. a short period of time, a cycle of five years, a long period and a period of thousand of years. Prof. D. R. Mankad assigns as many as ten meanings to the word <sup>204</sup>

In the Mbh, MS and Purāṇas, the theory of Yugas, Manvantaras and Kalpas has been elaborated at great length <sup>205</sup> The four Yugas are named Kṛta, Tretā, Dvāpara and Tīrya or Kali. Pargiter <sup>206</sup> thinks that the division into four ages had a historical basis

The BVP also mentions this system of chronology. It refers to the four Yugas viz.—Satya, Tretā, Dvāpara and Kali. It does not mention the length of each Yuga in form of years. It states that after the end of Kali there would be again Kṛta or Satya Yuga.

In Satvayuga each and every member of the society would observe his/her duty and Dharma would be with the four pādas (2763-67)

The Tretā Yuga is the second in this chronology. In this Yuga Dharma has three pādas, in the Dvāpara it has two pādas

while in the Kaliyuga it has only one pāda and people do not observe their prescribed duties, religious rites and regulations (2 7 68, 4.90 23)

### Manvantara

The BVP mentions the following measurements of Chronology.

$$\begin{aligned} \text{Kṛta} + \text{Tretā} + \text{Dvāpara} + \text{Kali yugas} &= 1 \text{ Caturyuga} \\ 360 \text{ Yugas} &= 1 \text{ Divyayuga.} \\ 71 \text{ Divyayugas} &= 1 \text{ Manvantara} \\ 14 \text{ Manvantaras} &= 1 \text{ day of Brahmā (1 5 5-9).} \end{aligned}$$

The BVP also refers to the names of fourteen Manvantaras as follows —

(1) Svāyambhuva, (2) Svārocisa, (3) Tapasa, (4) Uttama, (5) Raivata; (6) Cāksusa, (7) Śrāddhadeva, (8) Sāvarṇi (9) Dakṣasāvarṇi, (10) Brahmasāvarṇi, (11) Dharmasāvarṇi, (12) Rudrasāvarṇi, (13) Devasāvarṇi, (14) Indrasāvarṇi, (2 54.57-65, 4 41 104-111).

### Kalpa

The word 'Kalpa' is traceable to the RV, but it does not occur in the sense of time-computation<sup>207</sup> In the later works e.g. Viṣṇupurāṇa (6 3 11-12) fourteen Manvantaras are said to constitute a Kalpa, which is a day of Brahmā The BVP mentions two types of Kalpas One Kalpa is equal to a day of Brahmā and it is called Samvarta or Ksudra Kalpa Mārkaṇḍeya lived for a period of seven Ksudra Kalpas, while the duration of another Kalpa is a full span of life of Brahmā, and its measurement is as follows —

$$\begin{aligned} 14 \text{ Manvantaras} &= 1 \text{ day of Brahmā} \\ \text{Brahmā's 360 days} &= 1 \text{ year of Brahmā} \\ \text{Brahmā's 108 years} &= 1 \text{ Kalpa (Brahmā's life)} \\ &\quad (1 5 7-12). \end{aligned}$$

The BVP mentions three Kalpas viz —

1. Brāhmakalpa      2. Vārāhakalpa;
3. Pādmakalpa      (1 5 4)

In the Brāhmakalpa the creator created the world from the fat of Madhu and Kautabha while in the Vārāhakalpa, Viṣṇu

uplifted the Earth from Rasātala in his Boar incarnation. In the Pādmakalpa, Brahmā created the world from Viṣṇu's navel-lotus (1.5.13-15).

Dr. A. S. Gupta gives the following table regarding the Kalpas and Yugas and Manvantaras as mentioned in the Purāṇas.<sup>208</sup>

360 human years	=	1 divine year
4000 divine years	=	Kṛta (Satya) Yuga
400 divine years	=	Kṛta-Sandhyā
400 divine years	=	Kṛta-Sandhyāṁśa
3000 divine years	=	Tretā Yuga
300 divine years	=	Tretā-Sandhyā
300 divine years	=	Tretā-Sandhyāṁśa
2000 divine years	=	Dvāpara Yuga
200 divine years	=	Dvāpara-Sandhyā
200 divine years	=	Dvāpara-Sandhyāṁśa
1000 divine years	=	Kali Yuga
100 divine years	=	Kali-Sandhyā
100 divine years	=	Kali-Sandhyāṁśa
4 Yugas combined	=	1 Mahāyuga, or 1 Divine Yuga
1 Mahāyuga	=	12,000 divine years
	=	43,20,000 human years.
$71 + \frac{6}{14}$ Mahāyugas	=	1 Manvantara
14 Manvantaras or		
1000 Mahāyugas	=	1 Day of Brahmā OR
		The period of a Kalpa
	=	4,320,000,000 human years

### Music and Dancing

Music is considered as an important element in one's life. It is connected with religious and social activities since the Vedic period. The Sāmaveda is famous for music. Some Purāṇas e.g. Harivamśa, Mārkaṇḍeyapurāṇa, Vāyupurāṇa and Viṣṇupurāṇa also give some references about music.<sup>209</sup>

The various rāgas, rāgiṇīs and instruments are important in music. The origin of music is considered to be divine. Brahmā had sex relations with Sāvitrī and she bore six Rāgas, various Tālas and thirty six Rāgiṇīs (1.8.3).

They are not mentioned in the BVP but the Saṃgīta-Darpaṇa<sup>210</sup> states six rāgas and their thirty six wives rāgīṇīs were born from Mahādeva and Pārvatī

Music and dancing were played on the occasions of social and religious ceremonies. Different musical instruments were played upon at the time of Kṛṣṇa's naming ceremony (4 13 167)

The Gandharvas and Apsarās are connected with music and dancing (1 29 4, 2 13 35, 2 16 171, 3 28 35, 4 4 5, 4 4 44)

Ladies knew music and dancing. Rādhā's female friends were experts in music and dancing (4 3 54). Music was also considered as a good omen (3 16 29, 3 33 12). One who dances at the feet of Śiva, goes to the Śivaloka (2 27.79)

### Musical Instruments

Music—Vocal and instrumental, and dancing were quite well-known in Vedic times<sup>211</sup>

The various musical instruments and their names are met with in the Vedic literature.<sup>212</sup>

The BVP also mentions various names of musical instruments as follows :—

- |                    |   |
|--------------------|---|
| Ānaka              | —It is a large military drum beaten at one end <sup>213</sup><br>It was played at the time of giving farewell to Kṛṣṇa from Gokula to Mathurā (4 70 77).    |
| Ḍamaru or Damaruka | —A sort of small drum shaped like an hour glass<br>—Śiva played it, which was in his right hand when he came to see Menakā, the mother of Pārvatī (4 40 72) |
| Dhakkā             | —A large or a double drum. It was played at the time of anna-prāśana ceremony of Kṛṣṇa (4 13 153)   |
| Dundubhi           | —It is a sort of large kettle drum. It was beaten at the time of farewell of Kṛṣṇa from Gokula to Mathurā (4 70.77)   |
| Ghaṇṭā             | —(A bell) The Ghaṇṭānāda is considered a sign of good omen (3.16 29).   |
| Kāṁsya             | —(Guj Kāṁsījoḍā) It was played at the time of Kṛṣṇa's naming ceremony (4.13 166).   |

- Kāmsyatāla** —It was played upon at the time of Kārtikeya's consecration ceremony (3 17 2)
- Kartāla** —V. S. Apte Translates it as "cymbal" but cymbal is "musical instrument of two brass plates clashed with ringing sound The Kartāla is a musical instrument played upon with the help of fingers and by shaking it Normally it is a pair.
- Mardala** —A kind of drum It was also played upon at the time of Kṛṣṇa's farewell from Gokula to Mathurā, and on the occasion of Kṛṣṇa's naming ceremony (4 70 78, 4 13 166)
- Mrdāṅga** —A kind of drum. It was played at the time of Kṛṣṇa's farewell from Gokula to Mathurā and on the occasion of his naming ceremony (4 70.78, 4 13.166)
- Muraja** —A kind of drum It was played upon by Gopīs to please Rādhā (4 3 53), and at the time of Kṛṣṇa's farewell from Gokula to Mathurā (5 70 77)
- Murali** —A flute or pipe. Kṛṣṇa is called "Muralīdhara" (3 42 42)
- Paṇava** —It is a small drum used to accompany singing. It was beaten at the time of Kṛṣṇa's farewell from Gokula to Mathurā (4.70 77)
- Paṭaha** —It is a kettle drum or war drum. It was played upon at the time of Kṛṣṇa's naming ceremony (4 13 165).
- Śaṁkha** —It is a conch-shell used for offering libation of water or as an ornament for arms or for the temples of elephant A conch-shell perforated at one end is also used as a wind instrument in the battles of epic poetry, and is held very sacred <sup>21</sup> Śaṁkha dhvani was considered as an article of good omen (3.16 29).
- Sannāhanī** —It was played upon at the time of Kṛṣṇa's farewell from Gokula to Mathurā (4 70.78).

- Śarayantra —It was played upon at the time of Kṛṣṇa's naming ceremony (4 13.156).
- Śṛṅgavādyā —It was in the left hand of Śamkara and with playing it he came to Menakā, the mother of Pārvatī (4 40 72).
- Svarayantia —It was played upon in the Rāsakṛīḍā by Gopīs (4 53 45)
- Vamśī —A flute or pipe. "The reed flute, Vamśa of the ancient books or Bānsurī is one of the commonest instruments in the musical tradition of India <sup>215</sup> It was played upon at the time of Kṛṣṇa's naming ceremony (4 13 156).
- Venu —A flute It was played upon by Gopīs to please Rādhā (4 3 51),
- Vīṇā —The Vīṇā or Indian flute is an instrument of the guitar kind and is supposed to have been invented by Nārada <sup>216</sup> Nārada was expert to play Vīṇā (1 8 44) He was having a Vīṇā with three wires i e Tritantrīvīṇā (1 13 19)
- Yantra —A band The various types of yantra were played upon at the time of Kārtikeya's consecration (3 17 2)

### Reception of Guests

Every householder should perform five Mahāyajñas every day. Among these five daily sacrifices, the Nryajña or Manusyayajña or atithisatkīra i e reception of the guests is the main and important one <sup>217</sup> The worship of the guests gives wealth, fame, long life and heaven <sup>218</sup>

The BVP also emphasizes on the atithisatkīra. All holy places reside in an atithī, so the house-holder should well-come him (3 8 35). One who worships atithī, worships three worlds (3 8 34) If anyone does not worship atithī, he is considered a Mahāpāpī and he goes to Kālasūtra hell (3 44.54, 4 84 2)

One should give a seat to a guest when he comes and also should inquire how he does. Sautī was offered a seat by Śaunaka when the former came to latter in the Naimiṣāranya and requested

for the narration of the BVP Manes, deities and fire do not go to the place of one who does not worship an atithi (2 51 7) If a guest returns without satisfaction, he takes the religious merit of the host and gives him his sins in return (2 51 10, 4 84 5) Reception of the guest is also praised in the Upaniṣad <sup>219</sup>

One who does not worship an atithi, gets sin of goghna, Striḡhna, Kṛtaghna, Brahmaghna and Gurutalpaga (2 51 9)

### Art and Architecture

There are a number of independent texts on art and architecture and may be of a later period <sup>220</sup> The BVP supplies the information on art and architecture mainly while describing the Goloka, Kailāsa, Viṣṇu-maṇḍala including the Rāsa maṇḍala, Vṛndāvana and elsewhere also The information that is obtained here indicates its developed form and consequently its late date

The BVP gives some technical terms about architecture describing the Goloka, Kailāsa, Dvārakā and Rāsa-maṇḍala Elsewhere These references are as follows —

- Attālikā (4.17 8). "A house of two or more storeys, a lofty house, palace <sup>221</sup>
- Āśrama (4 10 150) "A temple, a hermitage, a dwelling A religious establishment comprising the main temple, its attached tank, kitchen, alms house, guest-house, store-house, cow sheds, halls, dressing house for the deity, bed rooms, and other houses and flower gardens, orchards and the surrounding walls.
- Udyāna (4 17 9) "A pleasure garden".
- Kaksā (4 73.30) "The arm-pit"
- Kapāta (4 4.134) "A door, the panel of a door.
- Kṛṣṇasarovara (4 4 109) "A pleasure-lake "
- Kuṭīra (4 91.48) "A hall, a cottage "
- Caturasra (1 28 41 47) "A type of building which is quadrangular in plan and has one storey and five cupolas".
- Taḍāga (4 17.10). "A tank, a pool".



Parikhā (4 4 157, 'A ditch, a moat, a trench round a fort  
4.13 16,30. 4 92 41). or town"  
(1 28 46-48, 4 4 94)

Prākāra (4 4.157, "A well, an enclosure, a fence, a rempart,  
4 73 16, 30, a surrounding well elevated on a mound  
4 92 41 1.28 46 of earth"  
48, 4 4 94 )

Bhoga (4 4 112) "A class of the single storyed buildings"

Vajra (4 17 185) "A damantine forked, zigzag, a diamond, the  
thunderbolt of Indra, a type of building, a  
type of column, a paste, plaster of cement

Vīthi (2 17 6) "A road, a way, a street, a market-place,  
a stall, a shop, a terrace"

Vedī (4 4 151) "Originally a hall for reading the Vedas  
in, an altar, a stand, a basis, a pedestal,  
a bench, a kind of covered varandah or  
balcony in a courtyard, a moulding

Śībira (2 54 18) "A Camp, a royal residence, a fortified city  
Sairvatobhadra "A type of building pavilion, hall, entabla-  
(4 103 27) ture, window, phallus, a joinery a fourfold  
image one on each side of a four-faced  
column, a village, a town, having a surround-  
ing road and entrances on four sides; a house  
furnished with surrounding terraces

Simha (4 92 46—"A type of pavilion, a class of oval buildings, a  
3 29 18) riding animal (lion) of gods "

### Painting

The BVP refers to the art of painting The pictures of war  
between Rāma and Rāvana and daśāvatāra war drawn on the  
wall of Rādhā's āśrama (4 92 58) There were drawn many  
pictures on Rādhā's chariot viz Kailāsa, Vṇḍāvana, Rāsa-  
maṇḍala (4.2 39, 56 4.45 48-50)

Pictures were also drawn on certain religious occasions and  
the BVP refers to the drawing of a picture of a doll on the  
occasion of Saṣṭhīpūjā (2.43 49).

### Puttalikās and Pratimās

The BVP refers to puttalikās and pratimās in the Chapters on the Vāstukalā. The Gopīs stood with puttalikās in their hands when Kṛṣṇa went to Vindāvana (4 16 166). Akrūra also saw pratimās of Kṛṣṇa and Pārvatī in his dream (4 70 18).

### Science of Medicine

The Āyurveda is considered as the fifth Veda. It was an important part of life of ancient India.

Some doctrines of Āyurveda are found in some Purāṇas, and some legends connected with the Āyurveda are also found in some Purāṇas. The PP mentions that the different Purāṇas are the different parts of body and according to it, the BVP is the left knee of Viṣṇu<sup>222</sup>.

### Origin and Doctrines of the Āyurveda

The BVP mentions the origin and some doctrines of the Āyurveda. Prajāpati created first four Vedas and then he created the fifth Veda—The Āyurveda (1.16 9). After creating the Āyurveda, Prajāpati taught it to his pupil Bhāskara who composed then his own Āyurvedasmṛitā (1 16 10).

Bhāskara taught the Āyurveda to his sixteen pupils and these pupils composed separately sixteen Āyurveda tantras as follows—

1	Dhanvantari composed	Cikitsātattvavijñāna
2	Divodāsa „	Cikitsādarpaṇa
3	Kāśirāja „	Cikitsākaumudī
{ 4	Asvin „	Cikitsāsāra &
{ 5	„ „	Bhramagnatantra
6	Nakula „	Vaidyakaśarvasva
7	Sahadeva „	Vyādhisūdhuvimardana.
8	Arki „	Jñānārṇava
9.	Cyavana „	Jivādāna
10	Janaka „	Vaidyasaṁdehabhāṇjana.
11	Budha „	Sarvasāra
12.	Jabāla „	Tantrasāraka.
13	Jājali „	Vedāṅgasāra.
14.	Paṇḍita „	Nidāna.
15.	Kratha „	Sarvadhara
16.	Agastya „	Dvaidhanirṇaya.

(1.16.11-21).

As Dr. S N. Das Gupta observes that 'nothing is known of these works, and it is difficult to say if they actually existed. According to the BVP the Bhāskara Samhitā is the best (I 16 24). But, now-a-days, the Carakasamhitā, the Suśruta samhitā and the Aṣṭāṅga hīdaya are considered as the Vrddhatrayī and hold an important place among the Indian people

### Name of Diseases

According to the BVP the fever is the main cause for other diseases. The fever is of four varieties — i.e. Vāyuja, Pittaja, Ślesmaja and Trīdosaja and from these four types of fever other twenty-two diseases are produced viz —

<i>Name of Disease</i>	<i>Modern name<sup>223</sup></i>
1 Bhramarī —	—
2 Daruṇī —	—
3. Galagaṇḍaka —	Tumour on the side of the neck.
4 Goda —	—
5. Grahaṇī —	Diarrhoea
6 Gulma —	Hardening and swelling of the spleen
7 Halimaka —	Jaundice due to anaemia
8. Jvarātisāra —	Dysentery with fever.
9. Kāmala —	Jaundice due to intestinal-disorders
10 Kāsa —	Chronic cough.
11. Kuḅja —	Hunch-back-condition.
12. Kuṣṭha —	Chronic skin disease
13. Mūtrakrocchra —	Dysuria.
14. Pāṇḍu —	Jaundice
15 Plīhā —	Splenic disease.
16. Raktadosa —	—
17. Śoṭha —	Oedema
18 Śūlaka —	—
19. Sannipāta —	Typhoid.
20. Viṣameha —	—
21 Viśūci —	Choleraic diarrhoea.
22 Vraṇa —	Wounds, Sores.

(1.16.27.33).

The tridosavāda is very well known in the Āyurveda and this is the basis of the Āyurveda.<sup>224</sup> Any disease is caused because of Vikāra of these three humours.<sup>225</sup>

According to the BVP any disease is rooted in these three humours (1.16.29). Mandāgni is the cause of fever and from the fever various diseases are produced. The Suśrutasamhitā (39.3) also states that all diseases are to be called by Jvara and this Jvara is the king of all diseases.

This Jvara is considered as Śivabhakta, Yogi, Nisthura, Vikṛtākṛti, Bhīma, having three legs, three heads, six hands, nine eyes, raudra, bhasmapraharāṇa and Kālāntakayamopama (1.16.27-28).

The Bhp (10.63.22-23) also states that there are two types of Jvara. One is Māheśvara Jvara and another is Vaisṇava Jvara. The Māheśvarajvara is having three legs and three heads. The Māheśvara Jvara of the Bhp corresponds to the Śivabhakta Jvara of the BVP.

If anyone commits a sin he becomes victim of disease, so no one should do any sin and keep control over his senses.<sup>226</sup> Sins and diseases are friends of each other and sins are progenitors of old age and diseases. (1.16.51-55)

### Definition of a Vaidya

The BVP defines the Vaidya thus—A person who knows the Āyurveda and diagnosis of the disease, who is religious minded, kind, and gives relief from a disease is the best of Vaidyas. (1.16.25-26)

In this definition the BVP follows the Carakasamhitā (1.136) which defines the Vaidya as follows —

“A person who gives relief to his patient from a disease, is called the best of the Vaidyas”

The BVP mentions three humours i.e. Vāta (rheumatism), Pitta (bile) and Kapha (Phlegm), and also states their remedy and residence in the body as follows —

(1) Antidotes for Vāta (rheumatism) which takes his birth from Ājñācakra, Pakvarambhāphala, Sauvīra, water with Śarkarā, Mahiṣadadhī, Nārikēlodaka, Pakvataila, Takra, Supiṣṭaka, Tilataila, Lāṅgali, Tāla, Kharyūra, Candana, (1.16.74-78).

(2) Antidotes for Pitta (bile) which takes his birth from Maṣipūracakra, Śarkarā, Dhānyaka, Pista, Canaka, Pakvabīlatāphala, Aikṣava, Ārdraka, Mudgasūpa, Tilapista (1 16 58-63)

(3) Antidotes for Kapha (Phlegm) which takes his birth from Brahmarandhracakra, Bāstabhauga, Parvataīla, Rocanācārṇa, Śuskapākaharītakī, Apakvapindāraka Apakvarambhāphala, Vesavāra, Sindhuvāra, Śarkarā, Marīca, Pippala, Śuskārdraka, Jivaka, Madhu, (1 16 67-71)

### Custom and Conventions

Custom and conventions have their own importance in social life, because one can know from the study of the custom and conventions about the social states, a mode of socio-economic life and some other peculiarities

One should offer a seat to a guest and embrace him and also offer him Madhuparka (1 29 7, 1.25 5, 2 61 8, 4 13 10, 4 41 16, 4.87.43) The reception of a guest with an embrace is still prevalent in some parts of India e.g. in Saurashtra

A father worried about his daughter for her marriage and he tried to get a better bridegroom for his daughter

Usas, the daughter of Bāpa said to Anuruddha that she could not marry with him without her father's prior permission (4.114 36) The father was perplexed in the problems connected with marriage by his priest (4 44 6, 4 17 140, 4 105 18). Sūrabhānu married his son Viśabhānu with the daughter of Bhānandana with the help of his priest Gargācārya (4 17 140) Himālaya and Bhṛṅgaka also had taken the advice from their priests for the marriage Pārvati and Rukmiṇī respectively (4 44 6, 4.105 18). The guests were informed by invitation cards to remain present on occasions like the naming ceremony, and the marriage ceremony (4 13 151, 4 64 35, 4 99 9, 4.105 59)

The music was played at the time of marriage ceremony and the occasion of the birth of a son (4 15 132) Beggars were given gifts and dinners on such occasions (1.13 1, 1 20.47, 4.9.64).

The offering was given to village deity at the time of marriage ceremony Such an offering was given on the occasion of marriage ceremony of Rukmiṇī (4 105 61)

The bride and the bridegroom wore variegated coloured rich garments (4 107 38-42) Before marriage a bridegroom was permitted to see and to talk with his fiancé Śamkara was permitted to talk with Pārvatī before their marriage (4 38-34), but the final night in the selection of a husband for a daughter rested with the bride's mother (4 39 19)

Sasthīdevī was worshipped at the time of a birth of a child for its welfare (2 43 45 50)

A bride was given a mirror after she was decorated at the time of the marriage ceremony On the occasion of her marriage ceremony, Pārvatī was nicely dressed and decorated by the other ladies and was offered a mirror (4 44.12).

The house was decorated with the trunks of banana tree on the occasion of the marriage ceremony (4.44 17)

After the marriage ceremony the bride and the bridegroom passed their first night at the house of the bride's parent Śiva and Pārvatī passed their first night at Himālaya's house (4.45.5)

If a husband does coiffure of his wife, it was considered good for his wife (4.45 16).

Brāhmanas were given religious gifts at the time of the cremation of the dead person Kārtavīrya and Bhrgu gave such gifts after the death of Manoramā and Jamadagni respectively (3 28 50, 3.35 20) The custom of Suttē was familiar Renukā became a suttē after her husband Jamadagni's death (3 28.1-4).

### Beliefs and Superstitions

"As long as a society has a particular texture of custom and conventions woven around it and inherent in it, it would be idle to dream of a society immune from superstitions which in turn try to enforce the former's operations"<sup>227</sup>

This may be illustrated by a custom mentioned in the earlier section, viz the mode of the reception of a guest etc (4.13 10, 4 38 29)

The belief in the efficacy of mantra traceable to the Brāhmaṇa literature finds references in the BVP (1 3.15, 1.11.24, 2 43 67, 2 45 16)

The friendship with a good man was considered more than Vaikuṇṭha (1 13.33) Some of the rivers are believed to possess purifying powers,<sup>228</sup> e.g. the Ganges is believed to purify a person by its very sight and to destroy the sins (1 10.83) The fame was considered much important than the life (1 23.12), and an ill fame was considered as death (2 60.85) If a husband abandoned his wife without any reason he was to go to hell (2 6.73)

The BVP holds that a woman is not guilty if she is raped by the adulterer against her wishes But she is guilty, if she enjoyed by her paramour with her permission and desire This is observed by the sage Gautama when Ahalyā was raped by Indra (4 61.53).

It is permissible to surmise that according to the BVP a lady would get her beloved husband in the next birth, if she committed suicide by entering into fire Mālāvati committed suicide by falling into the Vahnīkuṇḍa at Puṣkara for getting her beloved husband (1 20.8-12)

The number "three" was considered inauspicious (2 6.56) The violation of an oath leads one to the Kumbhīpāka hell (4 62.25)

Disturbance at the time of co-habitation, casting down of the semen and condition of childlessness are considered wretched (3 2.22)

Happiness and misery come in rotation like a wheel<sup>229</sup> so unenlightened persons repent while the wise do not (2 17.70)

It was believed that one should speak first the name of a woman and then that of a man, because Prakṛti is the mother and Puruṣa is the father of the world (4.52 34-40)

One was believed to suffer from the disease of eyes and ears if one co-habits by day.<sup>230</sup> (4.75 22)

One had to face diseases, if one were to see a sky when only one star is visible there, sunset, moon-rising, reflections of solar and the lunar in water (4 75 23-25)

On Sundays one should not eat fish, non-vegetarian food and lentil in the brazen vessel (4 75 71)

One should not see the moon on the fourth day of the bright half of the month of Bhādrapada, if one sees her, one has to face an allegation. Kṛṣṇa had seen the moon on the said

day and he was alleged for the theft of the Syamantaka gem<sup>331</sup> (4.78 60, 4.122 9) This belief is still prevalent and people throw stones and pieces of brickbats to avoid this evil, hence it is known as dagaḍācotha in Gujarat and Maharashtra

If anyone were to put muktā, suktī, Śivalinga, Śaṅkha, and ratna on the earth, he was to go to the Kalasūtra hell (4.4 33-39)

A menstruating woman was considered impure for the purpose of worship of a deity for five days and for any other purposes After four days she was considered to be pure (3.28 1-4)

Kṛṣṇa says to Nanda that if anyone sees a holy place, a Vaiṣṇava etc. he gets religious merit and if he sees an iconoclast, a patricide, etc. he incurs sins or has to face misery (4.78 45-51)

The belief in good omens and bad omens was highly in vogue Whenever anyone set out from his/her house for any work, he/she thought first about an omen good/bad The following were considered as good omens —

Pūrṇakumbha, Candana, Dvīja, Śṛgāla, Veśyā, Nakula, Darpaṇa, Śava, Madhu, Rājahamsa, Dūrvā, Mayūra, Aksa, Khañjana, Vṛṣa, Śuka, Gaja, Pika, Turaga, Pārāvata, Agni, Cakravākas, Suvarṇa, Surabhi, Pradīpa, Camarī, Maṇi, Dhenu, Muktā, Pāṭaka, Mālā, Vādyā, Māmsa and Saṃgīta (3.16 23, 29, 3.33 18-29)

The following were considered as bad omens — Muktakeśī, Viśa, Chinnanāśa, Piṇḍa, Dīgambara, Motaka, Kṛṣṇavastraparīdhāna, Śūdra, Vyādhivukta, Śūnyakumbha Kuttinī, Kacchapa, Dakṣiṇī, Kukkṭa, Puṇścalī, Vilāḍa, Kumbhakāra, Mahiṣa, Tailakāra, Gardabha, Vyādhya, Vṛka, Nagna, Śūkara, Śyena, Sarpa, Bhallūka, Godhā, Vāyasa and Śaśaka. (3.35 25 45)

The BVP notes some matter about dreams also. If anyone sees herself/himself riding on a cow, elephant, horse or seated on a place, tree and mountain in one's dream, he/she is believed to get land. If he/she sees an elephant, gold in a dream he/she is believed to achieve fame (4.7 14-20) If one sees Pāyasa in a dream he/she is believed to become a king (4.77 2 )

If anyone sees a widow, Śūdrapatnī, Nagna, Gardabha, Mahiṣa, Vṛṣa, Bhallūka, Śūkara, Kāka, Vānara etc. in a dream he/she is believed to die Kausa had seen such things in a dream so died. (4.77 70 80).



If anyone sees such a bad dream he should perform a homa with red sandal wood and should do a Japa of the name of Madhusūdana for hundred times (4 82 42-45)

A dream may take an effect within a period of an year, eight months, three months, half a month, ten days and immediately, if he dreams in the first Prahara, or second Prahara, or third Prahara or fourth Prahara or at the time of the morning break or in the early morning respectively. (4 77.5-7)

The dream bears no reward if it is with reference to a person who is ill, afraid of, naked and having dishevelled hair (4 77 8-9)

### **Daily and Periodical Duties**

The daily and periodical duties and ceremonies form an important topic of the Dharmaśāstra. The BVP contains some information on the same topics. The date of the BVP as regards the daily duties of a house-holder, a forest hermit and an ascetic are discussed. The data not covered under the said section are discussed here.

### **Getting up from the Bed**

From very early times, getting up before the sun rise is prescribed specially to a student and in general to one and all.<sup>233</sup> The BVP following this general dictum, states that one should get up from the bed in bāhmanuhūrta and after getting up, one should pray to one's deity (1 26 6-8)

### **Śauca**

There are several laws laid down in the ancient Sūtra and Smṛti literature on the topic of śauca.<sup>233</sup>

The BVP states them in detail. One should not defecate urine in water, near the hole in the ground, near animals, temples, at the root of any tree, on a road, on the plough field, in a garden and on the fire. One should defecate urine or stool in the north side by day, on the west side at night, and on the south side in the evening. One should first make a hold in the ground than he may defecate and it should be covered with clay (1 26.18-36). Some of the Purāṇas, Smṛtis and Dharmaśāstras contain similar rules.<sup>234</sup>

After defecating one should purify hands and feet with clay and that with water. At the time of purification one should apply once the clay to clean his penis, four times to his left hand, twice on both the hands. If he wants to purify after intercourse, he should do all these twice. If one wants to purify after nature's call, he should apply the clay once on penis, thrice on anus, ten times on the left hand, seven times on both the hands and six times on the feet (1 26 27-33)

One without an Yajñopavīta, a Śūdra and a woman should purify their above mentioned limbs till the bad smell is removed (1 26 33)

Widows should carry out these rules of purification twice and Yati, Vaiṣṇava, Brahmachārin and Brahminarsī should carry out four time more than others (1 26 31-32)

Kṣatriya and Vaiśya should carry out these rules as they apply to a Brahmin (1.26 34 35)

One should not use clay for purification from an anthill, a hole of mouse, from the earth which is under the water and field (1 26 37-41).

### **Dantadhāvana**

Dantadhāvana comes after śauca and ācamana and before snāna<sup>235</sup>. The BVP states that one should do dantadhāvana after śauca. For dantadhāvana one has to take the twig of the following trees, crush the end of the twig with his teeth so as to make a brush of it and then to clean one's teeth with the brush so formed end. One has to take a twig of the following trees — Apāmārga, Sindhuvarā, Āmra, Karavīra, Khadira, Śirīsa, Jāti, Sāla, Punnāga, Aśoka, Arjuna, Kadamba, Kṣīravrkṣa, Jambūka, Bakula, Tokma and Palāśa (1 26 41-46)

The BVP states also that one has not to take a twig of the following trees — Badarī, Pāribhadra, Mandāra, Śālmālī, a tree having thorns on its trunk, latā, Pippalā, Priyālā, Tāla, Tintīdika, Kharjūra and Nārikela (1.26.46-48)

One who does not brush one's teeth, does not do any Śauca (1 26 48). It may be noted that some Dharma Sūtra texts<sup>236</sup> state that one should not take a twig of the Palāśa tree for dantadhāvana whereas the BVP praises the Palāśa for dantadhāvana.

### **Snāna**

After dantadhāvana comes snāna. The BVP mentions that one should remember the holy-rivers like Gangā, Yamunā, Godāvarī, Kāverī, Narmadā Sindhu etc at the time of the bath. One should first clean one's body with clay and then water (I 26.60-66). If one takes one's bath in a step-well, river (male or female), cave or holy place, he should first take up five balls of the clay from that place and then he should take a bath (I 26.57-58).

### **Samdhya**

Generally the Samdhvā comes after a bath<sup>287</sup>. The word Samdhya literally means "a twilight" but it also denotes the action of prayer performed in the morning and in the evening. This act is generally styled "Samdhyopāsana" or "Sāmdhyāvandana" or simply "Samdhya"<sup>288</sup>.

The BVP mentions three twilight devotions. One in the morning (pūrva), second in the noon (Madhyāhna) and third in the evening (Paścima).

The performance of three twilight-devotions in a day is considered as a bath taken in every holy-place and one who does not perform it, is considered as impure and is not eligible to do anything and has to remain the Kālasūtra hell for a period of one Kalpa (I 26.51-55).

### **Tilaka**

The BVP states that after taking a bath one has to make a tilaka on the root of his arms, on the fore-head, on the neck and on the chest. One's Snāna, dāna, Tapa, homa, devakarman and Pitṛkarman become fruitless if one does not make tilaka (I.26.71-73).

### **Homa, Tarpaṇa, Yajña**

The BVP suggests that one should perform Yajña, Śrāddha and dāna after devakarman (I 26.101).

### **Bhojana**

Bhojana is one of the most important subjects treated of in the Dharmaśāstra works and the greatest importance is attached to the numerous injunctions and taboos about food. Every one

should take meal twice a day One should not take a meal at night One should not take pāyasa, ghṛta, lavaṇa, svastika, guḍa, kṣīra, takra and madhu from another person directly from hand to hand (4 85 9-12).

At the time of taking the meal, if one touches the Parivesaṇa-lāra, one should not then take the food (4 85 13)

### Food

The most elaborate rules are laid down in the Dharmaśāstra texts about what food and flesh should and should not be taken and from whom food may and may not be taken.<sup>239</sup>

Brahmins should take haviṣyānnas (1 27 5) They should not take their meal on Haridina i.e. Ekādaśī, Śivarātri (1.27.8)

Brahmin should not take ucchiṣṭabhojana, milk in a copper vessel, milk with salt, Narikelodaka in Kimsyapātra, honey and sugar cane-juice in a copper vessel (1 27.27-33, 4 85 1-8)

Brahmins should not take fish in their food for sake of pleasure If taken they should observe a fast for three days. (1 27 28, 4 85 25)

Brahmin should not take milk, curd, ghee, butter and Svasatika made of buffalo-milk (4 85 20)

### Sleep

Numerous rules are laid down in the Smṛtis and digests about sleeping <sup>240</sup> The BVP, states that one should not sleep by day and at both the twilights He should not have sexual relation with his wife by day as well as with a woman in her menstruation because it will lead one to hell (1 27 39-40) One should not have sexual relations on the day of Rohiṇī, Viśākhā and Uttarā Nakṣatras (1 27 45) It also lays down that a woman during menstruation should be avoided for all purposes, for she is considered impure for four days and after four days she can do Devakarman and Pitṛkarman (3 28 3-4) In menstruation, woman is treated as Cāṇḍālī, Mlecchā and Rajakī, for the first, second and third day of menstruation respectively (4.59 12-13) <sup>241-43</sup>

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(11) The bride is won by a feat of prowess as in the case of Sītā and Draupadī (Vīryaśūlka). The Gāndharva-vivāha is to be divided into two forms. i.e. Gāndharvavivāha combined with the Rāksasavivāha. From the legal point of view he categorises the first four as orthodox forms of marriage, while the last four as unorthodox ones. He brings also out the sociological implications of the different forms of marriage from the customs prevalent amongst the primitive tribes and communities. Vide his article "Forme of Marriage in ancient India and their development" Bharatiya vidyā Vol XII 1951 pp 62-138

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### Abbreviations

- AB . . . Aitareya Brāhmaṇa
- ABORI . . . Annals of Bhandarkar Oriental Research Institute.
- A I O.C . . . All-India Oriental Conference.
- Ap . . . Agnipurāṇa.
- ASS : . . . Ānandāshram Edition Poona
- Bg. : . . . Bhagavadgītā.
- Bru . . . Bṛhadāraṇyaka Upanisad
- Bhp : . . . Bhāgavatapurāṇa
- BP : . . . Brahmapurāṇa.
- Brp : . . . Brahmāṇḍapurāṇa
- Bsp . . . Bhavisyapurāṇa
- BVP : . . . Brahmavaivartapurāṇa
- CSS : . . . Chowkhamba Sanskrit Series Office.

Chu	: Chāndogya Upaniṣad
Dbhp	: Devibhāgavatapurāṇa
EA	: Encyclopaedia Americana.
EB	: Encyclopaedia Britanica.
ERE	: Encyclopaedia of Religion and Ethics
GOS	: Gaekewad Oriental series
GP	: Garuḍapurāṇa.
GDS	: Gautamadharmasūtra
GGP	: Gitā Press, Gorakhpur.
HDS	: History of Dharmaśāstra
HOS	: Harvard Oriental Series
HVP	: Harivaṃśapurāṇa
IA	: Indian Antiquary
JBORS	: Journal of Bihar and Orissa Research Society
KP	: Kūrmapurāṇa.
LP	: Liṅgapurāṇa.
MB	: Motilal Banarsidas Delhi
Mbh	: Mahābhārata
MKP	: Mārkaṇḍeyapurāṇa
MP	: Matsyapurāṇa.
MS	: Maitrāyaṇīyasaṃhitā.
NC	: Naisadhacaritam
NP	: Nārada-purāṇa.
NSP	: Nirṇaya Sāgar Press, Bombay.
PP	: Padmapurāṇa
RV	: Rgveda
SB	: Śatapatha Brāhmaṇa
SBVPA	: Samkṣipta Brahmapurāṇa Purāṇa Aṅka
SE	: Śāla Era
SKP	: Skandapurāṇa
SP	: Śivapurāṇa
SP	: Saurapurāṇa
SS	: Śārngadhara Saṃhitā
SSV	: Sastu Sāhitya Vardhaka Kāryālay.
VMP	: Vāmanapurāṇa
VP	: Viṣṇupurāṇa
VRP	: Vārāhapurāṇa.
VS	: Vikrama Saṃvat
YS	: Yājñavalkya-smṛti.
YVVS	: Yajurveda vājasaneyīsaṃhitā.

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# THE HOLY PLACES OF NORTH INDIA AS MENTIONED IN THE SKANDA-PURĀṆA\*

BY

UMAKANT THAKUR

[ अस्मिन् निबन्धे विदुषा लेखकेन भारतदेशस्योत्तरभागे स्थितानां स्कन्दपुराणोक्तानां तीर्थानां सकलानां विधाय तेषां सांप्रति-  
कावस्थितिविषये सांप्रतिकविदुषा मतान्यालोच्य च विमर्शं प्रस्तुतः ।  
अनेनैव लेखकेन 'पुराणम्' पत्रिकाया. १४१ (जनवरी १९७२)  
अङ्के स्कन्दपुराणाधारेण भारतस्य पूर्वप्रदेशेष्वस्थितानां तीर्थानां  
विवरणम् प्रस्तुतम् । तीर्थानां विवरणमकाराक्षरक्रमेणास्ति । ]

This article deals with the holy places situated in the Northern Parts of India which comprise the present states of Uttarpradesh, Delhi, Himachal Pradesh. Most of the tīrthas are located in Kāśī, Ayodhyā, Prayāga, Mathurā, Badarikāśrama, Haridvārā. The Kāśīkhaṇḍa of the SK P deals with the tīrthas scattered in and around the holy land of Kāśī.

In this article the places of pilgrimage have been briefly dealt with and their identification and location have also been ascertained. They are arranged in alphabetical order.

*Abhaya Vināyaka* :—According to the Skanda Purāṇa<sup>1</sup> the temple of Abhaya-Vināyaka is situated to the north of Vakra-tuṇḍa-tīrtha in Vārāṇasī.

*Acchodasara* :—This sacred reservoir is located in Vārāṇasī.<sup>2</sup> Dr. P. V. Kane<sup>3</sup> refers to a lake known as Acchodaka, which has been located by him at the foot of the mount Candraprabha.

*Ādityakeśava* :—The image of Ādityakeśava<sup>4</sup> is placed to the east of Ādikeśava in Vārāṇasī. A mere visit to this God releases the visitors from different varieties of sins.

\* An article 'The Holy places of east India in Skanda Purāṇa, by the same author has been published in Purāṇa XIV. 1 (Jan. 1972) pp. 40-57. ed.

1 SK. Kā 57-89-90 20

2. Ibid 12.64

3 History of Dharma Śāstra, vol IV p. 730. 4 Sk. Ka 5-850.

*Agastīrtha* —The Sk P<sup>1</sup> mentions that Agastīśvara stands on the bank of this sacred place

*Ambāśatīrtha* —It is a reservoir situated in the vicinity of Prahādaśatīrtha in Vārāṇasī<sup>2</sup>

*Ambikāgaurī* —This image of the Goddess Gaurī exists with the images of lord Śiva known as Ambikēśvara,<sup>3</sup> and her son Saḍānana in the middle of the two. A mere visit to them in Kāśī brings about cessation of rebirth

*Ambikēśvara* —This holy place<sup>4</sup> is situated in the vicinity of Ambikāgaurī in V. rāṇasī

*Amṛteśvara* —The Phallus of lord Śiva known as Amṛteśvara<sup>5</sup> stands on the bank of Amṛtakūpa. To the west of this image is situated the temple of Siddhalakṣmī

*Anantaśvāmana* —This is the name of Lord Śiva<sup>6</sup>. The temple of Ananteśvara is situated adjacent to it

*Ananteśvara* —The temple of the phallus known as Ananteśvara<sup>7</sup> is situated near the temple of Ananta Vāmana in Vārāṇasī

*Angraseśvara* .—According to the Sk P<sup>8</sup> the temple of Angraseśvara is located in Harikēśava vana. A visit to this phallus has been highly eulogised. Dr P. V Kane also refers to it and places it in Vārāṇasī.

*Antarvedīksetra* —The place<sup>9</sup> lying between the river Gangā and Yamunā is regarded as a holy place. When Vṛtra was slain the sin engendered due to the killing of a Brāhmaṇa descended on the land between Gangā and Yamunā, and the place came to be known as Antarvedī. Dr P V Kane<sup>10</sup> refers to the SK. P in this connection and agrees with the above statement. N. L. Dey<sup>11</sup> holds that Antarvedī is the Doab between the Gangā and the Yamunā. He alludes to the Bhaviṣya Purāṇa and the Hemakośa in this concern. Dr B C Law<sup>12</sup> is inclined to mention two places

1. *ibid* 61 177.

3. *ibid* 68 219-220.

5. *ibid* 73 53-56

7. *ibid*

9. Sk., Mā., Ke 17.273-275,

11. Geog Dict. 8.

2. *ibid* 58 49

4. *ibid*

6. Sk Ka. 61 191

8. *ibid* 18 20.

10. Hist of Dhs. IV 733

12. Hist. Geog 66 141

of this name. One of them is located in Northern India while the other is in the Southern India, which according to him is situated on Godāvārī. However, it finds mention in the Indore Copper-plate<sup>1</sup> Inscription of Skanda Gupta (466 A D) which evidences that it is the country lying between the Gangā and the Yamunā, and between Prayāga and Haridvāra

*Āryāvarta* :—The name occurs two times in the Sk P<sup>2</sup> but as to the location of this country it remains silent. It is only referred as the holiest land in India. Again it is stated that Āryāvarta contained 5 Lakhs Villages<sup>3</sup> during that period

However, according to Manu<sup>4</sup>, Āryāvarta is bounded on the east by the East sea, On the West by the West sea, on the north by the Himalayas

N. L. Dey<sup>5</sup> agrees with this statement Dr Kane<sup>6</sup> also refers to this holy land and is inclined to support the statement mentioned above

*Ayodhyā* —The Vaisṇavakhaṇḍa of the Skanda contains a chapter known as Ayodhyā māhātmya. It deals with the glorification of sanctity of Ayodhyā in ten chapters. Accordingly<sup>7</sup> it is situated on the bank of the holy river Sarayū. The three letters viz 'A', ya, and 'dha' of Ayodhyā symbolises Brahmā, Viṣṇu and Rudra respectively<sup>8</sup>. It extends miles to the east and west of Sahasradhāra ksetra<sup>9</sup>. It is called the antargrha of Viṣṇu and has the shape of a fish. It is known as one of the seven main holy places of the Hindus. It is referred to by several modern scholars. N. L. Dey<sup>10</sup> identifies it with the ancient Audh

*Agnitīrtha* .—This holy place stands in between the five stones (Śilā Pañcaka) near the temple of God Hari in Badarīkāśrama. It is also known as Vahnitīrtha or Pāvakatīrtha. It has been highly extolled in the Sk P<sup>11</sup>. Dr Kane<sup>12</sup> refers to Agnitīrtha locating it at several places, but he has not taken notice of the Sk P about its location in Badarīkāśrama

1. Ibid

3. Sk Ma Kau 39 157

5. Geog. Dict 12

7. Sk Vai Ayo 131,

9. Ibid 164-65

11. Sk., Vai B.M 3 14,18

2. Sk Vai Ka. Ma 4.28.

4. Manu Smṛti 2.22

6. Hist. Dha. IV 734

8. Ibid 160

10. Geog Dict 14

12. Hist-Dhs IV 731

*Analeśvara* .—The Phallus of Śiva known as *Analeśvara* stands before the temple of *Naleśvara*<sup>1</sup> in *Vārāṇasī*

*Anuyoginī tīrtha* —This is a place of pilgrimage<sup>2</sup> situated near *Agnitīrtha* in *Vārāṇasī*. A bath in it has been highly eulogised

*Arkavināyaka* —The temple of *Arkavināyak*<sup>3</sup> stands at the confluence of the river *Gangā* and *Asī* in *Vārāṇasī*. A visit to this God on Sunday removes all the worldly troubles

*Arundhatītīrtha* .—The sacred place known as *Arundhatītīrtha*<sup>4</sup> is situated near *Vasiṣṭhatīrtha* in *Kāśī*. It is auspicious mainly for chaste women

*Arunāditya* —The name occurs in association with the sub-tīrthas in *Vārāṇasī* and worshippers of this diety never face any trouble, sin or poverty<sup>5</sup>

*Āśādhīśvara* —According to the *Sk P*<sup>6</sup> it is situated to the north of *Bhārabhūtīśatīrtha* in *Kāśī*. It is said to have been worshipped by *Āśādhī*

*Aṣṭavināyaka* —According to the *Sk P*<sup>7</sup> there are eight temples of the diety *Gaṇeśa* in *Kāśī*, which are known as *Aṣṭavināyakas*. They are *Ḍhundiśvara* or *Arkavināyaka*, *Durgavināyaka*, *Bhīmacaṇḍa Vināyaka*, *Dehālī Vināyaka*, *Uddacaṇḍa Vināyaka*, *Pāśapaṇī Vināyaka*, *Kharva Vināyaka* and *Siddhī Vināyaka*. *N L Dey*<sup>8</sup> also refers to *Aṣṭavināyaka*, which has been located in the *Poona* district by him. Hence it is evidently different from that of *Skanda Purāṇa*.

*Atiśvara* .—The phallus known as *Atiśvara*<sup>9</sup> is situated on the north bank of *Gokarṇeśa tīrtha* (reservoir) in *Vārāṇasī*. A mere visit to this holy place has been greatly ewogised. *Dr. Kane*<sup>10</sup> also refers to this tīrtha in *Vārāṇasī*

*Atyugra Narasiṃha* —The *Sk P* avers that the temple of *Atyugra Narasiṃha* stands to the west of *Kalaśeśvara* in *Vārāṇasī*. One who worships this God is released from great sins<sup>11</sup>

1. *Sk ka* 69 165

3. *ibid* 57.50

5. *ibid* 51.22.

7. *ibid* 57 43, 59.67

9. *Sk. Ka.* 18a 14 16.

11. *Sk. Ka* 16 192.

2. *ibid* 61 176

4. *ibid* 61 16

6. *ibid* 55 28

8. *Geog. Dic* 12

10. *Hist Dhs* IV 735.

*Avimukta* :—The name Avimukta is the synonym of Vārāṇasī. The extent of this sacred place is ten miles<sup>1</sup>. The temple of God Viśveśvara stands therein. As the God Viśvanātha never leaves this place it is called Avimukta<sup>2</sup>. N. L. Dey<sup>3</sup> and Dr. Kane<sup>4</sup> also refer to it and identify it with Vārāṇasī.

*Ayogandhīśvara* —The phallus of Ayogandhīśvara is situated to the north of Matsyodarī in Vārāṇasī. There is a reservoir named Ayogandhakunḍa in the vicinity of this temple.

*Badarikāśrama* —The Sk. P. deals with this holy place in a special chapter in Vaisṇava Khaṇḍa, known as Badarīmāhātmya, which contains eight chapters. It is known as *Mukṭiprada*<sup>5</sup> in Kitayuga, *Yogasiddhida* in Tretā, *Viśālā* in Dvāpara and *Badarikāśrama* in Kaliyuga. A thought of pilgrimage to Badarī even in mind is equated with a severe penance in other holy places. According to Sk. P.<sup>7</sup> there is no other holy place like Badarī in the three worlds. As it destroys the material body of soul by knowledge this place is called *Viśālā*<sup>8</sup>. Regarding the origin of the name Badarī it is narrated that because nectar drops from the Badarī tree here this place is known as Badarī, where there is gathering of the sages. This is the place of God Viṣṇu, who never abandons this place, whereas the other places are abandoned from time to time and from one Yuga to another Yuga<sup>9</sup>. The mountain known as Gandhamādana stands to the south of Badarī. Garuḍa, according to the Sk. P. performed asceticism here on the Gandhamādana mountains to the south of Badarī<sup>10</sup>. The hermitage of Nārāyaṇa (Nārāyaṇāśrama) and the river Gangā are situated on mount Gandhamādana<sup>11</sup>. N. L. Dey<sup>12</sup> explains that the temple of Badarīnātha is situated in Garhwal (U. P.). It is a peak of the main Himalayan range, about a month's journey to the north of Hardwar and 55 miles north-east of Srinagar. Dr. B. C. Law<sup>13</sup> and Dr. Kane<sup>14</sup> also agree with Prof. Dey.

1. Ibid 22 81-83

3. Geog. Dic. P. 9

5. Sk. Ka. 69 20-22.

7. Ibid 1.54-55

9. Ibid 1 59-60

11. Ibid 2 31-32

13. Hist. Geog. p. 69

2. Sk. Vai. P. M. 12.41-42

4. Hist. Dhs. IV. 736

6. Sk. Vai. B. M. 1 56-57.

8. Ibid 1 58.

10. Sk. Vai. B. M. 4 3

12. Geog. Dic. 15

14. Hist. Dhs. IV pp. 736-737

*Badarīrīrtha*:—Same as *Badarikāśrama*

*Badarivana* —The name occurs in the *Venkatācalamāhātmya*<sup>1</sup> but the location is not clear. However, it may be identical with *Badarikāśrama* as mentioned above. Dr Kane<sup>2</sup> also refers to it but as its location he is silent.

*Bāhikadeśa* —According to Sk. P.<sup>3</sup> the country of *Bāhika* comprised four lacs of villages. Besides this no further information about this country is available in the Sk. P. However, as the name is associated with *Lankadeśa* it may be located in the south. Prof. N. L. Dey<sup>4</sup> mentions *Bāhika* as a country and locates it between the Beas and the Sutlej, north of *Kekaya*. Further he identifies it with *Madras* whose capital was *Śākala*. This latter statement of Prof. N. L. Dey seems to be identical with that of the Sk. P. According to *Kāvyaṁimāmsā*<sup>5</sup> it is located in northern India.

*Balivāmana* —The temple of *Balivāmana* is situated to the west of *Balibhadreśvara* in *Vārāṇasī*. It was worshipped by *Bali*.<sup>6</sup>

*Bandikunda* :—According to Sk. P. it is a pit in *Vārāṇasī*. North to this shrine stands the temple of *Mahākāla* known as *Bandīśvaras*.<sup>7</sup>

*Bandīmahādevī* —The name of the Goddess known as *Bandīmahādevī*<sup>8</sup> occurs in association with the names of the sub-tīrthas under *Vārāṇasī*.

*Bandīśvaralinga* —Same as *Bandikunḍa* (Q. V.) See above.

*Bāṇeśvaralinga* —The temple of *Bāṇeśvara*<sup>9</sup> is situated to the west of *Mayūreśa* which stands to the west of *Kunḍodareśvaralinga* on the bank of the river *Asi* in *Vārāṇasī*. A mere visit to it removes all the sins. It was worshipped by *Bāṇa*<sup>10</sup>, who could attain thousand arms by the grace of this God. Dr Kane<sup>11</sup> has rightly referred to Sk. P. in connection with this holy place.

1. Sk. Var. Ven. 10.62

3. Sk. Ma. Kau. 39.1.5

5. *Kāvyaṁimāmsā* (Rājasekhara) 8 (298, 308)

8. Sk. Ka. P. 33.177

10. ibid 32.139

2. Hist. Dhs. IV p. 737

4. Geog. Dic. p. 19.

6. Sk. Ka. 61.201.

7. Sk. Ka. 97.138

9. Sk. Ka. 53.79.80

11. Hist. Dhs. IV p. 737



*Bhadrakarneśalinga* —This is the temple of lord Śiva known as Bhadrakarneśa. The reservoir called Bhadrakarṇa<sup>1</sup> stands near this temple. The location of this tīrtha is to the east of the temple of Uddanḍa Gaṇapati in Vārāṇasī. Dr Kane<sup>2</sup> has also referred to it and has located it on mount Arbuda, and hence it is not identical.

*Bhagīratha Vināyaka* .—According to the Sk P<sup>3</sup> the temple of Bhagīratha Vināyaka stands near Hanīscandīa Vināyaka in Vārāṇasī.

*Bhagīratha tīrtha* —This is a reservoir situated to the south of Brahmanālā in Vārāṇasī. A bath in this shrine releases one from the sin of slaying of a Brāhmaṇa<sup>4</sup>.

*Bhārabhūtīśvara Līga* :—The phallus of Lord Śiva named Bhārabhūtīśvara<sup>5</sup> was worshipped by one of the Ganas known as Bhārabhūta in Vārāṇasī. Dr Kane<sup>6</sup> also mentions this tīrtha under Vārāṇasī.

*Bhāradvājaśrama* —This is the hermitage of the sage Bhāradvāja. It has been dealt with by several modern scholars like Dr Kane<sup>7</sup>, Dr Law<sup>8</sup>, and N L Dey<sup>9</sup>. All of them have located this place in northern India, but according to the Sk P. it seems to be situated in south India. The Kauravas are said to have visited this hermitage. Plantain, coconut, mango and sandal trees are said to have been existing there<sup>10</sup>.

*Bharatakunda* —This is a reservoir said to be situated in Nandigrāma.<sup>11</sup> The king Bharata of Raghu dynasty ruled over the kingdom residing at this place during the exile of Rāma and having established the image of Rāma made a reservoir there in. Hence it is named after his name. It is situated to the north of Bhairava Kuṇḍa. Nandigrāma has been identified with modern 'Nandagaon' in Oudh about eight miles to the south of Fyzabad.<sup>12</sup>

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1 SK Ka 69 104-105.

2 SK. Ka 57,124

3 Sk Ka 55 13.

4 Ibid

5 Geog Dic 31.

11. Sk. Vai Ayo 9 46-50.

2. Hist Dhs. IV p. 738.

4. ibid 61.157

6. Hist Dhs IV p. 738.

8. Hist Geog p 71

10 Sk Vai Ven 30 23-24.

12. Hist. Dhs IV p 784.

*Bhairavatīrtha* —This is the temple of the diety known as Bhairava. It is said to be situated to the south of Sītākunḍa<sup>1</sup> in Ayodhyā. A mere visit to this God is said to release one from all sins. Dr Kane<sup>2</sup> refers to Bhairava but as to its location he is silent.

*Bhārgavatīrtha* —It is a reservoir situated to the east of Bhṛgu-kesava in Kāśī. A bath in it has been highly eulogised.<sup>3</sup>

*Bhāskarādri* —According to the Sk P<sup>4</sup> it seems to be the eastern part of Śoṇa mountain.

*Bhavalīnga* .—This is one of the Phallī of Lord Śiva in Kāśī. It is said that the God Bhava of Vastrāpatha ksetra came down near Bhīmacandī<sup>5</sup> in Kāśī. It is also known as Bhavēśvara<sup>6</sup> here in Kāśī.

*Bhavēśvara Līnga* —Same as Bhavalīnga.

*Bhīmacanda Vināyaka* .—The temple of Bhīmacanḍa Vināyaka<sup>7</sup> is situated to the south-west of Bhīmacandī in Kāśī. A mere visit to this diety is said to be the remover of great troubles.

*Bhīmakunda* .—It is a reservoir<sup>8</sup> situated in the vicinity of Bhīmacandī in Vārāṇasī.

*Bhīmeśvara* .—This is a phallus of Lord Śiva known as Bhīmeśvara<sup>9</sup>. It is situated in front of the temple of the God known as Nakulīśa. A holy place<sup>10</sup> of the same name, sacred to Pitr̥s, is said to be situated under Narmadā also, which is not identical with this tīrtha.

*Bhūbhuvah Līnga* —The name of this phallus known as Bhūbhuvahīṅga<sup>11</sup> finds mention in the Sk P in association with the phallī found in Vārāṇasī. The temple of this phallus is said to be situated to the west of Gaṇādhīpa. The contents aver that this phallus has come down from the mountain of Gandhamādana to Kāśī.

*Bhūtanātha* .—This is the temple of God Śiva near Dharmavāpī in Dharmāranya<sup>12</sup>. This Dharmāranya<sup>13</sup> is situated in Gayā.

1. Sk. Var Ayo 941

3. Sk. Ka. 58.52

5. Sk. Ka. 69.99

7. Sk. Ka. 57.61.

9. ibid 69.120

11. SK. Ka. 69.147

13. Hist Dhs. IV. 749

2. Hist Dhs. IV. p. 738.

4. Sk. Ma. Ach. V. 4.27.

6. Sk. Ka. 69.99.

8. Sk. Ka. 70-73

10. Hist Dhs. IV. 739

12. SK. Bra. Dh. Kh. 4.78

*Bindusara* :—N L Dey<sup>1</sup> observes that Bindusara is a sacred pool situated (a) on the Rudra Himālaya, two miles south of Gangotri (b) at the foot of the Gauḍa Parvata on the north of the Kailāsa range, which is called Mainākaparvata in the Mahābhārata (Sabhā. ch 3), and (c) in Sitpur<sup>2</sup> (Siddhapura in Gujarat) north west of Ahmadabad Dr. Kane<sup>3</sup> observes that it is located (a) on mount Maināka, near Badarī (b) in Vārāṇasī, here Śiva is said to have bathed in it and the Kapāla of Brahmā that had stuck to his hand dropped and thus it became Kapāla-mocana tīrtha, (c) under Ekāmiaka – it is so called because Rudra collected drops of water from all holy places and filled these with (d) in Kashmir<sup>4</sup> it is Dīkpāla in the east of the country

However, according to the Sk P.<sup>5</sup> Bindusara tīrtha is a sacred and popular pool (lake) situated to the north east of mount Meru, which has already been located near the Himalayan region

*Binduvināyaka* :—This is one of the important temples of the deity Gaṇeśa known as Vināyaka in Kāśī. A visit to this sacred place removes all sorts of troubles<sup>6</sup>

*Brahmakunda* :—The name of this sacred pit finds mention in association with the sub-tīrthas under Badarītīrtha (q v) A visit to this sacred place has been highly eulogised in the Sk. P. The Sk P reveals the fact that even a great sinner gets rid of all the sins<sup>7</sup> by a visit to it and attains the blessed region of Brahmā (Brahmaloka) too

*Brahmakunda* :—This is another reservoir known as Brahmakunḍa<sup>8</sup> which is situated in Ayodhyā. God Viṣṇu is said to reside here always

*Brahmakunda* :—This is one of the three sacred pits<sup>9</sup> (Kunḍas) known as Brahmakunḍa, Vaiṣṇavakunḍa, and Rudrakunḍa situated in Madhupurī i.e. Mathurā<sup>10</sup> Among these three reservoirs Brahmakunḍa is regarded as the great one. A bath in it,

1 Geog Dic 38.

2 ibid

3 Hist. Dhs. IV p 749

4 NM-1116-1117-Q. by Hist Dhs. IV. p 740

5 Sk. Ava A Ksc M 70 5-8

6 Sk. Ka 57 123-125

7 Sk. Vai. B M. 6 22-3.

8 Sk. Vai. Ayo M. 2, 15-16

9 Sk. Vai. Mā M. 17. 53-54

10. Sk. Vai. Mā M 17

gift and Srāddha here are said to be of great importance. The month of Mārgaśīrṣa is pointed out as more auspicious for all the religious activities to be performed here.

*Brahmanālatīrtha* —This is one of the sub-tīrthas in Vārāṇasī. It is said to be situated to the north of Bhagīrathatīrtha<sup>1</sup> i.e. *Bhagīrathīvaraṅga*. A bath in this holy reservoir has been extremely praised in the Sk. P. N. L. Dey<sup>2</sup> identifies it with Maṇikarṇikā in Vārāṇasī.

*Brahmapura Ksetra* —This is a place of Pilgrimage where Indrajit is said to have established the phallus of Lord Śiva on the bank of Puṣkariṇī.<sup>3</sup>

Dr. Kane<sup>4</sup> Locates Puṣkariṇī at Narmadī and again in Gayā. It finds mention in Bṛhatsamhitā<sup>5</sup> also according to which it is identical with Garwal and Kumaon. Dr. B. C. Law<sup>6</sup> refers to it as the ancient capital of the Chamba State in the Punjab. Dr. Cunningham identifies it with Vairāṭa Pattana. According to Hiuen Tsang<sup>7</sup> the kingdom of Brahmapura was 667 miles in circuit. Dr. Cunningham<sup>8</sup> observes that Brahmapura existed in the districts of Garhwal and Kumaon. However, according to Sk. P. as it finds mention in A. Ch. M. it should be located in south India.

*Brahmaśramapada* —According to the Sk. P.<sup>9</sup> the place known as Brahmaśrama pada is situated in the vicinity of the Himalayas. It contains several types of trees and animals like deer and elephants.

*Brahmavarta* —This is a well (Kūpa) situated in front of the Devadevalinga existing to the north of Dhundhirāja in Vārāṇasī. One, who, having taken bath from the water of this well worships the Lord Śiva, attains the fruit even crore times more than that of Naimiṣāranya.<sup>10</sup> Again according to Badarikāmāhātmya of the Sk. P. this holy place is located in Badarikāśrama. A mere visit to this sacred place removes all the sins.<sup>11</sup> N. L. Dey<sup>12</sup> also refers

1. Sk. Ka. 61 155 and 157

3. Sk. Ma. A. Ch. M. U. 2 53

5. Bṛhatsamhitā Ch. 14.

7. Ibid.

8. Refused by B. C. Law vide History of Geog. p. 72

9. Sk. Val. Ven. Ma. 19 22-24

11. Sk. Val. B. M. 8, 49.

2. Geog. Dic. p. 40

4. Hist. Dhs. IV. P. 794.

6. Hist. Geog. p. 72.

10. Sk. Ka. 69 11-13

12. Geog. Dic. p. 40

to one Brahmāvarṭta as a landing ghat on the Ganges at Bithur in the district of Kanpur But it is not identical with that of Sk. P.

*Brahmyatīrtha* —This is a reservoir in the vicinity of Aruṇādriśa It is said that the creator (Brahmā) himself comes here in the month of Māiga and having taken bath in this reservoir worships Aruṇācala. Again in the month of Pausa, Indra is said to come here and take bath in this shrine <sup>1</sup>

*Bṛhaspati Kunda* —According to the Sk P this is a pit situated to the south west of Kṣīrodakasthāna in Ayodhyā <sup>2</sup> Bṛhaspati is said to have resided here and performed sacrifice. A Pilgrimage to this place on the fifth day of the second half of Bhādra or on any thirsdlay has been highly eulogised

*Buddhatīrtha* —The name occurs in association with the sub-tīrthas of Vārāṇasī. According to the Sk P <sup>3</sup> there are one thousand Buddhas in Vārāṇasī

*Cakra Ksetra* —In order to reveal the importance of Mathurā, the names of the other Tīrtha Ksetras have been associated with it. In this connection the name of Cakra ksetra also finds mention. But as to its location there is no clear indication in the Sk P. <sup>4</sup>

*Cakra Hari* —This is the temple of Lord Viṣṇu situated on the western bank of the Sarayū It accomplishes all the desires <sup>5</sup>

*Cakratīrtha* (1) —According to the Sk P <sup>6</sup> Cakratīrtha is a reservoir situated in Ayodhyā It is said to have been founded by the Cakra (wheel) of the Lord Viṣṇu Himself and hence it is known as Cakratīrtha. A man who bathes and awards gifts here goes to the abode of Viṣṇu.

*Cakratīrtha* (2):—This is another reservoir known as Cakra-tīrtha which is located in Vārāṇasī. A śrāddha to the ancestors here has been highly praised.<sup>7</sup> Dr P. V Kane<sup>8</sup> also mentions Cakratīrtha He has assigned its location to eight different places.

1 Sk. Ma A Ch M P 6 107-109

3. Sk Ka 61 208

5. Sk Vai. Ayo. 6.10

7. Sk. Ka 58 36.

2. Sk Vai. Ayo. 7 9

4. Sk. Vai. Ka M 4 28-31.

6 Sk. Vai Ayo. M. 1 95-97

8 Hist. Dhs IV p 742

But as regards its situation at Ayodhyā he has preferred silence. Hence it is not identical. N. L. Dey<sup>1</sup> has also skipped over this point.

*Caṇḍīśvara Līṅga*.—The Phallus of Lord Śiva known as Caṇḍīśvara<sup>2</sup> Līṅga is situated near the temple of Paśāpāni Vināyaka in Vārāṇasī. A visit to this great phallus has been greatly eulogised.

*Candroda Kuṇḍa*.—The pit known as Candroda Kuṇḍa is said to be situated in Vārāṇasī. It is a sacred place fit for performing Śrāddha<sup>3</sup> ceremony for ancestors. A person gets rid of all the ancestral debts if he offers piṇḍas here on the bank of Candroda Kuṇḍa.

*Carmamundā*.—The temple of the Goddess called Carmamundā is located near Dārūkeśa in the eastern part of Vārāṇasī.<sup>4</sup>

*Caturdanta Vināyaka*.—The Sk. P.<sup>5</sup> reveals that the temple of Caturdanta Vināyaka is situated to the north east of Kuṣītaka tīrtha in Vārāṇasī. A mere visit to this temple removes all troubles.

*Caturmukheśvaralīṅga*.—The phallus of Lord Śiva known as Caturmukheśvara was installed by a Gaṇa named Caturmukha in Vārāṇasī. It stands in the vicinity of the temple of Viddhakālēśa<sup>6</sup> to the south of Kedāra tīrtha in Kāśī.

*Caturvedīśvara Līṅga*.—The phallus of Caturvedīśvara<sup>7</sup> stands near the temple of Ihaśarva in Vārāṇasī. Dr. P. V. Kane<sup>8</sup> also refers to it in Vārāṇasī but his reference to the Sk. P. seems to be wrong.

*Chāgeśvari Devī*.—It is also known as Chāgeśvadevī or devī<sup>9</sup>. The temple of this Goddess stands to the south of Viśākhādhvaja in Vārāṇasī. The worship of this Goddess has been specially prescribed on the auspicious day of Mahā aṣṭami.

*Cintāmaṇi Vināyaka*.—The temple of the God Cintāmaṇi Vināyaka is situated to the south east of Heramba<sup>10</sup> in Vārāṇasī.

1. Geog. Dic., p. 43.

2. Sk. Ka., 14.54.53.

3. ibid 57.10.

7. ibid 69.81.

9. SK Ka 70.74.

2. Sk. Ka. 69.58.

4. SK. Ka. 70.80.82.

6. ibid 55.89.

8. Hist. Dh. IV, p. 743.

10. SK Ka. 57.93.

This God has been compared with Cintāmaṇi<sup>1</sup>, a kind of gem with magic powers of conquering wealth

*Citrāghaṇṭā* :—It is situated near Citragupteśvara in Vārāṇasī<sup>2</sup>

*Citrāgupteśvara* :—The temple of Citragupteśvara<sup>3</sup> stands in the vicinity of Citrakūpa tirtha in Kāśī. An immersion in and visit to this sacred place leads to material and spiritual gain.

*Citrāṅgadeśvara* :—According to the Sk P<sup>4</sup> this is a phallus of Lord Śiva which exists in Vārāṇasī. It finds mention in other Purāṇas<sup>5</sup> also. It also bears the designation of Citrāṅgadātīrtha.

*Guḍakī tīrtha* :—The Sk P<sup>6</sup> mentions that Guḍakī is a sacred place in Ayodhyā. One who remembers this Goddess at the time of adversity or fear receives speedy relief and remedy. The devotee has been directed to make noise with his thumbs and to offer lamps at this shrine.

*Dadhivāmana* :—The name of this shrine occurs in connection with the description of the sub-tīrthas of Vārāṇasī. The Sk P<sup>7</sup> explains that a man who recollects the name of this deity is released from poverty.

*Dakṣāyaṇīśvara Linga* :—This is the phallus of Lord Śiva known as Dakṣāyaṇīśvara<sup>8</sup> which is said to be situated to the east of the temple of Ratneśvara in Vārāṇasī.

*Danda Puṣkarinī* :—This is a reservoir in Viśālā<sup>9</sup>, i.e. Badarīnātha. An immersion in this pit is said to have superior spiritual efficacy in comparison with other identical holy reservoirs. The offering of Piṇḍas at this place confers spiritual benefit that surpasses what is to be gained by performing identical acts at Gavā by eight times. It is also known as Daṇḍodakātīrtha.

1 It is worthy to remark that the conception of Cintāmaṇi concurs with that of Cintārāja that finds mention in the sacred texts of Buddhism.

2 SK Ka 70.38-39

3 ibid

4 ibid 70.43

5 K. I. 35.11

Vam. 48.39 } ref. by Hist. Dhs. IV p. 744.

6. Sk. Val. Ayo. 8.29-31

7. Sk. Ka 61.199

8. ibid 68.216, 218

9 Sk. Val. B.M. 8.33-40.

*Dandīśvara* —The phallus of Lord Śiva known at Daṇḍīśvara<sup>1</sup> is situated to the east of Sadehalī Vināyaka in Vārāṇasī. The Sk P. explains that Daṇḍī, who chastises the sinners, comes from Devadāruvana to Vārāṇasī. He stays there in the form of a phallus. One who worships this phallus has not to undergo rebirth. Dr P. V Kane<sup>2</sup> also refers to it and agrees with the above location though he does not give any reference to the Sk.P.

*Dantahasta Vināyaka* —This is the temple dedicated to lord Gaṇeśa<sup>3</sup> standing in the south of Vighnarāja. According to the Sk. P. all the sins committed by the individuals in Vārāṇasī are noted down by Him.

*Dāruvana* —The name of this forest finds mention in the Sk P.<sup>4</sup> It is also known as Devadāruvana. According to this Purāṇa Lord Śiva is said to have wandered in this forest for begging alms. But its location cannot be ascertained from the account given in this Purāṇa. According to N L Dey<sup>5</sup> also Dāruvana and Devadāruvana are identical. It is said to have been situated on the Ganges near Kedāra in Garwal. It is further observed that Badarikāśrama was situated in this forest. Dr P V Kane<sup>6</sup> says that it is the Himalayas near Badarīnātha. An other section of scholars<sup>7</sup> has located it near Vijayeśvara in Kasmir.

*Dārukeśvaratīrtha* —This is a reservoir near the temple of the phallus known as Dārukeśa in Kāśī.

*Daśahareśvara* —This is the temple of Lord Śiva known as Daśahareśvara situated to the west of Svardhuni<sup>8</sup> tīrtha in Kāśī. A mere salutation to this God has been greatly eulogised.

*Daśāśvamedha* —It is also known as Daśāśvamedhika. This is a renowned place of pilgrimage in Vārāṇasī. Previously it was known as Rudrasara and later on it came to be known as Svardhuni, after the arrival of Bhagīratha. A phallus of Lord Śiva was installed there by the creator Himself, which was named as Daśāśvamedheśa Linga. A holy dip in this tīrtha specially on

1. Sk Ka 69 102.

3. Sk Ka 57.94.

5. Geo. Dic. P. 54.

7. H C 10.3 ref by Hist. Dhs p. 745

9. ibid 52 95.

2. Hist Dhs IV p 745

4. Sk Ma Ka 6284.

6. Hist. Dhs IV. P. 745.

8. Sk, Ka 70 8



the first day of the second half of the month of Jyestha liberates one from all the sins<sup>1</sup> Dr Kane<sup>2</sup> also refers to this tirtha and locates it at eight different places including Vārāṇasī. But he has not cited the authority of Sk P in order to confirm his finding.

*Dattātrayeśvara*.—The temple of the Phallus known as Dattātrayeśvara<sup>3</sup> is situated in the vicinity of Ādityakeśava in Vārāṇasī. It is a place of pilgrimage fit for performing Śrāddha. It stands on equal footing with Gayā as a sacred place for offering piṇḍas to the departed ancestors. It may be identified with Dattātreya Linga as referred to by Dī P V Kane<sup>4</sup>.

*Dehālī Vināyaka*.—According to the Sk P this is the temple of Gaṇeśa known as Dehālī Vināyaka in Vārāṇasī. It removes all the troubles of its devout worshipper<sup>5</sup>.

*Dhanayaksakunda*.—This is a reservoir standing to the south west of Rukmiṇīkunda in Ayodhyā.<sup>6</sup> This is the place where the great wealth of the renowned king Hanuścandra was preserved.

*Dharanī Varūha*.—This is a place of pilgrimage situated near Prayāgeśvara in Vārāṇasī<sup>7</sup>.

*Dharmakṣetra*.—(a) This is a place of Pilgrimage<sup>8</sup> situated to the north of Vārāṇasī. It is usually believed that Lord Viṣṇu resides in this place. (b) It has been further stated in the Sk P. that the place south to the confluence of Gangā in Mānasa is called Dharmakṣetra. According to the Sk P this holy place is thought to be situated in the Himalayan region in the vicinity of Badarīnātha<sup>9</sup>.

*Dharmakūpa*.—This is a sacred well standing near Āśvīnāyaka in Vārāṇasī<sup>10</sup>. The offering of Piṇḍas to the ancestors here has been extolled owing to its great spiritual efficacy.

*Dharmāranya*.—The Sk P in its Brahmakhaṇḍa contains a separate chapter on Dharmāranya. It gives an account of the sub-tirthas included within the jurisdiction of it (Dharmāranya). But as regards the problem of the location of Dharmāranya, the Sk P<sup>11</sup> does not contain any allusion to it. According to the

1. ibid 52.68-87.

3. Sk Ka. 58.51

5. Sk Ka. 57.62

7. Sk Ka. 61.203

9. S K. Var. Var. B.M. 842-44

11. Sk. Bra Dh chapter 2.

2. Hist Dhs IV p 745

4. Hist Dhs IV p. 745

6. S K. Var. Ajo.

8. Sk. Ka. 58.7

10. Sk. Ka. 33.176

Sk P.<sup>1</sup> it is a holy place known as Ūsara tīrtha. The trinity viz Brahmā, Viṣṇu and Maheśvara resides in this place N L Dey<sup>2</sup> refers to it and locates it at different places. First he says that it is a holy place situated at the distance of four miles from Buddha Gayā in the district of Gayā. A group of scholars including N L Dey<sup>3</sup> considers that this kṣetra comprised the portions of the districts of Ballia and Ghazipur. Secondly it has been identified with Moharapura or ancient Moherakapura, 14 miles to the north of Vindhyācala (town), in the district of Mirzapur. Three miles to the north of Moharapura is the place where Indra performed austerities after being cursed by Gautama Rsi, the husband of Ahalyā. Thirdly it has been asserted to be situated on the Himalaya<sup>4</sup>, on the southern bank of the river Mandākinī. According to the Mahābhārata<sup>5</sup>, it is identifiable with the hermitage of sage Kaṇva near Kota in Rajasthan. Dr Kane<sup>6</sup> locates it in Gayā and again near Mahākālā at Ujjayinī.

*Dhautopāpeśvara* —This is a phallus of God Śiva near Kiraṇeśvara in Vārāṇasī<sup>7</sup>. Dr Kane<sup>8</sup> also refers to this tīrtha and has quoted the relevant verses from the Sk. P.

*Dhūṇḍhūrāja* —According to the Sk. P.<sup>9</sup> it is one of the temples of Gaṇeśa in Vārāṇasī. It is situated to the south of the lord Viśvanātha. This deity permits the devotees to stay at Vārāṇasī only after a thorough investigation. They ultimately attain the fulfilment of their cherished desires by means of his divine grace. Dr Kane refers to the same deity by the name of Dhūṇḍhi Vināyaka. Both of them are identical.

*Dīptamahāśakti* —This is the temple of Goddess Mahāśakti known as Dīpta situated near the temple of Sāmbāditya<sup>10</sup>. The worship of this Goddess bestows wealth on the worshippers.

*Draupadaditya* —According to the Sk. P. this is one of the sacred temples of the sun as one of the supreme deities in Vārāṇasī.<sup>11</sup>

1. Sk. Bra. Dh. Kh. 23

2. Geog. Dic. p. 56

3. Ibid.

4. Kūrma P. ch. 14 ref. by N. L. Dey, p. 6

5. Mbh. Vana. ch. 82 ref. by N. L. Dey, p. 56

6. Hist. Dhs. IV, p. 747

7. Sk. Ha. 33.156

8. Hist. Dhs. IV, p. 747.

9. Sk. Ka. 57.43

10. Sk. Ka. 70.62.

11. Sk. Ka. 49.25

*Dymicandeśvara* —In the text of the description of the sub-tirthas of Vārāṇasī<sup>1</sup> the name of this phallus occurs in the Sk. P.

*Dugdheśvara* —According to the Sk P this is one of the sub-tirthas situated in Ayodhyā This sacred place is the temple of Lord Śiva which stands near the famous reservoir known as Sītākunḍa<sup>2</sup> The other pit known as Kṣīnakunḍa also exists in the vicinity of this holy place<sup>3</sup> Dr Kane<sup>4</sup> also refers to one Dugdheśvara which he locates in Sābhramatī And again he has assigned its site to the south of Khaḍgadhāra So it is evident that his statement is at variance with that of the Sk P

*Durbharākhyasara* —This is a sacred reservoir in Ayodhyā<sup>5</sup> It stands to the south west of the Mahārātna tūtha. An immersion and offering of gift at this sacred pit have been highly panegyricised

*Durgā Bhagavatī* —This is one of the Subtirthas of Vārāṇasī<sup>6</sup> It is the temple of the Goddess Durgā and as such is held in deep reverence by her devotees To it has also been accorded the holy name of Citraghanṭeśī

*Durga Vināyaka* —While describing the different names of Gaṇeśa<sup>7</sup> the name of this sacred place has also been referred to by the Sk P The name that it bears is a significant one Its adoration brings about the cessation of all sins and sufferings<sup>8</sup>

*Dvādaśāditya* —According to the Sk P<sup>9</sup> there are twelve temples of the Sun, dedicated to his twelve divine forms. Their collective designation is Dvādaśāditya Their names may be set down in the following order Lolārka, Uttarārka, Sāmbhāditya, Drupadāditya, Mayūkhāditya, Khakholkāditya, Aruṇāditya, Vṛddhāditya, Keśavāditya, Vimalāditya, Gangāditya, Yamāditya All of them are situated in Vārāṇasī, and each of them has received separate treatment Dr Kane<sup>10</sup> refers to another Dvādaśāditya Kuṇḍa in Badarī which is distinct from the one referred to above.

1. Sk Ka 49.25

3. Sk Vai Ayo 8 68

5. Sk Vai. Ayo. 8 38 39.

7. Sk Ka 57-60

8. The temple of Durgavināyaka is situated in Vārāṇasī near the temple of Goddess Durgā in Durgākunḍa Mohalla

9. SK Ka 46 45-47

2. Sk Vai. Ayo 9 39

4. Hist. Dhs. IV p. 748.

6. Sk Ka 33 174-175

10. Hist. Dhs IV p. 748.

*Dvicituska Vināyaka* —The Sk P<sup>1</sup> has laid down that there are five distinct types of deities that go under the name of Dvicituska Vināyaka. All of them are the guardian deities of the sacred land of Vārāṇasī. Upon them has been conferred the following names, viz Sthūladanta, Kalipriya Vināyaka, Caturdanta Vināyaka, Dvituṇḍigaṇanāyaka, and Jyestha Vināyaka. According to the Sk P the temple of Sthūladanta is situated to the north of Abhayaprada, on the bank of the Ganges. The temple of Kalipriya Vināyaka stands to the north of Simhatuṇḍa, which is the celebrated shrine of Gaṇeśa. The temple of Caturdanta Vināyaka is located to the north east of the Kuṇṭīkāsattīrtha. A repair to this temple removes all the hindrances that stand in the way of realisation of desired ends of human life. The temple of the God known as Jyestha Vināyaka exists to the south east of Cintāmaṇi Vināyaka in Vārāṇasī.

*Dvituṇḍa Vināyaka* .—This is one of the five temples of God Gaṇeśa known as Dvicituska in Vārāṇasī<sup>2</sup>.

*Gabhastīśa* —This is a great phallus of Lord Śiva in Vārāṇasī.<sup>3</sup> The Sk P. has narrated that the renowned sage Mārkaṇḍeya, the son of Mrkaṇḍu, had performed severe penance at this place

Dr Kane<sup>4</sup> has mentioned the name of this phallus and has given chapter and verse quotation from the Sk P in support of his observation. But the reference appears to be wrong. His allusion to chapter IV should be amended to chapter VI of the same Purāṇa. I think it is a case of misprint.

*Gabhastīśvara* .—According to the Sk P<sup>5</sup> it seems to be identical with Gabhastīśa. The text about it reveals that chanting of “Śatarudrī” in the month of Kārtika, at this place brings about siddhi of Mantra.

*Gadastīrtha* :—This is a place of pilgrimage<sup>6</sup> situated near the Cakratīrtha in Vārāṇasī. According to the Sk P. it is also fit for performing Śrāddha and other allied obsequial rites

1. SK. Ka. 57.97-103.

2. Ibid 33.154.

3. Sk. Val. Ka 6.44-45

2. Ibid.

4. Hist Dhs. IV p 757.

6. Sk Ka 53.37.

*Gandhamādana*.—The Sk P<sup>1</sup> holds that Badarīnātha is situated on the mountain of Gandhamādana. The celestial bird Garuḍa practised penance on the peak of this mountain in order to become the carrier of God Viṣṇu. It is mentioned as one of the important mountains of north India<sup>2</sup>. It is on this mountain<sup>3</sup> that the demon Vṛtra observed austere penance in order to receive grace of Lord Śiva. The forest known as Citrarathavana which is named after the king Citraratha stood before this mountain. As to its location the Sk P<sup>4</sup> has observed that it is situated to the south of mount Meru,<sup>5</sup> the site of which has been assigned to the middle of the Jambudvīpa. According to the text of the Sk P this mountain is regarded as one of the few mountains which are the representatives of the Phallus of Lord Śiva. Consequently these mountains are worshipped even by the supreme divinity, Viṣṇu and others. They are themselves the removers of the sins. Among these sacred mountains of India the names of the following<sup>6</sup> mountains are mentioned, namely Śrīśaila, Mahendra, Sahyācala, Malyavat, Malaya, Vindhyaśāla, Gandhamādana, Śveta Kūṭa, Trikūṭa and Dardurapārvata. N. L. Dey<sup>7</sup> observes that it is a part of the Rudra Himālayas. He has really thought that Badarīkāśrama is located on this mountain. Further more he has stated that the portion of the mountains of Garwal through which Alakanandā flows is called Gandhamādana. Dr Kane's<sup>8</sup> view coincides with the account recorded in the Sk P. Obviously he has not referred to the Sk P by name. It has also been endorsed by Dr. B. C. Law.<sup>9</sup> It is remarkable that the Brahmakhaṇḍa<sup>10</sup> of the Sk P has advented to another mountain bearing identical name. It is situated in southern India and is associated with Rāmeśvaraśāla at Setubandha. N. L. Dev<sup>11</sup> also says that a portion of this mountain (Gandhamādana) was brought by Hanumān. It is pointed out near Rāmeśvara in south India.

*Gandhamādanavana*.—While describing the boundary<sup>12</sup> of the great mount Meru, it has been mentioned in the Sk. P. that to

- 1 Sk. Vai. B. M. 43
- 3 Sk. Ma. Ke. 17.93-94
- 5 Sk. Ma. Kua. 37.29
- 7 Geog. Dic. p. 60
9. Hist. Geog. p. 76.
11. Geog. Dic. p. 60.

- 2 Sk. Vai. Ven. M. 140-42.
- 4 Sk. Ma. Kau. 37.34
- 6 Sk. Ma. Ke. 31.93-94
- 8 Hist. Dhs. IV p. 7.2
10. SK. Bra. Se. M. 1.37
12. SK. Ma. Kau. 37.34-37.

the east of this mountain lies mt Mandara and to the south of it stands mt Gandhamādana. The mountain known as Vipula stands to the West of it whereas mt. Supārśva exists to the north. The flowers called Kadamba are found on Mandarācala and the fruits Jambu grow on Gandhamādana in abundant quantity. The Aśvattha tree is found on the Vipula mountain and the sacred tree known by the name of Vata is to be found on mt Supārśva. Besides it has been stated that there are four forests on the peak of these mountains. The name of those forests are-Caitraiatha, Gandhamādana, Vaibhrāja and Citraratha.

*Gandhamādana Ksetra* —The name occurs in connection with the description<sup>1</sup> of the holy lands of India. This land was consecrated by Hanumān (Āñjaneva). In this place Lord Śiva is adored by the name of Mityuñjaya. Later on, this land came to be designated as Goparvata, where the renowned grammarian, Pāṇini attained supernatural power through mercy of Lord Śiva.

*Gangāditya* —This is one of the twelve temples of Sun-god. According to the Sk P<sup>2</sup> it is situated to the south of Lord Viśvanātha in Vārāṇasī. A mere visit to this holy place of pilgrimage brings about the purification of the visitor.

*Gangādvāra* —It finds mention in connection with the description of the glory of Mathurā. The Sk. P has observed that Gangādvāra is superior to Ayodhyā<sup>3</sup> in point of sanctity. Its identification is not clear in the Sk Purāṇa. However, N. L. Dey<sup>4</sup> has rightly identified it with Haridvāra. Dr. B. C. Law<sup>5</sup> has remarked that the united stream of the Bhāgīrathī and Alakanandā from Deva Prayāga is called the Ganges. It is from Dehra Dun that it has descended downwards. It has finally reached Haridvāra that passes under, the name of gate of the Ganges. So it is evident that Gangādvāra is identical with Haridvāra. Dr. Cunningham<sup>6</sup> also holds identical views.

1. SK. Ma. A. Ch. M. U. 2.67-68

2. SK. Vai. Ka. M. 4.30.

3. Hist. Geog. p. 3]

2. SK. Ka. 51.101.

4. Geog. Dic. p. 62.

6. Cunningham, p. 405.

*Gangākeśavatīrtha* :—This is one of the sub-tīrthas of Vārāṇasī<sup>1</sup>. It stands to the south of Agastya tīrtha. This sacred shrine is the destroyer of all the sins.

*Gangeśvara* —The phallus of God Śiva that has been inducted and established by the Goddess Gangā<sup>2</sup> herself in Vārāṇasī bears the designation of Gangeśvara. It is also called Gangeśa. It stands to the east of the supermost Lord Viśvanātha. The worship<sup>3</sup> of this phallus leads spiritual edification particularly on the auspicious day of Daśaharā, i.e. the 10th day of the second half of Jyestha. Dr Kane<sup>4</sup> locates it under Vārāṇasī and on the bank of the Narmadā as well.

*Gangeśa* .—Same as Gangeśvara (V 90)

*Gaurīvana* —Its name occurs in connection with the glorification of Śonādrī. According to the Sk P once the renowned king Nala entered into the forest known as Gaurīvana, which was inaccessible to all beings. Consequently he was converted into a woman. Thereafter he consulted his priest, Vasīṣṭha, who instructed him to worship the mountain called Soṇādrī. It is by observing an austere<sup>5</sup> penance in that place that he succeeded to regain his former male form.

*Gaurī Śikhara* .—It has been related in the Sk P<sup>6</sup> that it is on this mountain peak that Gaurī attained white complexion and pleased her consort by her hard penance. Dr Kane holds that it is a tīrtha near Kasmīr. Further more he agrees with the version of the Sk P. He has not however, alluded to the authority of the Sk P.

*Gayākūpa* —This is a reservoir (well) situated to the South East of Jāṭākunḍa in Ayodhyā<sup>7</sup>. According to the Sk P this is a sub-tīrtha of Ayodhyā. It is particularly a sacred place for the purpose of taking bath, offering gifts and performing Śrāddha also. The performance of Śrāddha in this place specially on

1 Sk Ka 61.180.

3 ibid 91 4-5

5 Sk. Ma. Ach. M P 6 71-75

7. Hist Dhs IV p 752

2. ibid 91. 4-5

4 Hist Dhs. IV p. 751

6. Sk Ma Ac MU 17 22

8. Sk. Var. Ayo. 9 1-10

Monday and on the 15th day of the first half of a lunar month, has been highly panegyrised

*Ghargharā-Sarayū-Sangama* —This is the confluence of the holy rivers Ghargharā<sup>1</sup> and Sarayū in Ayodhyā. The holy conjunction of these two rivers is very near to Gupta Hari. It is situated at a distance of twentyfour miles to the south of Gopratāra tirtha. N. L. Dey<sup>2</sup> identifies the river Ghaigharā with the modern river Ghāgrā or Gogra, which flows from Kumaun and has entered into the river Sarayū. Dr. Kane<sup>3</sup> opines that the accumulated water that flows due to the merger of Gogra and other rivers including Sarayū are called Gogra or Sarju from Bahrapur.

*Ghosārka Kunda* —The sacred reservoir named Ghosārka is situated to the south of Urvaśi-kunḍa in Ayodhyā<sup>4</sup>. A bath in and gift at this place assist one to attain the solar region which has the Sun-god as its presiding deity. This pit was named after Ghosa, who was a king of solar dynasty<sup>5</sup>.

*Giri Nṛsimha* —The temple of the God known as Girinṛsimha<sup>6</sup> is situated to the east of the temple of Dehali Vināyaka in Vārāṇasī.

*Gokarṇāsahrada* —This is a reservoir in Vārāṇasī. The phallus of Lord Śiva called Atriśvara<sup>7</sup> is situated on the western bank of this shrine. Dr. Kane<sup>8</sup> refers to one Gokarṇahrada but as regards the question of its location he remains silent.

*Gokarṇāśalinga* —The great phallus of Gokarṇeśa<sup>9</sup> is located to the west of Antargeha in Vārāṇasī.

*Gopāla tirtha* .—In the course of furnishing the description of the temples dedicated to the different forms of Viṣṇu the Skanda Purāṇa<sup>10</sup> has stated that there are five hundred temples of Nārāyaṇa, one hundred temples of Jalakṛpī, thirty temples of tortoise (Kamatharūpa), twenty temples of fish, one hundred and eight temples of Gopāla, one thousand temples of Buddha, thirty temples of Paraśurāma and one hundred and one temples of Rāma in Vārāṇasī.

1. ibid 8 67-69

3. Hist. Dhs IV P 753

5. ibid 7.112 and 138

7. ibid 18.15.

9. Sk Ka 58 31

2. Geog. Dic P. 65.

4. Sk Val. Ayo 7.108-109

6. Sk Ka 61 191

8. Hist Dhs IV p. 754.

10. Ibid 61 207-208



*Gopratara tirtha* —This is a place of pilgrimage situated at the confluence of Sarayū and Ghargharā in Ayodhyā. The temple of the God known as Gupta Hari stands there.<sup>1</sup> N L Dey<sup>2</sup> identifies it with Guptāra a place of pilgrimage on the bank of the Sarayū at Fyzabad in Audh, where Rāmcandra is said to have cast aside his mortal body and left for celestial regions. Dr Kane<sup>3</sup> also refers to it in the same way as alluded to above.

*Guptahari* —According to the Sk P this is holy land in Ayodhyā.<sup>4</sup> Its importance from religious point of view has been repeatedly emphasised. The performance of sacrifice and other religious rites and ceremonies in this particular place yield immense spiritual merit. N L<sup>5</sup> Dey identifies it with Gopratara as referred to above.

*Hamsatirtha* .—It is a reservoir in Vārāṇasī<sup>6</sup>. It is situated near the Kāttivāsa tirtha. This tirtha remains surrounded by innumerable<sup>7</sup> lingas. Dr Kane<sup>8</sup> also refers to one Hamsa tirtha. About as to its location he differs from the account given in the Skanda Purāṇa.

*Hanumat Kunda* —This is a shrine situated to the west of Sugrīva Kuṇḍa and to the east of Vibhīṣana<sup>9</sup> Kuṇḍa in Ayodhyā. An immersion in and offering of gifts at this holy place bring about the fulfilment of all the cherished desires of life.

*Harasiddhi* —The temple of Harasiddhi<sup>10</sup> is located to the east of the temple of Siddhi Vināyaka in Vārāṇasī. The adoration of this deity is productive of both material gain and spiritual elevation.

*Hareśvara* —This is one of the sub tirthas of Vārāṇasī. It is situated in front of the temple of Hariścandraśvara.<sup>11</sup>

*Harikesa Vana* —This is a place of pilgrimage<sup>12</sup> within the jurisdiction of Vārāṇasī. The temple of the phallus known as Angiraseśvara stands therein as an expression of divine majesty.

1 Sk. Val. Ayo. 6.72

3. Hist. Dha. IV p. 754.

5. Sk. Ka. 68.65

7. ibid 6.865

9. SK. Val. Ayo. 8.77-78

11 SK. Ka. 69.80.

2 Geog. Dic. p. 71

4 Sk. Val. Ayo. 6.56-57

6. SK. Ka. 68.57

8 Hist. Dha. IV p. 755

10 SK. Ka. 70.45.

12. SK. Ka. 18.20

*Harī Kṣetra* —Immediately after the mention of the holy place, Kurukṣetra<sup>1</sup>, the name of Harikṣetra has been referred in the Vaisṇava khaṇḍa of the Sk P. According to this Purāṇa it is said that devotee who gets a glimpse of the image of Harī, and takes a holy dip in the water emanating from His feet (ie the Ganges) becomes purged of all sins. This is the residence of the sages and birds. Fruits and roots are found here. A controlled wind blows over the jurisdiction of this Kṣetra. Though the location of this place is not obvious in the Sk P. I propose to identify it with Badarikāśrama<sup>2</sup>. Because the temple of Nara-Nārāyaṇa, in Badarikāśrama, was built on the west bank of Alakananda near the source of the Viṣṇu Gangā (Alakanandā). This Harikṣetra is equidistant from the two holy mountains called Nara and Nārāyaṇa. It is corroborated by the testimony of the Sk P. N. L. Dey<sup>3</sup> refers to one Harikṣetra which he identifies with Harikantam seller on the river Pennar. This place of pilgrimage was visited by Caitanya.

*Harīcandra Vināyaka* —According to the Sk P<sup>4</sup> this is one of the sub tīrtha of Vārāṇasī. This image of Lord Ganeśa known as Harīcandra Vināyaka was installed by the celebrated Paurāṇic king Harīcandra himself.

*Hastināpura* —It is same as Hastināpur. The Sk P<sup>5</sup> has narrated that the king Parīkṣita, the son of Abhimanyu ruled over the earth residing in Hastināpura. In other words Hastināpura was the capital of the king Parīkṣita, one of the descendants of the Pāṇḍavas. It was completely engulfed by the deluge of the Ganges. However, it was located twenty two miles north east of Meerut district of United Provinces, and south west of Bijnaur on the right bank of the Ganges<sup>6</sup>. It is said to have been founded by the king Hasti on the bank of the Bhāgirathī<sup>7</sup>. Even according to the Mahābhārata<sup>8</sup> it bears the designation Hastināpura.

*Hastipāleśvara* —This is the temple of the Phallus of Lord Śiva known as Hastipāleśvara. It is situated to the south of Ugra

1. SK. Vol. B. M. 138 41.

2. *ibid* p. 74.

3. SK. Vol. Ven. 116

4. B. C. Law., p. 81

5. Geog. Dic. p. 15

6. SK. Ka. 57 124-125.

7. Geog. Dic. p. 74

8. Hist. Dhs. IV

kuṇḍa of Vārāṇasī<sup>1</sup> The worship of this god bestows the fruit which is normally obtained by making a gift of an elephant Dr Kane<sup>2</sup> has referred to this tīrtha and has located it at Vārāṇasī But he has not adduced any ground to support his finding

*Hātakaśalinga* —This is one of the phallī of Lord Śiva in Vārāṇasī The phallus is associated with the Goddess known as Bhogavati<sup>3</sup>.

*Hayagrīva tīrtha* —This is a reservoir (pit) located opposite to the Śaṅkhaṁādhava<sup>4</sup> tīrtha in Vārāṇasī There stands the image of the God known as Hayagrīva Keśava on the bank of this reservoir This is a very auspicious place fit for offering Piṇḍas to the departed ancestors

*Hayagrīveśvara* —This is a place of pilgrimage in Vārāṇasī.<sup>5</sup> It is situated to the north of Lolārka tīrtha

*Hemakūṭa* —According to the Sk P the three mountain namely Nisadha, Hemakūṭa and Himavān are situated to the south of Meru These three mountains<sup>6</sup> serve as the demarcation line of the earth. Hemakūṭa has been identified with Kailāsa mountain by the modern researchers like Dr Kane<sup>7</sup>, Dey and others

*Hemakūṭa Sthāna* —While describing the several Kṣetras found in India, the Sk P.<sup>8</sup> has made specific mention of it But its location is wrapped in mystery The Sk P appears to have identified it with the Hemakūṭa mountain One who practises penance here becomes immune from the fear of re-birth.<sup>10</sup>

*Heramba Vināyaka* —This is one of the temples of Gaṇeśa in Vārāṇasī<sup>11</sup> It is situated to the south east of Muṇḍa Vināyaka It fulfills all the desires of the inhabitants of Vārāṇasī.

*Himālaya* —According to the Sk-P.<sup>12</sup> the host of Gods headed by Brhaspati went to the Himālayas in order to devise ways and

1 Sk. Ka. 97 114 & 133

2 Sk. Ka. 69 149

3. ibid 70 80

7 Hist. Dhs. IV p 756

9 Sk. Ma<sup>\*</sup> A C M U 2 61

11 Sk. Ka. V 57 84

2 Hist. Dhs. IV p 756

4. ibid 59. 60-61.

6 Sk. Ma. Kan. 37.41-43

8. Geog. Dic. p. 75.

10. ibid

12 Sk. Ma. Ec. 20 45-47.

means for destroying the demon Tāraka. They sought the cooperation of the Lord of the mountains in the matter of achieving their objects. Besides, they requested him to offer shelter to the ascetics. In this way the importance of the Himālayas has been high-lighted by the Sk P. This Purāṇa<sup>1</sup> holds that there are several rivers that have issued from the Himālayas. Their names have been enumerated in the following order: (a) Gangā, (b) Yamunā, (c) Sarasvatī, (d) Drsadvatī, (e) Gomatī, (f) Tāpī, (g) Kāverinī, (h) Narmadā, (i) Śarmadā, (j) Godāvarī, (k) Satadru, (l) Vindhya, (m) Payasvī, (n) Varadā, (o) Carmaqvati, (p) Śarayu, (q) Gandakī, (r) Candīpāpahū, (s) Candrabhāgā, (t) Vipāśā and (u) Śopa. One who takes bath in these rivers becomes liberated from sins and finds access to the heaven. In the Sk P<sup>2</sup> the Himālayas have been exalted to the rank of divinity. Even the members of the trinity approach them for succour during the period of emergency. It finds mention in the Vedic literature also. The Himālayan range extends from Assam to the Punjab, that is to say, it stretches from east to west, guarding the northern border of India. N. L. Dey<sup>3</sup> has given a very brief description of it.

*Himavān* —Same as Himālaya (q. v.)

*Isānatīrtha* —This is one of the reservoir situated in Vārāṇasī<sup>4</sup>. A pilgrim has been exhorted to take bath in it and offer *tarpana* to Gods, sages, and ancestors. It has been stated that Monday is singularly auspicious for the purpose alluded to above. On the bank of this reservoir stands the temple of the Phallus that bears the name of Śrīlinga<sup>5</sup>. According to the Sk P it is reputed at the neighbourhood of Bhavānī tīrtha. There is a Phallus of Lord Śiva<sup>6</sup> carrying identical name (i.e. Isāna). Dr Kane<sup>7</sup> refers to a phallus called Isāna linga at Vārāṇasī. He has not, however, referred to the Sk Purāṇa.

*Isāneśvara* —The divinity called Isāneśvara is said to have come Kedāra. The temple of the God is situated to the west of Prahlāda Keśava.<sup>8</sup>

1. Sk Pra V, Ksc M 1.36-39

2. Geog Dic p 75.

3. Ibid .

7. Hist. Dhs IV p 758

2. Sk Ma Kedāra Khandka

4. Sk Ka 33.42.43

6. Ibid 61.139.

8. Sk. Ka 69.93-94.

*Jagīśaṃyeśvara* —This is one of the Subtīrthas in Vārāṇasī<sup>1</sup> It has been authoritatively laid down that its majesty should not be revealed to a heretic who fosters ill-will in his mind. An individual who has fallen a victim to the incubons of the Kali-age should be treated as unworthy of getting an access to its shrine. The Liṅga Purāṇa<sup>2</sup> also has lent countenance to this prohibitory utterance.

*Janmasthanā* —This is the place of pilgrimage<sup>3</sup> situated at Ayodhyā. It is the birth place of Rāma and as such is held in deep reverence by his devotees. The Skanda Purāṇa states that this holy place is situated to the east of Viṅheśvara, to the north of Vasistha-tīrtha and to the west of Laumaśa tīrtha. A mere visit to this place brings about cessation of rebirth. It dispenses with the necessity of bestowal of any gift, performance of any sacrifice, and observance of austerities for the achievement of the objectives of human life.

*Jalalīṅga* —This is the phallus standing in the middle of the Ganges<sup>4</sup>. It is more auspicious than the others existing on the surface of the earth. It is made of different varieties of metals.

*Jatākunda* .—This is a reservoir situated to the west of Bharata Kuṇḍa<sup>5</sup> in Nandigrāma in Ayodhyā. It was in this sacred place that Rāma and others removed their matted hair. The images of Rāma with Sītā and Lakṣmaṇa are worshipped here. A pilgrimage to this place is to be undertaken on the 14th day of the first half of the month of Caitra. Dr Kane<sup>6</sup> refers to one Jatākunda and has located it in Sānandūra. He has again assigned its site to the south of mount Malaya and to the north of the Sea. Evidently this account is at variance with that of the Skanda Purāṇa.

*Jayantēśvara* —This is one of the Phallī of Lord Śiva in Vārāṇasī<sup>7</sup>. It is situated on the bank of the Ganges.

*Jatīdeva* —The deity called Jatīdeva<sup>8</sup> is said to have come from Rāmeśvara. It is situated to the north of Ekadanta tīrtha in Vārāṇasī.

1 Ibid 63-85

3 SK Var Ayo 18-20

5 SK Var Ayo 955-57

7 SK Ka 69.72.

2 Hist Dhs IV p 753

4 SK Ka 69 161-193

6 Hist. Dhs. IV p 759

8 Sk Ka 69 78

*Jñānoda tīrtha or Jñāna Vāpi*.—This is a sacred well situated in Vārāṇasī<sup>1</sup>. It is one of the most important tīrthas<sup>2</sup> of that place. According to the Skanda Purāṇa it is said that when Śiva saw the phallus of Viśveśvara he wished to take bath with its cool water. Consequently he dug a pit (Kuṇḍa) with his trident to the south of the temple of Viśveśvara. He ultimately poured down its water on the Viśveśvara Linga. The deity granted him two distinct boons. By virtue of one of them this particular tīrtha became superior to all the tīrthas to be found on the surface of the earth. And by virtue of another this holy place came to be known as Jñānoda or Jñānavāpi. Obviously it has association with the idea of Śiva as knowledge incarnate.

*Jyēṣṭha Vināyaka*.—The temple of Gaṇeśa known as Jyēṣṭha-vināyaka is situated to the south east of Cīntāmaṇi Vināyaka in Vārāṇasī. It is to be worshipped on the 14th day of the second half of Jyēṣṭha. (To be continued)

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1. *ibid* 33,1.

2. *ibid* chapter 33

# पाञ्चरात्रात्मकं सांख्यम्

## गणेश थिटे

[In the Bhāgavata-Purāṇa III. 26 19ff, we get a exposition of the Sāṅkhya-Philosophy mixed with the concept of *Caturvyūha*, well-known in the Pāñcarātra-system In the Sāṅkhya-Philosophy, there it hardly any scope for *bhakti* (devotion). But this passage from the Bhāgavatapurāṇa introduces *bhakti* in the Sāṅkhya-System with the help of Pāñcarātra This mixture might have been done with the view of popularising the Sāṅkhya-System with the help of Pāñcarātra which is very popular particularly in South India.]

पाञ्चरात्रागमे चतुर्व्यूहकल्पना दृश्यते । तत्र वासुदेवः श्रेष्ठतत्त्वम् । स च परमात्मा । तस्मात् सकर्षणो नाम जीव उत्पद्यते । संकर्षणान् प्रद्यम्न-रूपि मन जायते । तस्मान् मनस अनिरुद्ध इति ग्रहकार प्रादुर्भवति । स एव ईश्वरः । एव एते चत्वारो व्यूहाः नाम पाञ्चरात्रतत्त्वज्ञानपद्धते मूलाधारः । (दृश्यताम्—महाभारते १२३२६३८-३९) । सांख्यनन्व-ज्ञानपद्धतौ प्रकृतेः महत् नाम तत्त्व, महत्तः एकादश इन्द्रियाणि पञ्च तन्मात्राणि च जायन्ते । तेभ्य च पञ्च महाभूतानि जायन्ते एव सृष्टिक्रमः ।

पर भागवतपुराणे (३२६१९ त आरभ्य) द्वयोरपि अनयो तत्त्वज्ञानपद्धत्यो. समिश्रण दृश्यते । स विभाग अधुना विचारार्थम् उपस्थाप्यते । स्वप्रकटनस्थानरूपाया प्रकृतौ परमात्मा स्वकीया चैनन्य-शक्ति स्थापयति । तत् महद् इति तेजोरूपं तत्त्व जायते । इदं महात्मकं तत्त्व जगदुत्पत्ते. कूटस्थ. अङ्कुर इव । तस्माच्च जगतो निर्मितिः । इदं विनाशरहितम् । तस्मिन् सर्वमपि विश्वं सूक्ष्मरूपेण वर्तते । अनेन महता तत्त्वेन प्रलयकालीन. अन्धकारः स्वकीयेन तेजसा पीतः (१९-२०) । इदं सर्ववेदप्रसिद्ध शुद्ध, सत्त्वात्मकं, निर्मलं, वासुदेवनामकं स्थानं परमात्मनः । तदेव च महत्तत्त्वात्मकं चित्तम् (यत्तत्त्वगुणं स्वच्छं शान्तं भगवत् पदम् । यदाहुर्वासुदेवाख्यं चित्तं तन्महदात्मकम् ॥२१॥) । चित्तस्यैव अधिभूतरूपेण महत्तत्त्वम्, अध्यात्मरूपेण चित्तम्, उपास्यरूपेण च वासुदेवः इत्यादयः संज्ञाः भवन्ति । यथा पृथिव्याः स्पर्शात् प्राक् जनस्य

रूप स्वच्छ शान्त च वर्तते तथैव चित्तमपि मूलतः स्वच्छ, विकारहीनं, गभीर च वर्तते । पर कालशक्त्या तस्मिन् विकार संभवति । ततश्च त्रिविध. अहंकार जायते १) सात्त्विकः (= वैकारिक) २) राजस (= तैजस) ३) तामसश्च (एतस्माच्च त्रिविधादहंकारान्मन इन्द्रियाणि, महाभूतानि च एतेषा निर्मिति (२४) । अयम् अहंकार एव सहस्रमुख. अनन्तः । भूतानि, इन्द्रियाणि, मनश्च तस्य स्वरूपभूतानि । स एव संकर्षण. (२५) । अयमेव अधिभूतरूपेण भूतानाम् इन्द्रियाणां मनसश्च समुदाय. इति उच्यते । अध्यात्मरूपेण अहंकार इति कथ्यते । अधिदैवतरूपेण, उपासनार्थं स एव संकर्षणः इति उच्यते । तस्मिन् कर्तृत्वं, ज्ञानसाधनत्वं, गुणापेक्षया च शान्तत्वं, भयकरत्वं मूढत्वं वा वर्तते (२६) ।

एव वासुदेवसकर्षणरूप व्यूहद्वय कथितम् । संकर्षण अहंकारात्मकः । तस्य वैकारिक, तैजस, तामसश्च इति त्रय. प्रकारा । यदा सात्त्विके अहंकारे विकार जायते तदा तस्माद् अहंकारात् मन. संभवति । सकल्प-विकल्परूपिणी इच्छा च प्रादुर्भवति (२७) । इदं मनः सर्वेषु अपि इन्द्रियेषु प्रधानम् । तस्यैव अनिरुद्ध इति सज्ञा । तस्य वर्णं शारदीयस्य कमलस्य वर्णं इव । योगिजनैश्च तस्यैव आराधना कर्तव्या (२७) । अस्य व्यूहस्य अधिभूतरूपेण, अध्यात्मरूपेण च मन इति सज्ञा, अधिदैवतरूपेण च अनिरुद्ध इति ।

राजसाद् अहंकाराद् विक्रियमाणाद् बुद्धितत्त्व जायते । द्रव्यस्वरूप-ज्ञानशक्ति, इन्द्रियेभ्य विषयाणां प्रदान, सशय, निश्चय, स्मरण, निद्रा इत्येतानि अस्य तत्त्वस्य लक्षणानि (२९-३०) । कर्मेन्द्रियाणि ज्ञानेन्द्रियाणि च राजसस्य अहंकारस्यैव कार्याणि (३१) अयं व्यूहोऽधिभूतरूपेण अध्यात्मरूपेण च बुद्धिरिति उच्यते । यद्यप्यत्र प्रद्युम्न इति शब्द. नोच्चारितस्तथापि अधिदैवतरूपेण प्रद्युम्न इति सज्ञया उपासना कर्तव्या इत्यत्राध्याहृतम् ।

उपरि वर्णिते पाञ्चरात्रात्मके सांख्यतत्त्वज्ञाने यानि वैशिष्ट्यानि तानि कथ्यन्ते अधुना । अहंकाररूपस्य प्रकारत्रय वर्तते । तत्र सात्त्विकाद-हंकाराद् अनिरुद्धः, राजसादहंकाराच्च प्रद्युम्नो जायते । पाञ्चरात्र-मतानुसारं संकर्षणादेव प्रद्युम्न, प्रद्युम्नाच्चैव अनिरुद्ध. परम् अत्र भागवत-पुराणोक्ते पाञ्चरात्रात्मके सांख्ये सात्त्विकः राजस तामस. इति अहंकारस्य प्रकारक्रमः । तस्मात् प्रथमम् सात्त्विकादहंकाराद् अनिरुद्धस्योत्पत्तिः कथिता । ततः तैजसाच्च नाम राजसादहंकारात् प्रद्युम्नस्य उत्पत्तिः केवलं सूचिता । तैजसः अहंकारः, प्रद्युम्नश्च इति द्वयोः शब्दयोः अर्थे “प्रकाश-



रूपस्य तत्त्वस्य प्राधान्यम् । तस्मात् तजसादहकारात् प्रद्यम्नस्य - पत्ति  
स्वाभाविकी एव । पर क्रमभेद अत्र लक्षणीय । तथैव पाञ्चरात्रागम  
प्रद्युम्नादे अनिरुद्ध भवतीति कथितम् । अत्र च सकृदणस्य प्रसारण्यम् ।  
एकस्मात् प्रकारात् (= सात्त्विकाद अहकारात्) अनिरुद्धस्य उ पत्ति ।  
द्वितीयात् प्रकारात् (= तजसाद = राजसात् अहकारात्) प्रद्यम्ना पत्ति ।

भागवतपुराणे यद् इदं पाञ्चरात्रात्मक सारयतत्त्वज्ञानं कथितं तं य  
महत्त्वम् अधुना कथयामि । सारयतत्त्वज्ञानस्य भक्तेष्व मन्त्राय प्रायः न  
दृश्यते । सारयतत्त्वज्ञानस्य च एक प्रकार निरीश्वर सारयम् - यैव रूप  
अपि दृश्यते । यद्यपि सारयानां प्रकृति पुरुष च इति कल्पनाद्वय सामा य  
जनानां विचारमण्डले प्रादुर्भूत स्यात् तथापि सारयतत्त्वज्ञानस्य अभिज्ञान  
काले तस्य सामा येषु जनेषु प्रसार नव आसीत् । अस्य एव कारणमिदं  
यद् अस्मिन् तत्त्वज्ञाने उपासनाया भक्ते पूजापद्धत वा अभाव य  
सामाया अल्पमतय अशिक्षिता जना तेषा रुचि तावत् सू मन वना  
नास्ति कि तु पूजापद्धतौ कमकाण्ड आचाररूपवत् उपासनाया वन ।  
तत्र च तेषा क्षमतापि वतते । पाञ्चरात्रागमे या व्यूह कल्पना वामुन्वा  
दीना व्यूहानाम उपासनापद्धति च सा अतीव लाक्प्रिया । तस्या  
व्यूहकल्पनाया उपासनापद्धत सारयतत्त्वज्ञाने समावेश उपयागा वा  
काय इति धिया कदाचिद् इदं पाञ्चरात्रात्मक सारय निर्मित म्याद नि  
मे मति । अनया दष्ट्या पाञ्चरात्रात्मक सारयम् जनानाम्जनं च तस्य  
महत्त्व नात् शक्य भवेत् ।

# TWO LEGENDS FROM THE SKANDA PURĀṆA— A STUDY\*

BY

R N. MEHTA AND S G. KANTAWALA

[अस्मिन् निबन्धे लेखकमहोदयाभ्यां स्कन्दपुराणस्य महादेव-  
खण्डस्य कौमारिकाखण्डे वर्तमानस्य भरतपुत्रस्य शतशृङ्गस्य अजा-  
मुखायाः पुत्र्या उपाख्यानेन सह स्कन्दपुराणस्य प्रभःखण्डान्तर्गत-  
वस्त्रापथमाहात्म्ये वर्तमानस्य एकस्या हरिणमुखाया स्त्रिया आख्या-  
नस्य तुलनां कृत्वा उभयोराख्यानयोर्निर्माणे विकासे च साहित्य-  
सम्बन्धिना स्थानसम्बन्धिना च केषाञ्चित् तत्त्वानाम् आलोचनात्मक  
विवरणं प्रस्तुतम् ।]

## Introduction

The doctrine of transmigration is "one of the most funda-  
mental doctrines of Indian system of religion and philosophy."<sup>1</sup>  
Its acceptance leads to a corollary in the transmutation of the  
external morphs of the transmigrating souls. To illustrate and  
emphasize the magnitude of this doctrine numerous legends are  
recorded in Indian literature. This motif of metempsychosis is  
common enough in folk-tales. This motif is also utilised in classi-  
cal Sanskrit works, e.g. Bāṇa's Kādambarī, wherein the heroes  
and not the heroines undergo three rebirths each.<sup>2</sup> This doctrine  
has an interesting development into the depiction of a being with  
both the anthropomorphic and theriomorphic characteristics.  
The outstanding instances of such a composite character are  
Gaṇapati, Nṛsiṃha, Nara-Varāha, Dakṣa *etc.* An inquiry into  
the origin of such forms and their appraisal e.g. of Gaṇeśa, Dakṣa  
*etc.* lead one to infer that the idea of transplantation of organs of

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khaṇḍa which is undertaken under the auspices, of the project

1. Kane P. V., *History of Dharmaśāstra*, Vol. V, Part II, p. 1530.  
2. *Vide* Dasgupta S. N. and De S. K., *A History of Sanskrit Literature*,  
Classical Period, Vol. I, p. 232 fn. 1. For a study of these motifs as  
literary devices *vide* Gray L. H. *WZKM* XVIII, (1904), pp. 53-54.

two different beings was accepted as a common phenomenon in Indian mythology. But with reference to the form of Nara-varāha it may be said that it seems to develop as a consequence of the acceptance of the idea that forms of different beings can co-exist in one place, but the study under consideration seems to suggest that a different set of principles was operative also in the development of composite characters. The SP "is the most extensive of Purāṇas and poses perplexing problems"<sup>1</sup> It is found in two forms —(1) *Khanda* and (2) *Samhitā*. Its seven *khandas* are (1) *Māheśvara*, (2) *Vaiṣṇava*, (3) *Brāhma*, (4) *Kaśī*, (5) *Āvantya*, (6) *Nagara* and (7) *Prabhāsa*. The *Samhitās* are six —(1) *Sanat-kumāra*, (2) *Sūta*, (3) *Śaṅkari*, (4) *Vaiṣṇavī*, (5) *Brāhmī* and (6) *Saura*.<sup>2</sup>

In the present paper it is proposed to study two legends in which the main characters have therio-anthropomorphic features. One of them occurs in the KK, a part of the MK of the SP and the other one occurs in the VM of the PK of the SP<sup>3</sup>

### Summary of the legends

The legends from the KK and the VM are summarised as follows :—

#### KK Chapter XXXIX

Bharata had a son, Śataśruga by name, who had a goat-faced daughter. The Purāṇa tries to explain why she came to have a goat's face.

In the region near the meeting of the Mahī river with the Gulf of Cambay there came once a herd of goats. One of them strayed away and got entangled into a thicket and it could not disentangle from it and ultimately it died of hunger and thirst. With the passage of time the carcass disintegrated and parts of its trunk were washed away, but its head remained dangling in the thicket.

1. Kane P. V., *op cit*, p 911

2. Vide Kane P. V., *op cit*, p 911; Upadhyaya Baladeva, *Purāṇa-Vimarsa* (in Hindi), p. 155. He notes the *Tāpikhaṇḍa* and observes that it is the *Nāgarakhanda* (*Op Cit*, p 157).

3. List of Abbreviations

SP=Skanda-Purāṇa,

KK=Kaumārīka-khaṇḍa, Venkateshvara Press edition

MK=Māheśvarakhanda, Venkateshvara Press edition.

VM=Vastrāpathamāhātmya, Venkateshvara Press edition

PK=Prabhāsakhaṇḍa, Venkateshvara Press edition

On account of the supernatural power of the holy place she was born as a beautiful daughter of the king Śataśṛṅga, the king of Simhala with the human body and the face of a she-goat. All were struck with wonder and sorrow at the unusual physical appearance of the royal daughter. With the passing of time she attained her youth and once she happened to look into a mirror and thereupon she remembered her previous birth. She consoled her grieved parents and narrated her birth. She requested them to go where her body in her former birth had perished. After making liberal gifts she embarked on a voyage to Stambhatītha (modern Cambay). On coming there, after search, she found her own head there. She collected the bones, skin, *etc* and burnt them there and then she threw the bones into the confluence of the river Mahī and the Gulf of Cambay. On account of the supernatural power of the holy place her face became moon-like and she came to have an excellent beautiful form. She practised severe penance there and at the end of one year Lord Śiva was pleased to grant her a boon. She begged Lord Śiva to reside there and Lord Śiva, Barkareśvara by name, was consecrated where the head of the she-goat was burnt.

VM . Chapters VI & VII

Near the Raivataka mountain is situated a holy place known as Mṛgikunḍa which is to the west of the temple of Bhavanātha. The following legend is given to explain the name of this *tīrthas* :—

There was a righteous king Bhoja by name, in Kānyakubja (6-20). Once he went to a forest, where a forest-ranger happened to tell him that in the forest there lived a woman with the deer's face and moved in the herd of deer<sup>1</sup>. The king instituted a search for her and at last he happened to trace her and brought her to Kānyakubja. She was received very warmly in the royal palace. The king asked her, once, in privacy what her name was and why she was reduced to such a strange form, but she replied nothing. Then he called for the ministers, astrologers and the best of the Brahmins and asked them how she could utter the human speech with a human face. Thereupon the Brahmins told him that in Kurukṣetra there lived the best of Brahmins, Sārasvata, by name, who practised penance on the bank of the Sarasvatī and also that

<sup>1</sup> Note that she is called a *nārī* in 6 23 and a *bṛā* in 6 24

being ordered by him she would tell everything. Accordingly the king approached Sārasvata who told him that she would tell him everything. That Brahmin came there and she bowed down to him and swooned. With due ritual she was brought back to consciousness and she narrated the past history of her seven births. The seven births are as follows — (i) The king Bhoja is said to be the son of the king of Kaliṅga in his previous seventh birth and the *Mṛgī* (the doe) was the daughter of the king of Vāṅga. Both were married and she became the crown queen. (ii) Then both were born as Brahmins and she became his housewife. (iii) He was born as a *śvetasarpa* and she was born as the daughter of a Brahmin and was married at the age of eight. The very *śvetasarpa* bit her husband who, thereupon, died. The *śvetasarpa* was also killed then. (iv) He was born as a *makara* in the river Godāvarī at Bhīmeśvara and the above-mentioned widow was killed by the above-mentioned *makara*. She was consigned to fire and then immersed in water. (v) Later on he was born as a *lubdhaka* and she was born as a *krauñci*. The impassioned *krauñci* was killed by the *lubdhaka* during their dalliance. He was, therefore, cursed by a ṛṣi. (vi) Later on, the *lubdhaka* was born as a *simha* and she was born as a *mṛgī* who was killed by the very lion. (vii) Later on he was born as the king Bhoja and she was born as a woman with the deer's face as the young one of a deer.

The chapter VII tells us that once a doe happened to drink up the semen of the sage Uddālaka and this led to her such a birth. *En passant* she also said that she had burnt herself with the king, i. e. she had become a suttee. She, further, informed the king that if anyone let loose a head in the river Suvarṇarekhā in Vastrāpatha, she would assume a human form. When done accordingly, she was transformed into an exquisite beauty and the king Bhoja married her and she came to be renowned as *mṛgamukhī* (7.32).

### Analysis

The following points emerge from a comparative study of the above two legends —

1. Both the legends accept the doctrine of metempsychosis as a basic point in their narration.

2. Both the legends point out that the falling of the bones of the corpse of the character concerned results into a birth with a human body.

3 In this cycle of rebirth the persistence of a theriomorphic head is a result of the non-falling of the head of the character concerned in the holy waters of a *tīrtha*

4 The complete human form is gained by visiting the same *tīrtha* again and by immersing the remnants of the head of the character concerned in the *tīrtha*

These points of similarities indicate that the major framework of the two legends is similar in spite of the fact that the narrative in the VM is longer than the one in the KM. Hence it seems that they develop from a common ideological background. But there are also points of dissimilarity which are significant to note —

1 The KK mentions a group of goats, whereas the VM talks about a herd of doe

2. In the KK a grove of *jālī* (*Guj-pīlādī*) and other creepers are responsible for the death of the goat, whereas in the VM the bamboo—thicket is the cause of the death of the doe.

3. The KK brings the princess from Sīphala via sea to Stambhatīrtha, whereas the sea does not figure in the VM.

4 The KK talks of only one birth, whereas the VM talks of seven births

5. In both the legends the motif which leads to the kindling of the memory of the past birth is different. The KK utilises the theme of reflection in a mirror, whereas the VM relies on the tāntric powers of *Sārasvata*

6. In the KK the *kumārī* does not marry, whereas the doe-faced woman marries the king after getting the human head

7 The *tīrthas* in both the legends are naturally different. The KK talks of the *Mahīśāgarasaṅgama*, whereas the VM talks of the *Suvarṇarekhā* river.

### Legend in the Jaina Work

Legends with similar motifs are also found in the non-Brahminical literature also. It would be interesting to compare a similar legend from the *Laghuprabandha sangraha* which is a Jain work<sup>1</sup>

<sup>1</sup> Thaker J. P. (Ed), *Laghuprabandhasaṅgraha*, p. 61

A goddess Śrīmātā by name was the daughter of the king Śrīpuñja. She was a monkey-faced woman. Once the children were singing the songs of Arbuda and thereupon she remembered her previous birth and told that on Arbuda there was a place called Kāyakūṇḍa where she was a she-monkey. Once on seeing a viper there, she jumped and got entangled in a bamboo-grove and died. Her body fell in the *kunda* and consequently it got the human form. But on the other side, her head was hanging in the bamboo grove. The king saw it and threw it in the *kunda*. And thereupon she came to gain a human head. She did not marry and performed penance on the mountain. After her death she became the presiding goddess of the mountain near Rasivo-Vālam.

### Discussion and Interpretation

From the above analysis of the two legends the most obvious and the important point that emerges is the belief in metempsychosis which is the corner-stone of the growth of extremely fascinating legends. They are used principally to eulogize the power and sanctity of a local *tīrtha* while doing this, many diverse elements seem to enter into the make-up of the details of the legends and they develop further significant local features during the course of the development of the legend.

The legend in the KK. relies on the local flora, migrating fauna and the local geographical features. Around Stambhatīrtha migrating herds of cattle, sheep and goat are almost an annual phenomenon. After the rains the people from Saurashtra and Kutch begin to migrate towards Gujarat and Malwa in search of pasture lands for their cattle and animals. They return to their home-villages after the summer. In these annual migrations the track around this place is used. The straying animals are also the well-known features in this region of Stambhatīrtha. Hence the motif of the goat is an outcome of the local peculiarities of this site.

Cambay is a well-known medieval port. It seems to be flourishing from at least 7th-8th century A D., but the maritime activity of this region can be traced back to about the middle of the first millennium B C. With such a long standing maritime activity and the continuous contact with Malbar and Sīphala

in the south the author of the KK probably residing in this region would look naturally towards the Gulf of Cambay for some immigration in this region and therefore the goat-faced girl is brought to Cambay from Sūphala by the sea-route. The legend sings the praise of the Mahīśāgarasāngama and Lord Śiva. The latter trait indicates the Śaivite leaning of the author who glorifies also the confluence of the Mahī with the Gulf of Cambay, because the confluent site is believed to be very holy. He notes further that the goat-faced girl got renovated many old temples. This significantly points to the fact that the wealth necessary for renovation poured from immigrants through the sea-route and this has a direct indication to the flourishing sea-borne trade of Cambay.

In contrast to the KK the VM gives an elaborate legend of seven births woven together. This motif of the relationship of two individuals through a series of births is a well-known one in Indian literature and the author of the VM draws inspiration from this well-known motif for the legend in the VM. The event of the death of the deer by the attack of the lion indicates a well-known usual phenomenon in the Gir forests. The Gir is the lions' sanctuary even today. Lions were and are found around Girnar and their natural food includes the deer also. A few varieties of deer were seen in this region and hence one will not be far wrong in concluding that the author of the VM utilises and weaves the local experience and happening in the narration of the legend. In this region bamboo-groves were well-known. It may be mentioned that some of the strong solid bamboo is also collected from the Gir forests. The dangling of the head of the deer on a bamboo as given in the VM has again a background of a common local phenomenon. The scene is laid near the Mṛgikuṇḍa and the Suvarṇarekhā river. Both of them are near the Raivataka i.e. Girnar. The Mṛgikuṇḍa is possibly the small *kuṇḍa* near the temple of Bhavanātha and it is amply supported by the text. The river Suvarṇarekhā is a small rivulet on which the famous Sudarśana lake built by Candragupta Maurya (324 BC- 300 BC) and renovated by the Mahākṣatrapa Rudradāman in c 150/151 A. D. as well as by Parnadatta, Governor of Saurāstra in 455/556 A. D. during the period of Skandagupta (455 AD-467 A. D.) stands. In the



epigraphic record by Rudradāman the river is noted as *Suvarṇasikata*. The second member of the vocable "*Suvarṇasikata*" in the epigraphic record is replaced by *rekha* in the Purāṇa. This *Suvarṇarekha* is identified with *Sonrekha* by Bhagavanlal Indraji.<sup>1</sup>

Locally the rivulet is known as *Sonrekha* even today. The vocable *sonarekha* is derivable from the vocable *suvarṇarekha* and this indicates a local tradition of some longevity. If epigraphic reference preserves correctly one tradition, one can surmise that the other tradition was either consequent to or subsequent to the epigraphical record. The Girnar and the location of the whole story are away from the sea and therefore naturally the sea is conspicuous by its absence in the legend in the VM.

The *mṛgī* discloses the knowledge of the previous births due to the intervention of a *Sārasvata*. This term i.e. *sārasvata* might refer to a *tāntrika* or it might refer to a Brahmin from the *Sārasvata* caste. Irrespective of the possible two interpretations of the word *sārasvata* as mentioned above, one fact that emerges from the situation of the incident in the legend is a belief in the *tāntrika* powers which would make an animal speak in human tongue, even though the human speech by animate and inanimate objects is a wide-spread motif in Indian literature. Here the motif is used to emphasise the power of a *Sārasvata*. Thus the legend from the VM betrays local colour which is distinct from that of the KK. Moreover, the semi-historical points in this legend are not bereft of interest.

From the Indian view-point the first birth story which narrates the marriage of a prince from *Vaṅga* and the princess from *Kalunga* seems to fall on the ancient traditions which were accepted by the *Mahāvamśa* and the *Dīpavamśa* in Ceylon.<sup>2</sup> But the other legends will require further work. But in this work the girl is killed all the time by her husband, when both were born in different species. Probably this motif is introduced here to signify the ideals of chastity and fidelity of a woman.

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1. Historical Inscriptions of Gujarat, Part I, edited by Acharya Girdharsankar, p. 21.
  2. Mehta R. N., *Vijayanā kathānā keśalāka Prastāve* (in Gujarati),

At least the memory of Bhoja of Kanauj (36 AD -882AD) seems to reflect the reign of Bhoja, the 7th ruler in the Pratihāra dynasty ruling from Kanauj. He was the most powerful ruler having the titles of *adivārāha*, *mukha*, and *prabhāsa*. The last title '*prabhāsa*' associates very well with the title of the *khanṭa*, viz. *Prabhāsakhaṇḍa*. This raises an interesting problem whether he was alive for such a long period in folk memory or it is sheer accident. Gujarat and Saurashtra were the border zones between the Pratiharas of Kanauj and Rastakutas of Mānyakheṭa (8th to 10th century AD). Possibly the tradition of Bhoja of Dhar with his patronage to learning might have been mixed up also in the texture of this legend. The practice of protecting forests by the forest rangers is an extremely old practice. Thus the whole legend is a mixture of local as well as pan-Indic elements.

The study of both the legends indicates that certain pan-Indic legends were taken up by writers of different places to explain some local phenomena. While doing so, much local colour was given to the broad uniform outline and thus it generated the pattern of unity in diversity in the cultural patterns of India.

The legend of Śrīmātā from the *Lopprabhāṇḍa* as noted earlier is also interesting in this connection. It indicates that the Jains also seem to follow the same practice as the Purāṇakaras and impart the local and sectarian colour to certain widespread motifs and legends. These efforts by various sections of the Indian society appear to have been undertaken for establishing their pan-Indic interests as well as their correlation, however superficial they may be, to local conditions.

A perusal of the works like *Mallapurāṇa*, *Śrīmādhapurāṇa*, *Nāgarakhaṇḍa* of the *Skandapurāṇa*, *Dharmarajapurāṇa* and others also seem to point to the similar treatment of the pan-Indic elements which were given local colours. These efforts seem to forge an element of Unity in diversity in Indian culture.

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1. Majumdar R C, Pusalker A. D and Majumdar A K (ed. by), *Age of Imperial Unity*, p. 520.

VEDIC ŚĀKHĀS  
BY  
GANGA SAGAR RAI

[ अस्मिन् निबन्धे वैदिकशाखाशब्दस्य कोऽर्थः शाखाशब्दस्य के पर्यायास्तेषां के मौलिका अर्थां शाखानां कथमुत्पत्ति के वाङ्मया शाखानामङ्गीभूता. शाखाभेदो कथं जातः, नाना-शाखानां लोपश्च कथं जात इत्यादि प्रश्नानां संक्षेपेण सोदाहरण विवेचनं कृतम् । शाखानामुत्पत्तिविषये पुराणानां किं मत उत्पत्तिहेतुविषये च किं मत इत्यपि संक्षेपेण दर्शितम् । अत्र टीकाकतूणां माचार्याणामाधुनिकविदुषां च मतान्यपि प्रदर्शितानि । ]

According to the Purāṇas and other literary records originally there was only one Veda<sup>1</sup> and later on it developed into many branches which were called as Śākhās. For the sake of convenience in learning and performance of sacrifices this one original Veda<sup>2</sup> was arranged into four Vedas. Though the Vedic Śākhās originated first from the original Vedic Samhitās, but later on other Vedic literature (such as Brāhmaṇas, Sūtras, etc.) also caused the beginning of a new Śākhā. For the word Śākhā other equivalents are Carana and Bheda.

The word Śākhā stands for various sacred traditions preserved in different families of the priests. Śākhās originated from the original Vedas. Primarily the word Śākhā denoted a certain group of literary documents which formed the subject of study. That is why we frequently meet with the term *śākhā-madhṛte*, (he reads the Śākhā). In this light it may be said that

1. cf. एक आसीद्यजुर्वेदस्तं चतुर्धा व्यकल्पयत् । वायुर्वैश्वदेवस्यैव यज्ञमथाकरोत् ॥ Viṣṇu P III 4.11, आसी वेदश्चतुष्पादः कसकाह्व-संज्ञितः Vāyu I. 61 7 ab, एको वेदश्चतुष्पादः सहासं तु पुनः पुनः ॥ Matsya 143.10 ab etc; Mahidhara in the beginning of Yajurveda bhāṣya; Bhaṭṭa Bhāṣkara in the introduction of T. S. Bhāṣya.
2. This traditional view is dissented by Max Müller. cf. History of Ancient Sanskrit Literature, p. 26. He thinks the three Vedas as independent.

within the Śākhā the Samhitā and allied literature was admitted<sup>1</sup>. Mahādeva, a commentator of Hiranyakeśin's Grhya Sūtra, says that Śākhā means a part of *Svādhyāya* comprising of *Mantras* and *Brāhmaṇas*<sup>2</sup>.

Besides the Samhitās, Brāhmaṇas, Āraṇyakas and Upaniṣads, the Śākhā also includes within itself the Kalpasūtras, which were regarded as *Vedāṅgas*. In this connection the commentator Mahādeva says that as Veda means *Svādhyāya* along with the *Angas*, a Śākhā may include *Angas* and as such becomes different from another Śākhā owing to the difference in *Angas*<sup>3</sup>.

Here Mahādeva pleads that *Angas* are to be included in the fold of Vedas as well as of the Śākhās. But contrary to his view *Angas* are not included in the Vedas. Whatever may be the argument it is certain that the Sūtras were included in the Śākhās.

From the evidence of Purāṇas it is clear that the Śākhās are the result of gradual development in the Vedic tradition. The Samhitās are the original literature and the Brāhmaṇas, Āraṇyakas and Upaniṣads are the later production. Earlier the school of the Vedas contained the Vedic Samhitās, but with the lapse of time the priests in Vedic schools also developed various treatises on the performance of sacrifices (the Brāhmaṇas and Sūtras) and the speculative thought on the ultimate reality (Upaniṣads).

Besides the words Śākhā, Caraṇa and Bheda, Purāṇas also refer to the name Anuśākhā<sup>4</sup>. This shows that some Śākhās are developed from other Śākhās. These subsequent Śākhās are termed as Anuśākhās or Upaśākhās. This is the view of commentator Śrīdhara on the passage of Viṣṇu Purāṇa<sup>5</sup>.

1. Max Müller, op cit p 64

2. स्वाध्यायैकदेशो मन्त्रब्राह्मणात्मको शाखेत्युच्यते । Mahādeva on Hiranyakeśi sūtra. . .

3. यथा साङ्गः स्वाध्यायो वेदशब्दवाच्य एवं शाखाऽपि साङ्गैव वेदैकत्वेन क्षत्रान्तरत्वं लभते । Kumārila does not accept Kalpasūtras among the Vedas and clearly remarks वेदत्वं कल्पसूत्राणां नो वक्तव्यं मनामपि ।

4. इत्येताः प्रतिशाखाभ्यो ह्यनुशाखा द्विजोत्तम । Viṣṇu P. III. 4 25 ab

5. अनुशाखा भवान्तरशाखाः । Śrīdhara.

In short the word Śākhā denotes the sacred Vedic traditions which were learnt and taught among the followers of a certain tradition. In this connection Max Muller observes. Literary works, such as the Śākhās were, have assumed with us a much more tangible shape. They exist as a book and not merely as a body of thought handed down in schools or in families. To read a Śākhā means not only to go over it but to take possession of it, to guard it into memory and to enable others to read it by repeating it to others"<sup>1</sup> Here, it is to be noted that there were no written texts at that time, so the sacred traditions were kept alive among the followers through oral transmission. And in this way the followers and the tradition or literary works were inseparable. This is the reason why the various names such as Śākhā, Caranā, Bheda and Anuśākhā were confused together.

**Caranā**. This word is popularly used for Śākhā. But it is to be noted that originally this word was used in a different sense. Jagaddhara, the commentator of the *Mālatīmādhava* drama of Bhavabhūti says that 'Caranā means a group of persons who have pledged to the reading of a certain Śākhā and have in this manner become one body'<sup>2</sup>. This definition of 'Caranā' forwarded by Jagaddhara is ancient one and Jagaddhara has only adhered to it. Kāśikā also mentions that Caranā means those persons who are related due to their adherence to one Śākhā<sup>3</sup>. Vārtika also says that Caranā means the students of Śākhā (Vārtika on Pāṇini IV. 1.63). It is to be noted that the Caranās were named after their first founders. In this way the name of the Śākhā (sacred literary work), Caranā and the first founder used to be one<sup>4</sup>. The other word Bheda used in the sense of Śākhā has the simple meaning as division or part. This word is variously used in the Caranavyūhas.

1 History of Ancient Śkt Lit., p. 94

2 चरणशब्द शास्त्राविशेषाध्ययनारैकतापक्षजनसंघवाची  
Jagaddhara on *Mālatīmādhava*.

3 चरणशब्द शास्त्रानिमित्तक पुरुषेषु प्रवर्तते  
Kāśikā II. 4.3

4 For details see V. S. Agrawala, *India As known to Pāṇini*, p. 216,  
B. N. Puri, *India in the Time of Patañjali*, p. 197, Max Muller,  
*History of Ancient Sanskrit Literature*, p. 64.

### Kinds of Śākhās

It is clear that the Śākhās consist of Vedic literature. Hence, the difference in the literature will necessarily lead to the difference in Śākhās. Mahādeva, the commentator of Hiranyakeśi Sūtra observes that any portion of the *Spādhyāya*, consisting of *Mantra* and *Brāhmaṇa* is called Śākhā and any difference in either the *Mantras* or the *Brāhmaṇas* will lead in the Veda to a difference in subordinate Śākhās<sup>1</sup>. He also informs us about another class of the Śākhās which was founded on the Sūtras<sup>2</sup>. In this way the Śākhās may be of three kinds (1) the Samhitā-Śākhās (2) the Brāhmaṇa Śākhās and (3) the Sūtra Śākhās.

(1) The Samhitā Śākhās are those which are founded on the Samhitās. These arose from the differences in Samhitās. The Śākala, the Bāskala, the Katha etc. are the Samhitā-Śākhās. We do not hear about the different Brāhmaṇas of the Śākala and Bāskala Samhitās. However, it may be noted that peculiarities in Brāhmaṇas and Sūtras do not affect the origin of Śākhās from the Samhitās. (2) The difference in Brāhmaṇas also leads to the establishment of a new Śākhā or Caraka. For instance, the Kausītaki and the Aitareya Śākhās which have no Samhitās of their own are separate Śākhās on the basis of their independent Brāhmaṇas. Prof. Max Müller says that when a new Śākhā was founded on the basis of its Brāhmaṇas the Samhitā too was slightly modified<sup>3</sup>. But this argument is hardly convincing primarily because it is not possible to accept that Samhitās originated later than the Brāhmaṇas. Moreover, various Brāhmaṇas are available which do not have their own Samhitās. (3) There also exist various Śākhās which trace their origin to the Kalpasūtras. Many branches of the Taittirīyas have neither their own Samhitās nor Brāhmaṇas but only the Sūtras. Such Śākhās derive their origin from Sūtras and are called Sūtra-Śākhās. The Bharadvāja, the Āpastamba and the Hiranyakeśin are the Sūtra-Śākhās.

1. स्वाध्यायिकदेशो मन्त्रब्राह्मणात्मको शास्त्रेत्युच्यते । तयोर्मन्त्रब्राह्मण-  
योरन्यतरभेदेन वेदेऽवान्तरशाखाभेदः स्यादिति चेत् ॥ Mahādeva on  
Hiranyakeśi Sūtra

2. शाखाभेदोऽव्ययनभेदाद्वा सूत्रभेदाद्वा । आश्वलायनीय कात्यायनीय च  
सूत्रं हि भिन्नाव्ययनयोर्द्वयोः शाखयोरेकैकमेव ॥ ibid

3. Max Müller, History of Ancient Sanskrit Literature, p. 98.

The establishment of the Śākhās was for utilitarian purposes. No sacrifice can be performed merely with the help of Samhitās, so the Brāhmaṇas and the Sūtras were introduced to meet the practical needs. Kumārila observes that sacrifices can be performed even without the help of Samhitās but contrary to it the Mantras and the Brāhmaṇas alone cannot serve the ritual purposes<sup>1</sup>. However, Kumārila never gives that sanctity and authority to the Sūtras which hangs round the Vedas<sup>2</sup>. He says that schools like Maśaka and Āpastamba are founded by human-beings and cannot be said as *anādi* (eternal) however long they may have been established<sup>3</sup>. Contrary to it, Mahādeva is ready to accept the eternity of the Sūtra Śākhās<sup>4</sup>. The number of the Sūtra Śākhās is fairly large.

### Causes for the origin of different Śākhās

The origin of the different Śākhās was necessitated due to many reasons which may be summed up as follows :

(1) The Veda belongs to the most remote age when people were unaware of writing or if they were aware they did not write for keeping their knowledge sacred and secret from others. But when this knowledge was turned into black and white some discrepancies were inevitable, for a work memorised by many people is bound to assume differences. (ii) Basically the Veda was used for utilitarian purposes, because Mantras were recited at the time of performance of sacrifices. The sacrificial rites differed slightly or widely from family to family and thus Veda

1 वेदादृतेऽपि कुर्वन्ति कर्तुं कर्माणि याज्ञिकाः ।

न तु कर्तृविना केचिन्मन्त्रब्राह्मणमात्रकात् ॥

Kumārila

2 वेदत्व कल्पसूत्राणां नो वक्तव्यं मनागपि ।

Kumārila

3 यथा च कठादिचरणैरनादिभिः प्रोच्यमानानामनादिवेदशास्त्रानामनादिसमाख्यासंभवो नैव नित्यावस्थितमशकादिगोत्रचरणप्रवचनमितिसमाख्योपपत्तिः । मशकबीधायनपस्तम्बादिशब्दा ह्यादिमदेषद्वयोपदेष्टिन इति न तेभ्यः प्रकृतिभूतेभ्योऽनादिग्रन्थविषयसमाख्याभ्युत्पात्तसंभवः ।

Kumārila

4 यथाऽऽयनभेदाच्छास्त्राभेदोऽनादि एवं सूत्रभेदादपि । न हि सूत्राणां कर्तृसंज्ञाद्यतनी किं तु नानाकल्पगतासु वसन्मानवैर्भव्यैरपि नित्या तत्प्रणीतसूत्रेषु च नित्या जातिमवलम्ब्य तिष्ठन्ति यथा पुष्यनामाङ्गिरसशाखासु संज्ञा ॥ Mahādeva on HiraṇyakaśipuSūtra

accordingly changed (iii) Owing to individual peculiarities in vocal organs phonetic variations are unavoidable Due to phonetic variations various Śākhās arose In oral tradition no body can claim as to which was the most ancient and correct reading (iv) Accentual differences constitute another ground for the establishment of new Śākhās Though in later period even the accents were counted but originally in hoary past no such consideration can be claimed (v) The origin of Kalpasūtras also caused the establishment of new Śākhās<sup>1</sup>

According to the Purāṇas the establishment of different Śākhās was due to the confusion or error in knowledge.

ऋषिपुत्रै पुनर्वेदा भिद्यन्ते दृष्टिविभ्रमै ॥ Matsya p 143.11

In Purāṇas it is stated that Brahmā seeing the people (of Kali-age) short in age, power and mental strength directed Manu Svāyambhuva to divide single Veda into many :

द्वापरे तु परावृत्ते मनो स्वायम्भुवेऽन्तरे ।

ब्रह्मा मनुमुवाचेद तद्विष्ये महामते ॥<sup>2</sup>

एवमुक्तस्तथेत्युक्त्वा मनुलोर्कहिते रत ।

वेदमेकं चतुष्पादं चतुर्धा व्यभजत्प्रभु ॥<sup>8</sup>

Vāyu I 61. 2, 8

The reason given for this classification is the decay in the physical and mental power of human beings

क्षीणायुष क्षीणसत्त्वान् दुर्मेधान् वीक्ष्य कालत

वेदान्ब्रह्मर्षयो व्यस्यन् हृदिस्थानच्युतोदिता ॥

Bhāg p XII. 6 47<sup>2</sup>

and

वीर्यं तेजो बलं वाक्यं सर्वं चैव प्रणश्यति ॥ Vāyu p I 61 5ab

### Extinction of Vedic Śākhā's

At present many Śākhās which are mentioned in the Purāṇas and other treatises dealing with the Vedic Śākhās are

1 For elaborate discussion on these points see Suryakanta, Rktantram, Introduction, p 7-9; Bloomfield Religion of Veda, p 21, Satyavrata Samaśram, Trayī Paricaya

2 Śrīdhara while commenting on this verse says. तत्र हेतुः । क्षीणायुषो जनान् । तर्हि पुरुषबुद्धिप्रभवत्वाद्नादरणीयं स्यादित्याशङ्क्याह । हृदिस्थितिः ।



not extant Then what happened to those Śākhās ? Are those lists not correct ? The lists referred to in those treatises cannot be regarded as wrong Many of the Śākhās mentioned in the Purāṇas disappeared in the course of time. Some Śākhās however, mentioned in those treatises were extant at the time of the composition of the Purāṇas and other texts and some were preserved in tradition only even at that time Gradually many of the Śākhās prevalent at that time also were lost The reasons behind the extinction of those Śākhās may be summed up as follows :

The original passages were lost due to negligence of the students of those Śākhās,<sup>1</sup> In this connection Kumāṛila observes that it cannot be said that their destruction is impossible for it takes place every day either by negligence or by idleness or death of the followers of that school<sup>2</sup> He further says that even today books are lost and subjects are forgotten<sup>3</sup> If we consider how long the oral tradition which was the only means for preserving the Śākhās, continued in India, it is less surprising that many of these Śākhās should have been lost than that so many should still have survived Probably due to these reasons a large number of the Vedic Śākhās were lost and even those available are in incomplete form

### Injunctions for adherence to one's own Śākhā

Though the general rules for sacrifices and domestic rites were mostly common yet there were certain differences in different families and at the different places In these domestic rites and especially in marriage rites every one was expected to observe his family and village customs In the commentary of Parāśara's Gṛhya Sūtra various authorities are cited who strongly recommend that it is wrong to give up the customs of one's own

1. Haradatta, commenting upon ब्राह्मणोक्ता विषयस्तेषामुत्सन्नाः पाठाः प्रयोगादनुमीयते (Āpastanta sūtra Sec. 12) says उत्सन्नाः पाठाः ग्रन्थेषु दौर्बल्यात्

2 न च प्रलयो न संभाव्यते । दृश्यते हि प्रमादालस्यादिभिः पुरुषक्षयाच्च  
Kumāṛila

3 दृश्यते ह्यद्यत्वेऽप्यर्थविस्मरणं ग्रन्थनाशश्च ॥  
Kumāṛila

Śākha and adopt those of others <sup>1</sup> Vasiṣṭha says that a wise man should never perform the duties prescribed in other's Śākha; if he does, he is traitor to his own Śākha (Śākhāṇḍa) In another law-book also it is said that who abandons his own Śākha and adheres to other's whether out of ignorance or greed falls and perishes This is the opinion of the Chāndoga Pāṇīnīya also. But where there is no specific prescriptions for certain rites in one's own family it is proper to adopt those of other's Śākhas <sup>2</sup> Āśvalāyana Gṛhya sūtra while narrating the general rules says that rules of countries (janapadas) and villages (grāmas) are many-fold and one must know them as far as marriage is concerned <sup>3</sup> Here commentator of this Sūtra says that if there is contradiction between the rules prevalent in countries and those prescribed in the Gṛhya sūtras one should follow the rules of the Gṛhya Sūtra <sup>4</sup>

1 शाखान्तरीयकर्मकरणे दोषमाह वसिष्ठ -

न जातु परशाखोक्त कर्म बुध. समाचरेत् ।

आचरन् परशाखोक्त शाखारण्डं स उच्यते ॥

य स्वशाखोक्तमुत्सृज्य परशाखोक्तमाचरेत् ।

अप्रमाणमृषिं कृत्वा शाखारण्डं स उच्यते ॥

स्मृत्यन्तरेऽपि—स्वकर्म पर्युत्सृज्य तु यद्वन्यत् कुरुते नरः ।

अज्ञानादथवा लोभात् स हत पतितो भवेत् ॥

छन्दोग परिशिष्टेऽपि—स्वशाखाश्रयमुत्सृज्य परशाखाश्रयं तु यः ।

कर्तुं निच्छति दुर्मेधा मोघं तस्य च यत्कृतम् ॥

2 स्वशाखानुक्तमप्यविरुद्धं परशाखोक्तं ग्राह्यम् । तथा च कात्यायनः—

यन्नाम्नात् स्वशाखायां परोक्तमविरोधि च ।

विद्वद्भिस्तदनुष्ठेयमग्निहोत्रादिकर्मवत् ॥

सूत्रान्तरानुक्तमपि स्मृत्युक्तं ग्राह्यम्

3 अथ खलु च्चाववा जनपदधर्मा ग्रामधर्माश्च तान्निवाहे प्रतीयाद् यत्तु

सामातं तदवक्ष्यामः ॥ Āśva Sūtra I 7

4 जनपदादिधर्माणां वक्ष्यमाणानां च धर्माणां विरोधे सति वक्ष्यमाणं धर्ममेव कुर्यान्न जनपदादिधर्ममिति । Com. on above

# “DID THE BHĀGAVATA KNOW KĀLIDĀSA?”

BY

V. RAGHAVAN

[गत जुलाई मासस्य ‘पुराणम्’ पत्रिकाया अङ्के श्रीशिवशंकर-  
प्रसादमहोदयेन प्रतिपादितं यत्—भागवतपुराणकारेण केषुचित्संस्थलेषु  
कालिदासस्यानुकरणं कृतं, परन्तु शकुन्तलोपाख्याने भागवतपुराण-  
कारेण कालिदासस्य अभिज्ञानशाकुन्तलनाटकविषये स्वस्य परिचयो न  
कुत्रापि प्रकटीकृतः । परन्तु अत्र डा० राघवन्महोदयेन भागवतीये  
शकुन्तलोपाख्यानेऽपि अभिज्ञानशाकुन्तलस्य एकस्य श्लोकस्यानुकरणं  
कृतमिति दक्षितम् ।]

In *Purāṇa*<sup>1</sup> XIV 2 pp 137 40, Śrī Sheo Shankar Prasad asks ‘Did the Author of the Bhāgavata know Kālidāsa?’ and proceeds to show a few passages from the *Purāṇa* which echo expressions from the poet. He cites two verses from the *Bhāgavata* bearing the impress of two verses of the *Meghadūta* and adds that the sending of messages through the birds and the clouds to Kṛṣṇa in X 90 is also due to the influence of the same poem of Kālidāsa.

Scholars, including myself, have pointed out the influence of Kālidāsa on the *Purāṇas*. The *Bhāgavata* being one of the late *Purāṇas*, there is no question of showing its posteriority to Kālidāsa or its borrowing from or imitation of Kālidāsa. A poet and exponent of Indian thought and culture of such paramount importance as Kālidāsa should have naturally formed part of the mental background of the author of the *Bhāgavata*.

The writer of the above-mentioned article says that the episode of Śakuntalā as dealt with in the *Bhāgavata* may however go against the assumption that the *Purāṇa* knew Kālidāsa; for on the story of Śakuntalā, the *Purāṇa* follows the older traditional account and not the version in Kālidāsa’s play. The *Purāṇa* naturally feels obliged to follow the traditional version for the main story. But is it completely innocent of any knowledge of the immortal play of Kālidāsa?

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1. All-India Kāśīraj Trust, Fort, Ramnagar, Varanasi

In the Mahābhārata text, as critically edited, Dusyanta asks Śakuntalā whose daughter she was and Śakuntalā narrates the story of how she was born to Menakā and Viśvāmitra. Upon this, Dusyanta says she is fortunately a Kṣatriya woman. The *Bhāgavata* however goes a little further and makes Duṣyanta say that it is clear that she is a Kṣatriya's daughter, for the heart of a Paurava will not be set on an unrighteous object IX 20 12

व्यक्तं राजन्यतनया वेदम्यह त्वा सुमध्यमे ।  
न हि चेत् पौरवाणामधर्मे रमते क्वचित् ॥

The additional words of Dusyanta in the *Bhāgavata* will not fail to recall the lines in Kālidāsa's *Abhijñānaśakuntala*

असशय क्षत्रपरिग्रहक्षमा  
यदार्यमस्यामभिलाषि मे मन ।<sup>1</sup>

There is perhaps another place also in the *Bhāgavata* where too there is an echo of Kālidāsa. In I 19 8, the *Bhāgavata* speaks of the great souls who sanctify places by their visit and stay, and thereby contributing to the holiness of *Tīrthas*.

प्रायेण तीर्थाभिगमापदेशै  
स्वयं हि तीर्थानि पुनन्ति सन्त ।

This may be after Kālidāsa's definition of *Tīrtha* in *Kumārasambhava* VI 56 as the place where worthy souls had stayed.

यदध्यासितमहंद्भि तद्धि तीर्थं प्रचक्षते ।

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1. The Mahābhārata text in the additional passages of the Southern recension, rejected by the Critical Edition, has patent echoes from the corresponding context in Kālidāsa's play.

# THE DATE OF THE NARASIṂHA PURĀṆA

BY

V. RAGHAVAN

[डा० हाजरामहोदयेन नरसिंहपुराणस्य निर्माणकाल  
ख्रीस्तीया पञ्चमी शताब्दीत्यवधारितः। डा० राघवन्महोदयेन ग्रन्था  
टिप्पण्या नरसिंहपुराणवर्तिना केषांचिद् ग्रंथानां कालिदामकृत-  
रघुवंशस्य सुभटकृतदूताङ्गदनाटकस्य च तत्समावृत्तानामनुकृति-  
मात्रत्वं दर्शयित्वा नरसिंहपुराणनिर्माणकालो नैतावान् प्राचीन  
इति दर्शितम् ]

In his *Studies in the Upapurāṇas*, Vol. I., (Calcutta Sanskrit College Research Series No. II), Dr. R. C. Hazra analyses the *Narasimha Purāṇa* and discusses its date. In addition to the published text (Gopal Narayan and Co, Bombay, 2nd edn 1911), he uses a number of manuscripts of the Purāṇa. The Bombay edition is based only on three manuscripts and there is a clear case for a critical edition of the Purāṇa.

For arriving at a date for this Purāṇa, Hazra takes into account the contents of the Purāṇa, its indebtedness to some texts, its citation in Smṛti-nibandhas and its mention by Alberuni. He holds it to be one of the oldest and most important of the extant Vaiṣṇava Purāṇas (pp 219, 235). It has been cited by a number of Nibandha writers which shows that it must have been well known by the first half of the 11th cent. A. D (pp 235-7). The absence from it of Tantric orientation makes him take its date up to 700 A. D and the absence of a regular account of the Buddha among the ten incarnations of Viṣṇu to a date not later than about 500 A. D (pp. 238-9). He considers the Purāṇa also to be earlier than the Bhāgavata which he dates as early as the 6th cent A. D.<sup>1</sup> (pp 239-40) and later than the Viṣṇu and Vāyu (pp 241-2), and

1. Hazra mentions that the Purāṇa was translated into Telugu in c. 1300 A. D. but it has been pointed out that this Telugu translation has nothing to do with our Purāṇa as such or its text in its Bombay edn. See Purāṇa IV 2. (1962 July) pp. 388-9.
2. See his *Studies in the Purāṇic Records*, Dacca, 1940, pp. 52-55.

concludes that the *Narasimha* was written in the latter part of the 5th cent. A. D (p 242)

Hazra, however, points out (p 243) that this date does not apply to all parts of the *Purāṇa* and that there are later interpolations in its text, and he proceeds to set forth a series of passages or sections of the *Purāṇa* not found in all the manuscripts of the *Purāṇa*

I may draw attention here to some passages in the *Purāṇa* as presented in its Bombay edition mentioned above, which have a bearing on the date of the *Purāṇa* in that edition, which would go down very much from the date Hazra has shown I will take the chapter narrating the manifestation of Viṣṇu as Rāma (*Rāma-Pradurbhava*), beginning with ch 47

Ch. 47, v. 82 in a longer metre · ‘*Udyataika-bhuja-yastim ayatim*’ etc is taken from Kālidāsa’s *Raghuvamśa*, IX 17. One of the three manuscripts used by the Bombay edition does not have this verse.

Ch 49, v. 40 Rāma’s words to Śūrpaṇakhā, *Kalatravān aham bāle Kanīyaṁsam bhajasva me*’ is also from the *Raghuvamśa*, canto XII. v. 31.

Hazra notes that the *Narasimha* has some portions in prose. It has also a portion which is in the drama-style This is in ch 52 where Rāma sends Angada as a last minute messenger to Rāvaṇa. The lines here numbered 21-32 occur in the same sequence in the one-Act Rāma-play called *Dūtāṅgada* by poet Subhāṭa, published in *Kavyamālā* 28 Subhāṭa, of course, says expressly in the concluding verse (v 56) that he has used in his play some verses of earlier poets, but even there the link-passages in prose are his own; and together with all these and in the same sequence as these prose and verse speeches are seen in Subhāṭa’s play, they are seen in the *Purāṇa*. See the play, p 3 v 4, *Tirṇo’r navaḥ* etc up to p 4 v. 10 : *Sandhau vā vigrāhe vāpi* etc Even the Stage-directions in the play are reproduced in the *Purāṇa* and there is no doubt that this portion is directly taken from Subhāṭa’s play All the three mss. used by the Bombay edition have this portion, but it remains to be seen if other mss. have it.

Now, as has been pointed out,<sup>1</sup> the Dūtāṅgada was staged in 1243 A D at the court of Cālukya Tribhuvanapāla, in the celebration in honour of the former king Kumārapāla, also in the same period, the former part of the 13th cent A D., Someśvara praised poet Subhata in his Kīrti-Kaumudī

Assimilation of passages from the Bhāgavata, which is usually not assigned to the high date that Hazra gives it, could also be shown, but this may be taken up on another occasion.

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1. Keith, *Sanskrit Drama*, p 269.

# ACTIVITIES OF THE ALL-INDIA KASHIRAJ TRUST

(July-December, 1972)

## WORK ON THE PURĀNĀS

### 1 Releasing of the Kūrma Purāṇa Volumes

The Critical Edition of the Kūrma Purāṇa with Appendices and Critical Notes had already been printed in June last as noted in the account of the activities of the Trust in *Purāṇa* XIV 2 (July, 1972). The two translation-Volumes of Hindi and English along with the constituted Sanskrit text and some important appendices (viz name-index including the personal and geographical names, lists of flora and fauna, tīrthas, ākhyānas, stotras, vratas etc.) were also completely printed by August (1972).

The three volumes of the Kūrma Purāṇa, Critical Edition and the two translation Volumes were formally released at a public function by the Chief Minister of Uttar Pradesh, (Pt. Kamalapati Tripathi) on September 2, 1972. The function was held in the Trust's Building Shivala Baradari, Varanasi, on the bank of the Gaṅgā, and was attended by the invitees including the distinguished gentry of the city, the Professors of the three Universities of Varanasi and other Sanskrit scholars and also the Press. The function was presided by His Highness Maharaja Dr. Vibhuti Narain Singh, the Chairman of the Trust. After the mangalācaraṇa and the welcome speech by Pt. Rajeshwar Shastri Dravid the copies of the three Volumes were presented to the Chief Minister by His Highness, and also to their editor and the translators by the Chief Minister, after which the General Secretary of the Trust, Sri Ramchandra De, read the report of the literary and the cultural activities of the Kashiraj Trust. He also announced that the Trust proposes to set up a centre of Indian learning at Varanasi to guide specially the foreign scholars who come to India in quest of India's wisdom enshrined in her ancient literature. Pt. Kamalapati Tripathi in his speech stressed the need of the study of the Purāṇas and of the publication of their authentic editions. He praised the activities of the Kashiraj Trust in this direction and appealed to the scholars and the Government to co-operate in this important and sacred work undertaken by the Kashiraj Trust. His Highness Dr. Vibhuti Narain Singh in his concluding



# सर्वभारतीय काशिराजन्यासस्य कार्यविवरणम्

(जुलाई दिसम्बर १९७२)

## कमपुराणस्य प्रकाशनोदघाटनम्

समीक्षात्मकटिप्पणीभिः परिशिष्टादिभिश्च सह कमपुराणस्य पाठसमीक्षात्मकसंस्करणस्य प्रकाशनं गतजूनमासे संपन्नम् (यथा पुराणमपत्रिकाया जुलाई १९७२ अङ्के सर्वभारतीयकाशिराज यासस्य कार्यविवरणं सूचितम्) । अगस्त १९७२ मासे पाठसमीक्षात्मकमूत्रपाठन सह हिन्दी आग्लभाषयोरनुवादभागवपि महत्त्वपूर्णविविधपरिशिष्ट सह (यथा नाम सूची वनस्पतिसूची पशुसूची तीर्थसूची आग्रानसूची स्तोत्रतान्त्रिसूची) प्रकाशितौ । कमपुराणस्य त्रयाणां संस्करणानां (पाठसमीक्षात्मकसंस्करणं हिन्दीभाषानुवादसंस्करणम् आग्लभाषानुवादसंस्करणम् इत्येतेषां) प्रकाशनादघाटनं २ सितम्बर १९७२ दिनाङ्के भागीरथोत्तरे काश्या सर्वभारतीयकाशिराजस्य शिवालाभवने वारादरी त्र्यम्बकस्थाने सावजनिकसभायामुत्तरप्रदेशस्य मुख्यमन्त्रिणा पण्डितकमलापतित्रिपाठिमहोदयेन कृतम् । अत्रोत्सवे नगरस्य विशिष्टा जना त्रयाणां विश्वविद्यालयानां प्राध्यापका संस्कृतविद्वांसः समाचारपत्राणां प्रतिनिधयश्च उपस्थिता आसन् । उत्सवस्याध्यक्षता तत्रभवता काशिराजेन डा विभूतिनारायणसिंहमहोदयेन कृता । मङ्गलाचरणान्तरं पण्डितराजराजेश्वरशास्त्रिद्रविडमहोदयेन मुख्यमन्त्रिण स्वागतभाषणं कृतम् । तदनन्तरं तत्रभवता काशिनरेशेन मुख्यमन्त्रिण तथा च मुख्यमन्त्रिणा सम्पादकायानुवादकेभ्यश्च कमपुराणस्य संस्करणानि उपहारी कृतानि । तदनन्तरं यासस्य मन्त्रिणा श्रीरमेशचन्द्रदेव महोदयेन यासस्य सांस्कृतिकसाहित्यिककार्याणां विवरणं प्रस्तुतम् । तेनैवमपि विज्ञापनयन्त्र्यास काश्या भारतीविद्याया एकमध्ययनकेन्द्रं स्थापितुमिच्छति । इदं स्थानं विशेषतस्तेभ्यो वदेशिकाध्येतृभ्यः साहाय्यं प्रदास्यति ये काश्यां संस्कृतभाषायां निहितायां भारतीप्रज्ञायां अन्वेषणार्थं भारतमागच्छन्ति । तत्रभवता काशिनरेश डा विभूतिनारायणसिंह स्वीये समापने अभिभाषणे मुख्यमन्त्रिणे पण्डितकमलापतित्रिपाठिमहोदयाय उपस्थितजनेभ्यश्च धन्यवादान् याजहार । पुराणानां संपादने ये क्लेशा

speech thanked the chief guest, Pt. Kamalapati Tripathi, and the audience His Highness also explained various problems and the difficulties that are being faced in carrying out this work and expressed the hope that the Government and the scholars would both be coming forward to help the Trust in the important project.

## 2. Varāha Purāṇa

For constituting the text of the Varāha-Purāṇa a number of manuscripts have been procured from different places, and efforts are being made to procure some more manuscripts, or their photo-copies.

The following MSS of the Varāha Purāṇa have been collated

- 1 No 57/183 of the Sarasvatī Bhandara Library, Fort Ramnagar, Varanasi, Devanāgarī script
2. No. 58/183 of the same Library, Script Devanāgarī.
3. No 15766 of the Sarasvatī Bhavana Library, Vārāṇasīya Sanskrit University, Script Devanāgarī.
- 4 No 1197 of the Visveshvarananda Vedic Institute, Hoshiarpur (Punjab) Dn
5. No. 122 of 1881-82 of the Bhandarkar Oriental Research Institute, Poona Script Dn
6. No 86 of 1875-76 of the B O R I Poona Script Dn.
7. A Palm leaf MS from the Śringerī Maṭha, Mysore Script Nandināgarī
- 8 Microfilm of a Bengali MS, No. G2-42 from the Serampur College, W. Bengal.

The following MSS. are being collated .—

1. Transcript copy of the Devanāgarī MS. No. D10130, from the T. M. S. Sarasvatī Mahal Library, Tanjore
2. Transcript copy of the Devanāgarī MS No. D 10134. from the same Library
3. Bengali MS. No. 4410 from the Asiatic Society Library, Calcutta.
4. Microfilm of the Bengali MS. No. 1238, from the Sanskrit College, Calcutta.

समस्याश्च उपनिष्ठन्ति तेषामपि निर्देशं तत्रभवता काशिनरेशेन कृतं । तथा आशाऽपि प्रकटीकृता यदस्मिन् महति कार्ये शासनं विद्वांसश्च न्यासाय सहयोगं प्रदास्यन्ति ।

## २. वराहपुराणकार्यम्

वराहपुराणस्य पाठनिर्धारणार्थं विविधस्थानेभ्यः अनेके हस्तलेखाः प्राप्ताः सन्ति तथा केषांचिद् अन्येषां हस्तलेखानामथवा तेषां फोटो-प्रतीनां प्राप्तये प्रयत्नः प्रचलति ।

वराहपुराणस्य अधोनिर्दिष्टानां हस्तलेखानां पाठसंवादकार्यं सम्पन्नम्—

१ ५७/१८३ सख्याक सरस्वतीभण्डारपुस्तकालयस्य (रामनगर-दुर्गस्थस्य) देवनागरीहस्तलेखः ।

२ ५८/१८३ सख्याक सरस्वतीभण्डारपुस्तकालयस्य (रामनगर-दुर्गस्थस्य) देवनागरीहस्तलेखः ।

३ १५७६६ सख्याक वाराणसेयसंस्कृतविश्वविद्यालयस्य सरस्वतीभवनपुस्तकालयतः देवनागरीहस्तलेखः ।

४ ११९७ संख्याक. विश्वेश्वरानन्दवैदिकशोधसंस्थान (होशियारपुर) स्य देवनागरीहस्तलेखः ।

५ १८८१-८२ ई० इत्यस्य १२२ संख्याक. पूनानगरवर्तिनः भण्डारकरप्राच्यविद्याशोधसंस्थानस्य देवनागरीहस्तलेखः ।

६ १८७५-७६ ई० इत्यस्य ८६ सख्याक भण्डारकरप्राच्यविद्याशोधसंस्थानस्य देवनागरीहस्तलेखः ।

७ मैसूरवर्तिशृङ्गेरीमठस्य नन्दिनागरीलिप्यां ताडपत्रे लिखितं हस्तलेखः ।

८ जी २-४२ सख्याक पश्चिमवङ्गस्य सेरामपुरविद्यालयस्य वङ्गालीलिपिहस्तलेखस्य माइक्रोफिल्म प्रतिः ।

अधोनिर्दिष्टानां हस्तलेखानां पाठसंवादकार्यं प्रचलति—

१ डी० १०१३० सख्याकस्य टी० एम० एस० सरस्वतीमहल पुस्तकालयस्य देवनागरी हस्तलेखस्य प्रतिलिपिः ।

२ डी १०१३४ संख्याकस्य तस्यैव पुस्तकालयस्य देवनागरी-हस्तलेखस्य प्रतिलिपिः ।

३ ४४१० संख्याकः एशियाटिक सोसाइटी पुस्तकालय (कलकत्ता) इत्यस्य वङ्गीयलिपिहस्तलेखः ।

४ कलकत्तानगरस्थस्य-संस्कृतमहाविद्यालयस्य १२३४ संख्याकस्य वङ्गीयलिपिहस्तलेखस्य माइक्रोफिल्मप्रतिः ।

Besides these, the microfilm copy of a Devanāgarī MS. No. 111 from the British Museum, London, has also been received and will be collated shortly. Two Devanāgarī MSS. from Oriental Research Institute Jodhpur, two Devanāgarī MSS and one Grantha MS from India Office Library, London, and Devanāgarī transcript copies of one Telugu MS from Govt MS. Library, Madras are shortly to be procured

## OTHER WORKS

### Purāṇa Pāṭha and Pravacana

From 11.8.72 to 19.8.72 the complete text of the *Triṣṭupā Rahasya* was recited in the morning in the Balādevī temple, Ramnagar by Pt. Lakshmana Pandey and discourses on it were given in the evening by Pt. Thakur Prasad Divedī, Ramnagar.

From 14.11.72 to 20.11.72 in the bright half of the Kārtika month the text of the Viṣṇu-dharmottara-Purāṇa was recited by Pt. Gopal Sharma Dogate, and the discourses on it were given by Pt. Vishwanath Shastri Datar

### Veda-pārāyaṇa

During the bright half of the Āśāḍha Month from 11th July to 26th July the whole text of the Śukla Yajurved Samhitā was recited from memory by Pt. Vinayak Bhatta Sharma Badala in the Śiva-temple of the Śivalā Palace, Varanasi. On the conclusion of the Pārāyaṇa the dakṣiṇā and the ratna-kaukaṇa was given to the reciter

The scholars who were invited to the Purāṇa goṣṭhī on the 25th July, listened to the Veda recitation in the Śiva-temple. Stanzas from the Śatapatha Brāhmaṇa were also recited from memory by the three students of the Vidyā Mandir who have been committing to memory the text of the Śatapatha Brāhmaṇa

### Purāṇa-goṣṭhī

On this occasion a Purāṇa-goṣṭhī was also arranged as usual on the 25th July, 1972, which was presided by His Highness Dr. Vibhuti Narain Singh and was attended by eminent Sanskrit scholars, such as Pt. Baldeva Upadhyaya, retired Professor of Sanskrit, B. H. U., Dr. Reva Prasad Divedī, Head of

अपि च ब्रिटिशम्यूजियम लण्डन इत्यतः १११ सङ्घाकम्प्य देवनागरी-हस्तलेखस्य माइक्रोफिल्मप्रति प्राप्ताऽस्ति । अस्मां प्रते शोधमेव पाठसंवादो भविष्यति । प्राच्यविद्याशोधसंस्थान जोधपुर इत्यतो द्वौ देवनागरीहस्तलेखौ, इण्डिया आफिज लाइब्रेरी लण्डन इत्यतो द्वौ देवनागरी-हस्तलेखौ तथा एको ग्रन्थलिपिहस्तलेख तथा गवर्नमेण्ट ओरियण्टल लाइब्रेरी मद्रास इत्यतः एकस्य तेलगुहस्तलेखस्य तथा एकस्य ग्रन्थहस्त-लेखस्य प्रतिलिपिरूपौ हस्तलेखौ इत्येते हस्तलेखा शोधमेव प्राप्ता भविष्यन्ति ।

## इतरकार्याणि

### पुराणपाठः प्रवचनं च

रामनगरस्थे बालादेवीमन्दिरे ११ ८ ७२ आरम्भ्य १९ ८ ७२ यावत् प्रातःकाले पण्डितलक्ष्मणपाण्डेयेन त्रिपुरारहस्यस्य सम्पूर्ण पाठः कृतः, तथा अस्मिन् विषये सायंकाले पण्डितठाकुरप्रसादद्विवेदिना प्रवचनं कृतम् ।

कार्तिकमासे शुक्लपक्षे १४ ११ ७२ आरम्भ्य २० ११ ७२ यावत् प्रातःकाले पण्डितगोपालशास्त्रिदोगटेमहोदयेन विष्णुधर्मोत्तरपुराणस्य पाठः कृतः । अस्य विषये सायंकाले पण्डितविश्वनाथशास्त्रिदानारेण प्रवचनं कृतम् ।

### वेदपारायणम्

आषाढमासस्य सम्पूर्णे शुक्लपक्षे ११ ७ ७२ आरम्भ्य २५ ७ ७२ यावत् शुक्लयजुर्वेदस्य कण्ठस्थपारायणं काशिराज्यासस्य शिवानाभवने शिवमन्दिरे कृतम् । पण्डित विनायकभट्टशर्मा पाठकर्ताऽसीत् । पारायण-समाप्तौ पारायणकर्त्रे दक्षिणा रत्नकङ्कणं च प्रदत्तम् । २५ जुलाई दिनाङ्के पुराणगोष्ठ्यामामन्त्रिता विद्वांसो वेदपारायणस्य श्रवणमकुर्वन् । शतपथब्राह्मणस्याध्येतारस्त्रयो विद्यामन्दिरस्य छात्राः शतपथब्राह्मणस्य अंशानां पाठं चक्रुः ।

### पुराणगोष्ठी

२५ जुलाई १९७२ दिनाङ्के पुराणगोष्ठ्या आयोजनमासीत् । अस्यो-त्सवस्याध्यक्षता तत्रभवता काशिनरेखेन डा० विभूतिनारायणसिंह-महोदयेन कृता । अस्यां गोष्ठ्यां पण्डित बलदेव उपाध्यायः, डा० रेवाप्रसाद द्विवेदी, डा० रघुनाथसिंहः इत्याद्याः प्रमुखा संस्कृतविद्वांसः

the Sāhitya Dept., Sans. College, B H U, Dr Raghunath Singh, etc and a number of distinguished persons of the city. After the Vyāsa-vandanā the Vyāsa Pūrṇimā number of the *Purāṇa* Bulletin was presented to H H Dr. Vibhuti Narain Singh. The Varsāsana (six monthly scholarship of Rs 600) was also given to Pt Kṛṣṇnamurti Śrautī, the Sāmaveda scholar. He gave a demonstration of the various gānas of the mantras of Sāmaveda. The Editor then read the report of the work of the Purāṇa Department, placing certain problems of Purāṇic text edition and inviting suggestions there-on, which were discussed by the scholars and suggestions were given by them. Prasāda was distributed at the end of the Goṣṭhī.

### **Celebration of the Sanskrit Day**

The Sanskrit Day, sponsored by the Ministry of Education, Government of India, was celebrated on 25 August, 1972 under the auspices of the Kashiraj Trust and the Maharaja Banaras Vidyā Mandir Trust. Dr Reva Pd Dwivedī of B H U, the scholars of the Purāṇa Department of the Kashiraj Trust and the teachers and students of the Vidyā Mandir and the local P N Intermediate College took part in the celebration. Antyākṣari-competition in Sanskrit was held in which the students of the Vidyamandir and of the P N Inter College took part. Prizes were awarded to the participants. A number of Sanskrit scholars from Ramnagar and students amongst the audience spoke in Sanskrit on the importance of Sanskrit and Sanskrit literature. The function was a great success.

### **Scholars who visited the Purāṇa Department**

During this period Prof J M. McKnight, Mc Master University, Hamilton, Ontario, visited the Purāṇa Department on 13.11.1972 and appreciated its work.

### **Scholars who corresponded with the Purāṇa Deptt. on Purāṇic work and studies**

1 Shrimatī Jai Devī (of New York) c/o Sṛī Siva Bāla Yogī Ashram, Bangalore, Mysore state, enquired about the availability of the English translation of the Devī-Bhāgavata Purāṇa. (Her letter dated 20.7.72)

उपस्थिता आसन् । व्यासवन्दनानन्तरं पुराणम् पत्रिकायाः 'व्यासपूर्णिमा' अङ्कस्य समर्पणं तत्रभवते डा० विभूतिनारायणसिंहमहोदयाय कृतम् । सामवेदविदुषे पडितकृष्णमूर्ति श्रोतिमहोदयाय ६००) रूप्यकाणां षाण्-मासिकी वृत्ति प्रदत्ता । तेन सामवेदस्य विविधगानानि श्रावितानि । सम्पादकमहोदयेन पुराणविभागस्य कार्यविवरणं प्रस्तुतम् तथा पुराण-पाठसम्पादनस्य काश्चित् समस्या अपि प्रस्तुता । एतद्विषये विद्वद्भिः विचारविमर्शं सम्मत्यैव प्रस्तुता । गोष्ठीसमाप्तौ प्रसादवितरणं कृतम् ।

### संस्कृतदिवसस्य आयोजनम्

भारतशासनस्य शिक्षामन्त्रालयेन प्रचारितस्य संस्कृतदिवससमारोहस्य आयोजनं सर्वभारतीयकाशिराजन्यासस्य तथा महाराजवनारसविद्या-मन्दिरन्यासस्य तत्त्वावधाने २५ अगस्त १९७२ दिनाङ्के तत्रभवतो डा० विभूतिनारायणसिंहमहोदयस्य उपस्थितौ संपादितम् । अस्मिन् आयोजने हिन्दूविश्वविद्यालय-संस्कृतमहाविद्यालयस्य साहित्यविभागाध्यक्ष डा० रेवाप्रसादद्विवेदी, सर्वभारतीयकाशिराजन्यासस्य तथा महाराजवनारसविद्या-मन्दिरन्यासस्य विद्वांसः रामनगरस्थप्रभुनारायणराजकीयविद्यालयस्य छात्रा अध्यापका तथा रामनगरस्था संस्कृतानुरागिणश्च उपस्थिता आसन् । विद्यामन्दिरस्य छात्राणां प्रभुनारायणराजकीयविद्यालयस्य छात्राणां च मध्ये संस्कृतान्यासशरी प्रतियोगिता सम्पन्ना । प्रतियोगिभ्यः पुरस्कार-वितरणं कृतम् । संस्कृत-भाषायां साहित्यस्य च महत्त्वविषये विदुषा भाषणं सजातम् ।

### पुराणविभागे आगता विद्वांसः

अस्मिन्नवधौ बहवो विद्वांसः पुराणविभागे आगताः । तेषु मध्ये प्रो० जे० एम० मैकनाइट, मैकमास्टर युनिवर्सिटी, ओन्टारियो अपि आसीत् । एष महाभाग १३.११.७२ दिनांके पुराणविभागे समागतः अस्य कार्यजातं च प्रशंसितवान् ।

### पौराणिकाध्ययनविषये पुराणविभागेन सह संपर्कः

#### स्थापयितारो विद्वांसः

१ न्यूयार्कनगरीया श्रीमती जयदेवी महोदया, इदानीं शिवबाल-योगी आश्रम, बगलार, (मैसूरराज्यम्) स्थाने वर्तमाना—देवीभागवत-पुराणस्य आग्लभाषानुवादस्योपलब्धिविषये जिज्ञासितवती (तस्याः पत्रम् २४.७.७२ दिनाङ्कितम्) ।

2. Km Santosh Bagai, East Patel Nager, New Delhi. Enquired about the date and authorship of the *Viṣṇu Purāṇa* and the works relating to these topics; (Reply to her, dated 8.8.72)

3 Prof Maheshwarī Prasad (of B H U Varanasi), from Indologisches Seminar der University, Göttingen, West Germany. Required from the *Purāṇa* Deptt some material consisting of the constituted text with the critical apparatus along with the concerned star passages and appendices from the *Matsya-Purāṇa* and the *Kūrma-Purāṇa* (His letter dated 14.8.72)

4 Dr P G Lalye, Reader in Sanskrit, Osmania University Hyderabad (Andhra), requested permission to consult books and periodicals on the *Purāṇas* available in our *Purāṇa* Deptt (His letter dated 30.11.72)

5. Mr. Cheever M Brown, 70 Park St 61, Somerville, Ma U. S. A. Became interested in the *Purāṇa* Bulletin and inquired how he might obtain issues of all the past volumes. He writes. "I first became interested in your *Purāṇa* when I came across some articles by A S. Gupta on the *Brahmavai-varta Purāṇa* and the referencing of *Purāṇas* in general. Since then I have browsed through all your Volumes to-date and would very much like to begin a subscription" (His letter dated Dec 3, 1972)

Necessary replies and material have been sent to them.

### Rāma-Līlā

The *Rāmāliṅ* of Ramnagar has acquired a unique importance and renown owing to its religious and cultural value. Distinguished visitors, both Indians and foreigners, who visit Varanasi during the month-long period of the *Rāmāliṅ* celebrations at Ramnagar also visit the Ramnagar *Rāmāliṅ*.

From this year the management of the *Rāmāliṅ* has been entrusted to the All-India Kashiraj Trust. Under its auspices the *Rāmāliṅ* was celebrated from Sept 22 to Oct 21. The Radio Authorities of the Allahabad Radio Station prepared a Radio-News-Real of this year's *Rāmāliṅ* of Ramnagar and broad-casted it under their 'Grama Panchayat' programme.



२ कु० सन्तोष वर्गै, ईस्ट पटेलनगर, नईदिल्लीनगरस्था—विष्णु-पुराणस्य कालविषये ग्रन्थकारविषये तत्सम्बद्धेतरसाहित्यविषये च जिज्ञासितवती (तस्यै ८.८.७२ दिनाके उत्तर प्रेषितम्) ।

३ डा० महेश्वरीप्रसाद (हिन्दुविश्वविद्यालयस्य प्राध्यापक) इण्डोलाजेस सेमिनार डेर युनिवर्सिटी गोटाङ्गनै, वेस्ट जर्मनी इत्यत्र वर्तमानो मत्स्यपुराणस्य कूर्मपुराणस्य च पाठसमीक्षितसंस्करणयो स्थल-विशेषस्य पाठविषयेन पाठसमीक्षाविषयेन तथा तत्सम्बद्धताराङ्कित-श्लोकविषयेन परिशिष्टेन च सम्बद्ध विवरण जिज्ञासितवान् । (तस्य १४ ८ ७२ दिनाङ्कित पत्रम्) ।

४ हैदराबादस्य उस्मानियाविश्वविद्यालयस्य संस्कृतविभागस्य प्राध्यापक डा० पी० जी० लेल्ये महोदय पुराणविभागे उपलब्धानां पुस्तकानां पत्राणां च अवलोकनार्थं प्राथितवान् । (तस्य ३० ११ ७२ दिनाङ्कित पत्रम्) ।

५ श्री चीवर एम० ब्राउन महोदय, ७० पार्कस्ट्रीट ६१, सोमर-विले, यू० एस० ए० स्थानीय —एष महोदय 'पुराणम्' पत्रिकाविषये स्वरुचि प्रदर्शितवान् । पुराणम् पत्रिकाया सर्वेषां पूर्वाङ्कानां प्राप्तये जिज्ञासितवान् । एष महोदय स्वीये (३ १२ ७२ दिनाङ्किते) पत्रे लिखितवान्—अहम् भवतः पत्रिकायां आनन्दस्वरूपगुप्तस्य ब्रह्मवैवर्तपुराण-विषयकस्य लेखस्य तथा तस्य पुराणानां स्थलनिर्देशपद्धतिविषयकस्य लेखस्य च पठनानन्तर उत्सुक सजात । तदतन्तरं अहं सर्वेषां पूर्वाङ्कानाम-ध्ययनं कृतवान् अथ च ग्राहको भवितुमिच्छामि ।

सर्वेभ्यो पूर्वोक्तसज्जनेभ्यो अपेक्षिता सूचना प्रदत्ता ।

## रामलीला

रामनगस्य रामलीलाया अस्या धार्मिकसांस्कृतिक-महत्त्ववशात् अद्वितीय महत्त्वमस्ति । विशिष्टा देशीया वैदशिकाश्च सज्जना ये मासपर्यन्तं वर्तमानाया रामलीलाया श्रवसरे वाराणसीम् आगच्छन्ति रामनगरे रामलीला द्रष्टुमपि आगच्छन्ति ।

अस्माद् वर्षाद् रामलीलाया प्रबन्धः सर्वभारतीयकाशिराजन्यासाय समर्पितः । अस्मिन् वर्षे सर्वभारतीयकाशिराजन्यासस्य तत्त्वावधाने रामलीला २२ सितम्बर दिनाङ्कमारभ्य २१ अक्टूबर दिनाके यावत् सम्पन्ना प्रयागस्थाया आकाशवाण्या अधिकारिण रामनगस्य रामलीलामधिकृत्य 'आकाशवाणी सूचना-रील' इतीदं मयि स्वीये ग्रामपञ्चायतकार्यक्रमे

The Thailand Ambassador, His Excellency Dr Owart Suthiwart Marueput, visited the Rāmālilā at Ramnagar during his visit to Varanasi

### ACTIVITIES OF THE SISTER TRUSTS

In order to propagate the Tulasi Literature, specially his Rāmacaritamānasa and to preserve the cultural heritage of India through the Rāmālilā, His Highness Maharaja Banaras thought it fit to establish a Trust (viz Maharaja Udit Narain Singh Mānas Prachar Nidhi) for the above purposes. It is in the fitness of things that such a Trust should be established when the country is celebrating the quarter-centenary of the Rāmacaritamānasa of Gosvāmi Tulasīdāsa.

Another Trust (viz Maharaja Prabhu Narain Singh Physical Culture Trust) has also been established for the propagation of physical culture and body-build with H H Maharaja Banaras as Chairman.

#### 1. Maharaja Udit Narain Singh Mānas Prachār Nidhi

This Trust has been created by His Highness, Maharaja Dr Vibhuti Narain Singh, on 24 March, 1971. Some of its main aims and objects are—

1. Propagation and dissemination of Tulasi literature, specially the Rāmacarita Mānasa

2. To prepare, complete, collect and edit different versions of Śrī Rāmacarita Mānasa and other Rāmāyanas

3. To hold Rāmālilās and to maintain, support and develop Rāmālilā performances and Rāmālilā Bhūmis (Lands) and allied places connected with the Rāmālilā

4. To award scholarships to the deserving candidates for researches on Rāmacarita Mānasa and other works of Tulasīdāsa.

The first Trustees of the Trust are

1. His Highness Maharaja Vibhuti Narain Singh (Chairman)
2. Pt. Rajeshwar Shastri Dravid, Varanasi
3. Sri Shankar Lal Mehta, Calcutta,
4. Dr. B. Malik, Allahabad,

श्रावितवन्तः । थाई देशस्य भारतस्थराजदूतो महामहिम श्री डा० घोवार्द सुथिवार्द मारुपुटमहोदय स्ववाराणसीयात्राया रामनगरमामन्य रामलीला-मपि दृष्टवान् ।

### सहयोगिन्यासानां कार्यविवरणम्

तुलसीसाहित्यस्य विशेषतस्तस्य रामचरितमानसस्य प्रचारार्थं तथा भारतीयसंस्कृते रामलीलाद्वारा संरक्षणार्थं तत्रभवता काशिनरेशेन एकस्य न्यासस्य (महाराज उदित नारायण सिंह मानस प्रचारनिधि नाम कस्य) स्थापनस्य आवश्यकता अनुभूता । यदा देश रामचरितमानसस्य चतुःशताब्दया आयोजनं करोति तदा अस्य न्यासस्य स्थापनमृचितमेव । तत्रभवतः काशिनरेशस्याध्यक्षताया शारीरिकयोग्यताया प्रवर्द्धनार्थं शारीरिकशक्तिसंपादनार्थं च (महाराज प्रभुनारायण सिंह शारीरिक विकाससम्बन्धी) अपरो न्यासः स्थापितः ।

### १. महाराज उदितनारायणसिंह मानसप्रचारनिधिः

एष न्यासः तत्रभवता काशिनरेशेन डा० विभूतिनारायणमिश्रमहोदयेन २४ मार्च १९७१ दिनांके स्थापितः । अस्य न्यासस्य उद्देश्यानां केचिन्मुखा इमे सन्ति —

- १ तुलसीसाहित्यस्य विशेषतो रामचरितमानसस्य प्रचारसमीक्षा च ।
- २ रामचरितमानसस्य अन्येषां रामायणानां च त्रिविधप्रसंस्करणानां निर्माणं, पूर्णीकरणम्, संप्रहकरणं, संपादनं च ।
३. रामलीलानामायोजनं तथा रामलीलाभिनयस्य रामलीला-भूमीनां तथा रामलीलायां सम्प्रदायानामन्येषां न्यासनां च संरक्षणं साहाय्यं विस्तारकार्यं च ।
- ४ रामचरितमानसस्य तथा तुलसीदासस्य अन्येषां ग्रन्थानां प्रिण्टिंग योग्यशोधकर्तृभ्यो योग्यतावृत्तिप्रदानम् ।

अस्य न्यासस्य अधोनिर्दिष्टाः सज्जनाः प्रथमन्यासवार्त्ता सन्ति

१. तत्रभवतः महाराजो डा० विभूतिनारायणमिश्रमहोदयः (अध्यक्षः)
२. पण्डितराजराजेश्वरशास्त्रिद्रविडमहोदयः
३. श्रीशङ्करलालमेहतामहोदयः
४. डा० विभुभूषणमल्लिकमहोदयः

Tulasī jayanti was celebrated under the auspices of this Trust on August 19 and 20

Pt Gangadhar Shastri, the celebrated Varanasi scholar of Tulasī literature was felicitated and honoured by His Highness on behalf of the Maharaja Udit Narain Singh Manas Prachār Nidhi on this occasion

## 2 Maharaja Prabhu Narain Singh Physical Culture Trust

This Trust was also created on 24.3.71 by His Highness Maharaja Dr Vibhuti Narain Singh. Its main aims and objects are —

- 1 To establish Akharas, Gymnasiums, Stadiums, Shooting ranges, Swimming Clubs and Mountaineering Clubs.
- 2 To hold competitions and organise sports and athletic meets
- 3 To promote, establish and support institutions for development of physical culture of both Indian and Western style.
- 4 To publish books and pamphlets for promotion of physical culture
- 5 To establish and maintain playing grounds and recreation centres
- 6 To establish and maintain clubs for providing physical training and for preparing teams of hockey, golf, tennis, football cricket, and allied games, especially hockey
- 7 To contribute and help to send teams to compete in national and other routine meets.

The first Trustees of this Trust are .—

- 1 His Highness Maharaja Dr Vibhuti Narain Singh (Chairman)
2. Brig S. A. H Rizvi.
- 3 Sri Shankar Lal Mehta
- 4 Major S L. Dar (Director)

Under the auspices of this Trust sports were held on the 10th December, 1972 on the occasion of the birthday celebrations

अस्य न्यासस्य तत्त्वावधाने १९, २० अगस्त १९७२ दिनांकयोः तुलसीजयन्तीमहोत्सव सपन्न, यस्मिन् स्थानीयविद्यालयानां विद्यार्थिनः सम्मिलितास्तेभ्यः पुरस्काराश्च प्रदत्ताः। वाराणस्यां तुलसीसाहित्यस्य प्रथितस्य विदुषः पण्डितगङ्गाधरशास्त्रिणः अस्मिन् उत्सवे महाराज-उदितनारायणसिंहः मानसप्रचारन्यासस्य प्रतिनिधिभूतेन न्यासस्याध्यक्षेण तत्रभवताकाशिराजेनाभिनन्दनं विहितम्। मई १९७२ मासे चकियानगरे नवभिः पण्डितैः रामचरितमानसस्य पारायणं कृतम्।

## २. महाराज प्रभुनारायणसिंह शारीरिकविकास न्यासः

एष न्यासः २४ ३ ७१ दिनाङ्के स्थापितः। अस्य मुख्योद्देश्यानि इमानि--

१. मल्लशाला, वेधशाला, क्रीडाशाला, सतरणसमिति, पर्वतारोहण-समिति, जिमनाजियम इत्येषां स्थापना।
२. क्रीडाप्रतियोगितानामायोजनम्।
३. भारतीयपद्धत्यानुसारेण पाश्चात्यानुसारेण च शारीरिक-योग्यतायाः विकासार्थं सस्थानां विकासः, स्थापनं साहाय्यं च।
४. शारीरिकयोग्यतायाः विकासार्थं पुस्तकानां पत्राणां च प्रकाशनम्।
५. क्रीडाभूमीनां मनोविनोदकेन्द्राणां च स्थापनम्।
६. हाकी, गोल्फ, टेनिस, फुटबाल, क्रिकेट इत्यादि क्रीडानां तत्सम्बद्धान्यक्रीडानां विशेषतो हाकीक्रीडायाः निमित्तं समितीनां स्थापनं संरक्षणं च।
७. राष्ट्रीयप्रतियोगितासु अन्यप्रतियोगितासु च प्रतियोगितार्थं प्रेषणाय प्रतियोगिभ्यः सहायताप्रदानम्।

अस्य न्यासस्य प्रथमन्यासधारिणः इमे सज्जनाः सन्ति--

१. तत्रभवान् महाराज डा० विभूतिनारायणसिंहमहोदयः (अध्यक्षः)
२. ब्रिगेडियर एस० ए० एच० रिजवीमहोदयः
३. श्रीशकरलालमेहता महोदयः
४. मेजर शिवनन्दनलालदर महोदयः (निदेशकः)

अस्य न्यासस्याधिपत्ये १० दिसम्बर १९७२ दिनांके महाराज-कुमारस्य चि० अनन्तनारायणसिंहस्य जन्मोत्सवावसरे क्रीडानामायो-

of Maharajakumar Sri Anant Narain Singh. In these sports the children of the Vidyā Mandir and local Basic and Junior High schools participated. The sports were supervised and guided by Prof Arup De of the Banaras Hindu University, and the Security Officer of Ramnagar Fort. The prizes were given to the winners.

A sum of Rs 1000 was given to Shri Balkishan, M A Final student of the Banaras Hindu University for going to Munich to give demonstrations in the Mallakham exercises on the occasion of the Olympic games. Shri Balkishan and his associates gave performances in Ramnagar Fort also on the 11th December, 1972 on the occasion of the birth day celebrations of Maharajkumar. A sum of Rs 100/- was awarded to them.

### 3 **Maharaja Banaras Vidya Mandir Trust**

Under the auspices of this Trust the following functions were held as part of the birthday celebrations of the Maharajkumar

#### (a) **Vedic Bālaka Vasanta-Pūjā**

On the 11th December Vedic Bālaka Vasanta Pūjā was performed in the morning.

Sixteen Vedic students under 15 years orally recited the Vedic mantras according to the prescribed rules with due ceremonial rites. Dakṣinās were given to them and they were fed.

#### (b) **Kīrtana**

In the evening of the same day a Kīrtana (recitation and singing of God's names) was held in which the inmates (Sādhus) of the Ramkrishna Mission, Varanasi, and some local people participated. Prasāda was distributed after the kīrtana.

#### (c) **Painting Competition**

A painting competition was held on the 12th December, in which the selected students of the Primary and Middle classes of the local schools took part. A number of girl students also took part. The paintings were judged by Prof. Kulkarni, Head of the Deptt. of Painting of the Fine Arts College of B H U.

### 4 **Kashinresh Maharani Dharmakarya Nidhi**

A *Bala Mela* including the Baby show was arranged by this Trust on the 12th December at noon. The sweets were distributed

जनमासीत् । आसु क्रीडासु स्थानीयप्रारंभिक-कनिष्ठमाध्यमिकपाठशालानां विद्यार्थिनः सम्मिलिता आसन् । इमा क्रीडाः काशिकहिन्दूविश्वविद्यालयस्य डा० अरुणदेवमहोदयस्य तथा दुर्गेस्य सुरक्षाधिकारिणः निर्देशने सपन्नाः । विजेतृछात्रेभ्यः पुरस्काराः प्रदत्ताः ।

ओलम्पिकक्रीडानामवसरे तत्र गमनार्थं हिन्दूविश्वविद्यालयस्य एम० ए० कक्षायाः छात्राय श्रीबालकृष्णाय एकसहस्ररूप्यकाणि प्रदत्तानि । ११ दिसम्बर दिनाके श्रीबालकृष्णेन तस्य सहयोगिभिश्च दुर्गेऽपि मलखम-क्रीडायाः प्रदर्शनं कृतम् ।

### ३. महाराजबनारसविद्यामन्दिरन्यासः

अस्य न्यासस्य तत्त्वावधाने अधोनिदिष्टा उत्सवाः सम्पन्नाः ।

#### (क) वैदिकबालकवसन्तपूजा

११ दिसम्बर दिनाके प्रातः काले वैदिकबालकवसन्तपूजा सपन्ना, यस्यां पञ्चदशवर्षादूना षोडशवैदिकविद्यार्थिनः विहितनियमानुसारं वैदिकमन्त्राणां पाठं कृतवन्तः । तेभ्यो दक्षिणा भोजनं च प्रदत्तम् ।

#### (ख) कीर्तनम्

तस्मिन्नेव दिने सायंकाले हरिनामसंकीर्तनमायोजितमासीत् । यस्मिन् वाराणस्यां रामकृष्णमिशनसंस्थायाः सन्यासिनः, स्थानीयसज्जनाश्च सम्मिलिता आसन् । कीर्तनानन्तरं प्रसादवितरणं कृतम् ।

#### (ग) चित्रकलाप्रतियोगिता

१२ दिसम्बरदिनाङ्के चित्रकलाप्रतियोगिता आयोजिता आसीत्, अस्यां स्थानीयप्राथमिकपाठशालानां माध्यमिकपाठशालानां च छात्राः सम्मिलिता आसन् । काश्चित् कन्या-छात्रा अपि सम्मिलिता अभूवन् । चित्राणां परीक्षणं काशिकहिन्दूविश्वविद्यालयस्य चित्रकलाविभागस्याध्यक्षेण श्रीकुलकर्णीमहोदयेन कृतम् । विजेतृछात्रेभ्यः पुरस्काराः प्रदत्ताः ।

### ४. काशीनरेशमहारानीधर्मकार्यनिधिः

१२ दिसम्बरदिनाङ्कस्य मध्याह्ने बालमेलायाः बालकप्रदर्शन्याशचा-योजनमासीत् । रामनगरस्य पाठशालानां विद्यालयानां च छात्रेभ्यः

to the children of the local schools and colleges and also to the other children of Ramnagar and some neighbouring villages. The number of such children who were given sweets was about 3000.

The clothes were also distributed to about 1500 poor children, upto the age of 4 years, of Ramnagar and neighbouring villages.

### 5 Maharaja Kashiraj Dharmakarya Nidhi

Under the auspices of this Trust on the 13th December, 1972 from 1 P. M. a Bala-śāstrārtha (children's Debate) on Navya Nyāya was held in the Vidya Mandir premises of Ramnagar Fort under the able guidance and supervision of Pt Rajeshwar Shastri Dravid. The children of the Vidya Mandir Pathasala including the Maharaja-kumara took part in this Śāstrārtha. Prizes were given to the participants.

A Degree College, named Maharaja Balawant Singh Degree College, at Gangapur, Varanasi has been started by this Trust from July 1972. The appointment of its Principal and teachers and other employees has already been made. The work has started.

### Distinguished Visitors at Nandesar House

During this period a number of distinguished persons were guests of His Highness at Nandeshvara house during their visit to Varanasi. Some of them are as follows:

1. Sri Jagajivan Ram, Union Defence Minister
2. Sri S. K. Varma, Chief Justice, Allahabad High Court.
3. Dr. Suniti Kumar Chatterji, National Professor; Calcutta.
4. M. K. Dr. Raghubir Singh, Sitamau, Malwa
5. Sri J. K. Munshi; Bombay.



इतरछात्रेभ्यश्च समीपवर्तिग्रामाणां बालकेभ्यश्च मिष्ठान्नवितरणं कृतम् ।  
येभ्यो बालकेभ्यो मिष्ठान्नं वितरितं तेषां सख्या सहस्रत्रयमामोत् । ग्राम-  
नगरवासिभ्यः समीपवर्तिग्रामवासिभ्यः पञ्चदशशतेभ्यः चतुर्वर्षाहुतेभ्यः  
बालकेभ्यो वस्त्रवितरणमपि कृतम् ।

## ५. महाराजकाशिराजधर्मकार्यनिधिः

अस्य न्यासस्य तत्त्वावधाने १३ दिसम्बर १९७२ दिनाके रामनगर-  
दुर्गे विद्यामन्दिरप्राङ्गणे पण्डितराजराजेश्वरशास्त्रिद्रविडमहोदयस्य निदेशने  
मध्याह्ने १ वादनसमये बालशास्त्रार्थस्यायोजनं संगतम् । शाम्भार्थे महा-  
राजकुमारेण सह विद्यामन्दिरपाठशालायां विद्यार्थिनः सम्मिलिता अभूयन् ।  
शास्त्रार्थकर्तृभ्यश्छात्रेभ्यः पुरस्कारप्रदानं कृतम् ।

अनेन न्यासेन महाराजवलवन्तसिंहमहाविद्यालयो नाम एको महा-  
विद्यालयो गंगापुरनामके स्थाने स्थापितः । अध्यापकानां प्राचार्यस्य कर्म-  
चारिणां च नियुक्तिः कृता । विद्यालये स्नातककक्षायां पाठनं प्रचरति ।

## नन्देश्वरभवने विशिष्टा अतिथयः

अस्मिन्नवसरे काशिनरेशस्य नन्देश्वरभवने बह्वो विशिष्टा जना  
अतिथयो बभूवुः । तेषु केचन अधोनिर्दिष्टाः —

१. भारतदेशस्य सुरक्षामन्त्री श्रीजगजीवनराममहोदयः
२. प्रयागस्थोच्चन्यायालयस्य प्रधानन्यायाधीशः श्री शशिकान्त वर्मा  
महोदयः ।
३. डा० सुनीतिकुमार चाटुर्ज्यामहोदयः ।
४. महाराजकुमारो डा० रघुवीरसिंहमहोदयः ।
५. श्री जगदीश क० मुन्शीमहोदयः ।



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Vol. XV, No. 2 ]

[ July, 1973

# पुराणम् PURANA

[ Half-yearly Bulletin of the Purāṇa-Department ]

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# पुराणम्—PURĀṆA

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व्यासपूर्णमाङ्कः

[July 13, 1973

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## व्यासप्रशस्तिः\*

- 1 द्वापरान्तेषु विश्वात्मा विष्णुर्विश्वम्भर प्रभु ।  
व्यासनाम्ना चरत्यस्मिन्नवतीर्य महीतले ॥
2. एवं व्यस्ताश्च वेदाश्च द्वापरे द्वापरे द्विजा ।  
निमित्तानि पुराणानि अन्यानि च तत परम् ॥
3. स पुनर्द्वापरे चास्मिन् कृष्णद्वेपानाख्यया ।  
अरण्यामिव हव्याशी सत्यवत्यामजायत ॥<sup>1</sup>
4. त वेदशास्त्रपरिनिष्ठितशुद्धबुद्धि  
चर्मिवर मुरमुनीन्द्रनुत कवीन्द्रम् ।  
कृष्णत्वेष कनकपिङ्गजटाकलापं  
व्यासं नमामि शिरसा तिलक मुनीनाम् ॥<sup>2</sup>

### Glorification of Vyāsa

1. At the end of each Dvāpara Lord Viṣṇu, the soul and sustainer of the universe, incarnates Himself and moves on the earth as Vyāsa.
2. Thus, in each Dvāpara, O Brāhmaṇas, Vedas have been arranged, and the Purāṇas have been composed [by him] and after that other works also.
3. He (Viṣṇu in the form of Vyāsa) was born again of Satyavatī by the name 'Kṛṣṇa-dvāi-pāyana' like the sacrificial fire, the eater of oblations, produced from the *arani*.
4. I bow my head to Vyāsa, the greatest of the poets and the ornament of the sages, who has an intellect pure and skilled in the Veda-s and the Śāstra-s, who wears a hide-garment, who has a dark-complexion and a knot of matted hair of golden and tawny colour, and who is praised by gods and sages.

\* From 'श्रीव्यासप्रशस्तयः' (*Homages to Vyāsa*) compiled by Dr. V. Raghavan, All India Kashiraj Trust, 1963.

1. शिवपुरा, वायुसं० 1. 34-36.
2. ब्रह्माण्डपुराणान्तर्गतविराजक्षेत्रमाहात्म्ये (India Office Library Catalogue, MS. No. 6679).

## नारदकृत विष्णोर्ब्रह्मपारस्तवम्

(वराहपराणम बङ्क स ३ ११-२ )

नारद उवाच ॥

पर पराणाममत पुराण पार पर विष्णमनतवीयम् ।  
नमामि नित्य पुरुष पुराण परायण पारगत पराणाम ॥११  
पुरातन त्वप्रतिम पुराण परापर पारगमुग्रतेजसम् ।  
गम्भीरगम्भीरधिया प्रधान नतोऽस्मि देव हरिमीशितारम् ॥१२  
परात्पर चापरम् प्रधान परास्पद शुद्धपद विशालम् ।  
परात्परेश पुरुष पुराण नारायण स्तौमि विशुद्धभाव ॥१३  
पुरा पुर शू यमिद ससज्ज तदा स्थितत्वात्पुरुष प्रधानम् ।  
जने प्रसिद्ध शरण ममास्तु नारायणो वीतमल पुराण ॥१४  
पार पर विष्णुसपाररूप पुरातन नीतिमता प्रधानम् ।  
घतक्षम शातिधर क्षितीश शुभ सदा स्तौमि महानुभावम् ॥१५  
सहस्रमूर्द्धनिमन तपादमतन्तबाहु शशिसूयनेत्रम् ।  
तमक्षर क्षीरसमुद्रनिद्र नारायण स्तौम्यमत परेशम् ॥१६  
त्रिवेदगम्य त्रिनवकमूर्ति त्रिशुक्लसस्थ त्रिहुताशभेदम् ।  
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तथा हरि द्वापरत कलौ च कृष्णीकृतात्मानमथो नमामि ॥१८  
ससज्ज यो वक्रत एव विप्रान भुजान्तरे क्षत्रमथोर्युगमे ।  
विश पदाग्रषु तथैव शूद्रान नमामि त विश्वतन पुराणम् ॥१९  
परात्पर पारगत प्रमेय युधाम्पति कायत एव कृष्णम् ।  
गदासिचम्मण्यभतोत्थपाणि नमामि नारायणमप्रमेयम् ॥२०

—(Var P 3 11 20)

## पाठान्तराणि

## (Variant readings)

बराहपुराणस्य चतुर्दशसु कोशेषु प्रायतानि विशिष्टोपयोगीनि पाठान्तराणि  
श्लोकक्रमेणात्र निर्दिश्यन्ते कोशत्परव्यापि तदग्रे निर्दिश्यन्ते—

- ११ -ab) परायण परात्पर 1, परात्परं परस्पर 1 (for पुराणं पार पर)  
-c) स्मरामि 2 (for नमामि). -d) नारायणं 3 (for परायण)
- १२ -a) पुरासवं 2 (for पुरातनं). -b) परात्पर), उग्रतेजं 2, उग्रवेग 2  
(for उग्रतेजसं). -d) परात्परं पारगत नतोऽस्मि 1
- १३ -a) परापर 1 (for परात्पर), च धाम 1 (for प्रधान)  
-b) परामृष्टं 1, परात्पर 1 (for परास्पद). -ab) परात्परं चापरापर  
चापरमपद 1, °र धाम पर पुराणं परं पद (for परात्पर.....परास्पद)  
-c) परापरेष 2 (for परात्परेषं). -d) विशुद्धभाव 5 (for  
विशुद्धभाव)
- १४ -a) परापरं 2 (for पुरा पुरं). -b) तदाश्रितत्वात् 1 (for तदा  
स्थितत्वात्) -b) प्रधान 8, पुराणः 2 (for प्रधानं).
- १५ -a) परस्परं 2 (for पार परं), अपारपार 2 (for अपाररूप)  
-b) पुराविद 1 (for पुरातन). -c) धृतिक्षम 4 (for धृति-);  
क्षान्तिधर 6 (for शान्ति:-) -d) शिवप्रद 2 (for शुभ सदा).
१६. -a) अनन्तमूर्धनि 1 (for सहस्र-). -b) अनेकबाहु 8 (for अनन्त-).  
-c) क्षराक्षरं 12, क्षरात्क्षरं 2 (for तमक्षरं). -d) सुरेशं 2 (for  
परेशं)
१७. -b) त्रिशुक्लसंस्थ 2, त्रिभुक्तस्य 1, त्रिदशैकसत्त्वं 1 (for त्रिशुक्लसंस्थं),  
-त्रिहुताशनस्य 1 (for त्रिहुताशनभेदं). -d) स्मरामि 1 (for  
नमामि).
१८. -a) शुक्लतनु 1, श्वेततनु 1 (for रक्त-). -b) पीततर (for -तनु)  
-c) तनु 2 (for हरि) -d) कृष्णं कृतात्मानम् 3, कृष्णाकृता° 3,  
कृष्णं महात्मानं 1 (for कृष्णाकृता°); अजं 2 (for अयो).
१९. -b) ऊरुयुग्मात् 3 (for ऊरुयुग्मे)
२०. -a) पारगतप्रमेय 1 (for पारगत प्रमेय). -b) विष्णु 1 (for कृष्ण)  
°वर्मविजयथाङ्गपाणि 1 (for °वर्मण्यमृतोत्थपाणि); -मालि 2 (for  
-पाणि)

## NOTE ON THE STAVA

The word '*Brahma-pāra*' is often used in the Purāṇas as an epithet of the three Gods of the Purāṇic Trinity, it means 'highest object of sacred knowledge contained in the Veda'. The Śaiva Purāṇas regard Śiva as the *Brahma-pāra*, and contain a number of *Brahma-pāra* eulogies of Śiva. One Śaiva *Brahma-pāra-stava* has already been given from the *Kūrma-Purāṇa* in the *Purāṇa* XIV 2. A *Brahma-pāra stava* of Viṣṇu uttered by sage Kaṇḍu is contained in the *Viṣṇu-Purāṇa* (I. 15 54-59), another *Brahma-pāra-stava* of Viṣṇu is given in the *Varāha-Purāṇa* (3 10-20) which is reproduced here. The same Purāṇa also contains another *stava* of this class, but calls it the *Puṇḍarikākṣa-pāra-stava* (6 9 ff'), which is uttered by King Vasu in the Puskara-tīrtha. A *Brahma-pāra-maya-stotra* of Prajāpati Brahmā or Nārāyaṇa in prose is also given in the *Varāha-P* (20 27-31), which is uttered by the two Aśvins. *Pāra-stava*-s, generally contain such words as '*pāra*', '*para*' etc.

The present *Brahma-pāra-stava* of Viṣṇu or Nārāyaṇa is uttered by sage Nārada in his previous birth when he was a rich Brāhmaṇa named Sārasvata; he renounced the world and worshipped Nārāyaṇa (Viṣṇu) by uttering this *Brahma-pāra-stava* in the Puskara-tīrtha, which enabled him to be absorbed in Nārāyaṇa or Viṣṇu, and was reborn as Nārada.

This *Brahma-pāra-stava* of Viṣṇu is full of the devotional thoughts, and contains the philosophical description of the transcendent and the immanent aspects of impersonal Viṣṇu as well as the mythological description of the personal aspect of Viṣṇu. But Viṣṇu as the highest transcendent Reality is the main theme of this *Brahma-pāra-stava*.

Viṣṇu is conceived here, therefore, as the highest transcendent Reality, most ancient, eternal, of unlimited power, the highest resort, surpassing even the highest conceivable Reality (*pāra-gaṭam parānām*). He is unequalled (*apratīma*), he is both transcendent and immanent (*parāpara*), He surpasses every thing, He is of mighty prowess, He governs the universe (*īśīṭā*), and destroys sins and miseries (*hari*), He is the highest, the greatest and the holiest being. He is to be worshipped and praised with a pure heart.—(11-13).

Viṣṇu-Nārāyaṇa created this stronghold (*pura*) (i.e. the universe) empty and filled it with his own being, whence He is known as *Puru-sa* (*(puri śete)*, He is free from every taint and darkness (*vīta-mala*) —(14) Viṣṇu is the highest Reality, surpassing everything, no one can fathom his real nature (*apāra-rūpa*), He is the ancient Being, He is the most prudent, most capable, most peaceful, the Lord of the earth, the auspicious, the most noble-minded —(15)

Viṣṇu has thousands of heads and innumerable feet and arms, the sun and the moon are His eyes, He is imperishable (*akṣara*), He sleeps in the milky ocean (of cosmic waters), He is immortal and the highest Lord —(16)

Viṣṇu is knowable by the three Vedas, He has three (Nārāyaṇa, Brahmā and Rudra)<sup>1</sup> and ten (*nava eka*) forms (*mūrti-s*),<sup>2</sup> He is triply pure (in mind, in words and in actions), the three sacrificial fires also are His different forms. He is to be indirectly indicated as the three *tattva-s* (*Puruṣa*, *Pradhāna* and *Kāla*)<sup>3</sup> He appears in the three Yugas,<sup>4</sup> He has three eyes (sun, moon and fire), He is unknowable (*a-prameya*) in his real form. — (17)

- 1 The three forms may also be Rgveda, Yajurveda and Sāmaveda respectively identified with Nārāyaṇa, Brahmā and Rudra —

एष ऋग्वेदनामा तु वेदो नारायण स्वयम् ।

वह्निभूतो दहत्याशु पापान्मुञ्चारणादनु ॥

एतस्य हृदये योऽय इष्ट आसीत्स्वयात्मजः ।

स यजुर्वेदरूपेण स्थितो ब्रह्मा महाबलः ॥

तस्याप्युरसि सविष्टो य एष शुचिः सज्ज्वलः ।

स सामवेदनामा तु रुद्ररूपी व्यवस्थितः ॥

—(Varāha-P. 2 76-78)

- 2 The ten *mūrti-s* are the ten *Avatāra-s* of Viṣṇu ; cf. *ibid.* 4 2-3
- 3 For the three *Tattva-s* cf. *Kārma-P* (cr. edn ), I. 49 46  
प्रधान पुरुष कालस्तत्त्वत्रयमनुत्तमम् ।  
वासुदेवात्मक नित्यमेतद् विज्ञाय मुच्यते ॥
- 4 The two *Avatāra-s* of Viṣṇu in Kaliyuga, viz. Buddha and Kalki are later additions to the list of the *Avatāra-s*, cf. Hopkins, *Epic Mythology*, under *Avatāra*.

Viṣṇu is of the white colour in the Kṛta Yuga, of red body in the Tretā-Yuga, of yellow body in the Dvāpara, and He makes Himself black-coloured in the Kaliyuga <sup>1</sup>

Viṣṇu (or Purusa) created Brāhmaṇas from His mouth, Ksatriyas from His arms, Vaiśyas from his thighs and Śūdras from His feet, thus the whole universe is His body <sup>2</sup> —(19)

Viṣṇu surpasses even the highest, He exists beyond everything, He is knowable (unknowable, with v l. *pāragam aprameyam*), He is the Lord of the warriors (for He has defeated the Asuras in various battles), but He is beyond comprehension (*Kṛṣṇa*) in His actions or battles<sup>3</sup> He holds a mace, a sword and a shield in His hands I bow to this unfathomable Nārāyaṇa —(20).

—Anand Swarup Gupta

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- 1 cf. Bhāg.-P XI 5 21 ff. The Vāyu P describes the four Yugas also as of the four colours—white, red, red-yellow, and black respectively (32. 14-20).
  - 2 The post-Vedic conception of the four *Varnas* as sprung from the four limbs of the Cosmic Puruṣa is borrowed from the *Puruṣa-sūkta* of the Rgveda (X. 90)
  3. cf. Rg. (X.54.2) — “मायेत् सा ते यानि गृह्णास्याहुः.”

# NEW LIGHT ON IDENTIFICATION OF KĀLA- PRIYANĀTHA

BY

SHYAM MANOHAR MISRA

[महाकवेर्भवभूतेनाटकेषु तस्य वंशस्य, पाण्डित्यस्य कोसलेषो वर्तते । इदमपि तेषुल्लिखितं यदिमानि नाटकानि कालप्रियनाथस्य यात्रोत्सवावसरे अभिनीतानि । कालप्रियनाथामिषो को देवो भव-भूतिना निर्दिष्ट इतिविषये विदुषामध्ये वैमर्त्यं वर्तते । केचन उज्जयिन्या महाकालमेव कालप्रियनाथमामनन्ति अन्ये च विद्वांसः कालपीठस्थाने स्थितस्य कस्यापि देवस्य निर्देशो भवभूतिना कृत इति ग्रामनन्ति । अस्मिन् निबन्धे लेखकेन पूर्वमतानां परिचयं प्रदाय कालपीठनगर-स्थो देव एव भवभूतिना निर्दिष्ट इत्युद्धृतं कालपीठनगरस्थ कालपदेव-बाबा का टीला इति प्रसिद्धे स्थाने कालप्रियनाथस्य मन्दिरमादीदिनि च स्थापितम् । तत्स्थानस्य द्वे चित्रेऽपि लेखेन अत्र संयोजिते ।]

According to a tradition recorded in the *Varāha*,<sup>1</sup> *Bhāmṣya*<sup>2</sup> and *Skanda*<sup>3</sup> Purāṇas, Kṛṣṇa's son Sāmba had erected three temples of the Sun god at three places viz., Sūtra, Mūlāsthāna and Kālapriya. The plays of the poet Bhavabhūti (namely the *Mahāvīracarita*, the *Mūlātmadhava* and the *Uttararāmacarita*)<sup>4</sup> are stated to have been staged on the occasions of the *Fatra festival* held in honour of *Kālapriyanātha*. The identification of Kāla-priyanātha as well as the location of his shrine is controversial

1. Sāmbaḥ Sūrya pratisthāmca Kārayamāsa tatra vi-  
Yamunāyāśca dakṣiṇe Kālapriyaḥ devala . sthāpya cotta-  
mam (*Varāha Purāṇa*, Venk. Press, 177, vv 55-57).  
Also see *Purāṇam*, Vol VIII, 1966, p. 99.
2. Kālapriye ca madhyānhe-aparānhe ca nityaśab—  
Sāṅkarascāparānhe tu mām-pūjayati sarvadā. Iti-ukto-  
sau bhagvatā Bhāskareṇa sa yadavah (*Bhāmṣya Purāṇa*  
Bombay, 199, I, 1259 vv 16-18).
3. Tathānyadapi tatrāsti Bhāskaratritayanā śubham Māṇ-  
dīrāṇ prathamam tatra Kālapriyaḥ tathāparān. Mūlā-  
sthānāṇaṁ tṛtīyaṇ ca.....(*Skanda-Purāṇa*).
4. *Mahāvīracarita*, Nirṇayasāgara Press, 1910, Act. I, p. 3,  
*Uttararāmacarita* Nirṇayasāgara Press, Act. I, p. 9; *Mūlā-  
tmadhava* (Published by Motilal Banarsidass, 1967) Act  
I, p. 5.

**The views of the commentators on the works of Bhavabhūti**

- (i) *Triṣpurāṇi* identifies him with Mahākālā Śambhu<sup>1</sup> i e Śiva ("Mahākālāspadasya Śambhoh")
- (ii) *Vīrarūghava* adds that Kālapriya is the name of the Lord of Ambikā<sup>2</sup> ("Kālapriyanāmāmbikāyā nāthah Śivas-tasya")
- (iii) *Jagaddhara* takes him to be the *presiding deity of Kālapriya*<sup>3</sup> (Kālapriyanāthasva taddeśadevabhedasya")
- (iv) According to Vidyāsāgara, he was the presiding deity of *Padmanagara* situated in Vidarbha in Dakṣiṇāpatha.<sup>4</sup>

**The views of modern scholars**

1. H H Wilson,<sup>5</sup> Anundoram Barooah,<sup>6</sup> Satish Chandra Vidyabhushan,<sup>7</sup> N L Dev,<sup>8</sup> P V Kane,<sup>9</sup> S K De and S N Dasgupta,<sup>10</sup> and others identify Kālapriyanātha with *Śiva Mahākālā of Ujjainī*

2 According to J Hertal,<sup>11</sup> he (Kālapriyanātha) was the *presiding deity of Yaśovarman's family* and his shrine existed at Kanauj.

- 1 On the *Malatīmādhava*, 1918, Act. I p 5
- 2 On the *Uttararāmacarita*, Nirṇayasāgara Press, 1919, Act I, p 9
3. On the *Malatīmādhava*, 1967, Act I p 5
- 4 "Kālapriyanātho nāma Vidarbhesu Padmanagare pratisṭhito devamūrtiśeṣah" (Quoted by Anundoram Barooah, in the *Mahāvīracarita*, Gauhati, 1969, Preface, p XXIV, Also see *Uttararāmacarita*, edited by P V Kane, 1929, p 3
- 5 Hindu Theatre, Vol II, p 10
- 6 Preface to the *Mahāvīracarita*, Gauhati, 1969, p XXV. He explains Kālapriyanātha thus "Kālāḥ sṛjati bhūtāni Kālāḥ samharate prajāḥ", iti Bharatam tasya Kālasya priyo nāthah patiḥ Kālapriyanāthah Mahākālāḥ tasya sarva sambhāratvāt Kavinā Kālapriyanātha padena Mahākālā uktah". (Ibid, pp 1-2).
- 7 "*Bhavabhūti*" (By Satish Chandra Vidyabhushan) Quoted from the Hindi translation of this book, by Jvaladatta Sharma, Lucknow, V S 1981, p 44
- 8 Geographical Dictionary, p 210
- 9 *Uttararāmacarita*, 1929, Introduction, p. 3
- 10 History of Sanskrit Literature, Vol I, Calcutta, 1947, pp 278-279
- 11 Asia Major, Vol. I, pp. 12-13. Quoted by R S Tripathi in his 'History of Kanauj'. 1959, p. 209



G D Dalal and R A Sastry, the editors of Rājasekhara's *Kāvyamīmāṃsā*,<sup>1</sup> and R S. Tripathi<sup>2</sup> also hold a similar view.

3. V. V. Mirashi<sup>3</sup>, A S Altekar<sup>4</sup> and D C Sircar identify *Kālapriyanātha* with the Sun god whose shrine stood at Kālpī, in the present Jalaon district of Uttar Pradesh. The latter two also hold that the Sun Temple still exists at Kālpī.

### Assessment of these views

1. *Kālapriyanātha*, the Mahākāla of Ujjaini—V. V. Mirashi has convincingly refuted the identification of Kālapriyanātha with Mahākāla of Ujjaini. He rightly regards him to be the Sun God of Kālpī.<sup>5</sup> It may be added that to the best of our knowledge the name *Kālapriyanātha* has not been used for Śiva in any source till now. And none of the commentators (who identify Kālapriyanātha with Mahākāla Śiva) has been able to adduce the evidence of any authority describing Śiva as Kālapriyanātha.

As regards Kāla, it is associated with both Śiva and the Sun god. The former is popularly known as *Mahākāla*,<sup>6</sup> *Kālakānta*, *Kāla-Yogī*, *Kāla bhaksa* and *Kāla-Bhairava*<sup>7</sup> etc. The Sun being the regulator of time is intimately connected with Kāla, and the

1. *Kāvyamīmāṃsā* Baroda, 1934, Appendix I, p. 285.
2. History of Kanauj, p. 209.
3. V. V. Mirashi propounded this view for the first time in the Marāṭhī periodical *Yugavāṇī* of Nagpur, 1947. He casually touched it also in I H Q., Vol. XI, p. 249. Later on he elaborated it in his *Studies in Indology*, Vol. I, pp. 33 ff. Recently he has discussed this identification very thoroughly in *Purāṇam*, Vol. VIII, No. 1, 1966, pp. 38-51.
4. The Rāstrakūṭas and their Times, p. 102.
5. Studies in the Geography of Ancient & Medieval India, 1960, pp. 241-244.
6. "Three Ancient Famous Temples of the Sun", *Purāṇam*, Vol. VIII, No. 1, 1966, pp. 38-51.
7. The shrine of Śiva called Mahākāla, at Ujjaini has been referred to by Kālidāsa (*Raghuvamśa*, VI. 34: *Meghadūta*, vv. 30-38), Bāṇa (*Vide History of Sanskrit Literature*, Vol. I (De and Dasgupta), pp. 278-279), and Rājasekhara (*Bālarāmāyana*, X, p. 686).
8. See V S Apte's Sanskrit-English Dictionary, 1963, pp. 146-147 and 412.

names *Kāla*, *Kāla-Sūrya*<sup>1</sup> and (*Kāla-Kṛt*<sup>2</sup> has been used for him). Thus the identification cannot be decided merely on the basis of the association of *Kāla* with the deity. And there is no positive evidence in support of this view

2 *Kālapriyanātha*, the presiding deity of Yaśovarman's family—  
In this connection it may be added that Huen Tsang<sup>3</sup> makes mention of a Sun temple which existed at Kanauj at the time of his visit to that place. But it is not indicated in any source that the Sun god (referred to by Huen Tsang) was famous by the name of *Kālapriyanātha*

There is evidence to show that Yaśovarman had marked leanings towards the Śakti-cult and the Rāma-cult. But his devotion to the Sun god is not known from any source

It may also be pointed out that in the extant antiquities at Kanauj and its surroundings, only a pond locally called "*Sūrya Kuṇḍa*" situated at Makarandanagara (a small town situated at a distance of about two miles from Kanauj) is associated with the Sun god. No Sun temple is traceable now at Kanauj. Nor is there any local tradition about it.<sup>4</sup>

3 *Kālapriyanātha*, the presiding deity of *Padmapura*—  
*Padmanagara* or *Padmapura* rightly identified with a small village near Amgaon Railway station in Bhandara District,<sup>5</sup> was the birth

- 1 S. Sorensen, 'An Index to the Names in the Mahābhārata', 1963, pp. 373 and 375
- 2 Vide Apte's Sanskrit—English Dictionary, p. 146
- 3 Beal (Sushil Gupta & Co.), Vol. II, p. 245
- 4 *Gaudavaho*, 1927, vv. 285-338
- 5 Yaśovarman had written a play named '*Rāmabhyudaya*' obviously to eulogise Rāma's glory. It has survived only in the form of quotations contained in many later works like the *Dhvanyāloka*, pp. 132-133; *Daśarūpaka*, p. 50; *Śṛṅgāraprakāśa*, p. 270; *Nāṭakalakṣaṇaratnakośa*, p. 331; *Kavīndravacanasaṃuccaya*, pp. 75-76 etc. For a detailed information on this play see V. Raghavan's "*Some Old Lost Rāma Plays*", 1961, pp. 1-25.
- 6 I visited Kanauj and Makarandanagar, explored the extant remains and contacted local people for the above information
- 7 V. V. Mirashi, "*Birth Place of Bhavabhūti*", (I.H.Q., Vol. XI, p. 294) and "*Studies in Indology*", Vol. I, p. 34.

place<sup>1</sup> of Bhavabhūti where he seems to have spent the earlier part of his life and did some literary work. He, however, could neither get the royal patronage nor the appreciation of his merits from his native people.<sup>2</sup> Bhavabhūti, therefore, left Padmapura and came to Kanauj.<sup>3</sup> There, under the patronage of King Yaśovarman, he probably did the major part of his literary work. The theme of his *Mahāvīracarita* and the *Uttararāmacarita* betrays Bhavabhūti's intimate acquaintance with the court life. And it is very likely that he might have composed these plays at the court of the Kanauj-emperor. It is further evidence of the fact that the note of discontentment and dejection expressed by the poet in his *Mālatīmādhava*, is not seen in the *Mahāvīracarita* and the *Uttararāmacarita*. It is difficult to believe that Bhavabhūti might have gone from Kanauj to the distant Padmapura, (where his literature was not appreciated earlier) for the enactment of his plays. Moreover, the detailed self introduction which he gives in the prologues to his plays<sup>4</sup> was hardly required in his birth-place where he was well known. Some scholars contend that on the occasions of these Yātrā-festivals, when Bhavabhūti's plays were staged, people used to throng from the different places and the outsiders were not expected to know about the poet.

- 1 *Mahāvīracarita*, Nirṇayasāgara Press, Act I, pp. 7-8; *Mālatīmādhava*, 1967, Act. I, pp. 7-8.
- 2 See *Mālatīmādhava*, Act I, verse 6.
- 3 V. V. Mirashi also holds that "in the beginning of the 8th century, when Bhavabhūti flourished, there was no great king ruling in Vidarbha. In the absence of royal patronage Bhavabhūti was obliged to seek his fortune in the north and ultimately became attached to the court of Yaśovarman". (I H Q., Vol. XI, p. 294.)
- 4 The sūtradhāra introduces Bhavabhūti thus: "There is in Vidarbha in Dakṣiṇāpatha a city named Padmapura where reside certain Brāhmanas of the Kātyāyana-gotra. They are the followers of the Taittirīya Śākhya (a branch of the Yajurveda) and teachers at Vedic schools. Bhavabhūti belongs to such an illustrious Brāhminya family. He bears the titles of Bhaṭṭa and Śrīkaṇṭha; he is the son of Nilakaṇṭha and Jātukaroti, grandson of the venerable Bhaṭṭagopāla and the disciple of Jñānanidhi. He is well grounded in grammar, rhetoric and logic and friendly to actors, etc. (*Mahāvīracarita*, Act I, pp. 7-8; *Mālatīmādhava*, Act I, pp. 7-8; *Uttararāmacarita* (Madras, 1932), Act. I, p. 8.

Therefore, such an introduction was quite relevant even if the dramas were enacted at Padmapura<sup>1</sup>

This contention is also not convincing. There may be justification for the poet's introduction to the people coming from other places. But there was no need to tell them the precise location of the city of Padmapura<sup>2</sup> (astī Dakṣiṇāpathe Vīdarbheṣu Padmapuram nāma nagaram) where the Yātrā festivals were held.

1 *Kālapriyanātha, the presiding Sun god of Kālpi*.—This identification is quite reasonable. But it should be pointed out that the contention (of Altekar and Sircar) that there still stands at Kālpi the temple of Kālapriyanātha, requires a correction. The present author visited Kālpi thrice and thoroughly explored the relevant antiquities. Now there does not exist that temple at Kālpi. Nor does it seem to have been destroyed in the recent past. But the following antiquities at Kālpi, which have been utilised by the present author probably for the first time, do bear out its existence in ancient times.

- (i) There is a big mound locally called *Kālapadevabābā kūtī* or simply *Kālapabābā Kā tīlā* (see Plate No. 1) lying in the Rājghāt area of Kālpi. Most probably on this mound stood the temple of Kālapriyanātha, which seems to have been washed away by the waters of the river Yamunā flowing in close proximity to this mound.
- (ii) A broken image of the Sun god assigned to the early medieval period (now preserved in the Kālpi museum) was recovered from the *Vyāsa tīlā* which is situated near the above mentioned mound. This image may have originally belonged to the temple of Kālapriyanātha and fallen a prey to the iconoclastic hammer of the Muslim invaders.
- (iii) At a distance of about one furlong from the *Vyāsātīlā*, there is yet another very small mound having a stone-piece pierced into the ground. The part of the stone

1 See, Ganga Sagar Rai "Mahākavi Bhavabhūti", (in Hindi), Varanasi, 1965, pp. 18-19.

2 *Malatīmādhava*, 1967, Act I, p. 7, *Mahāvīracarita*, Nirpayasāgara Press, Act. I, p. 8. Also see *Mahāvīracarita*, edited by A. Barooah, 1969, preface, P. XXV.



Plate No. 1



Plate No 2

above the ground is about one foot square with a bloomed sun flower (☼) carved on it (Plate No 2). Local people call this stone *Kālapadeva* and worship it<sup>1</sup>. Thus the tradition of the worship of Kālapriyanātha or Kālapabābā, continues down to the present day at Kālpī.

These hitherto unnoticed or unutilised antiquities and local traditions strongly support the identification of Kālapriyanātha with the Sun god whose temple, according to a Purāṇic tradition (referred to above) was constructed at Kālpī in ancient times. Incidentally it may also be noted that Bhavabhūti, in his *Mālātīmādhava* alludes to the Yātrā festival of Kālapriyanātha immediately after invoking the Sun god<sup>2</sup>.

This temple seems to have been mentioned in the Cambay Plates of the Rāstrakūṭa king Govinda IV. They record that "the court yard (of the temple) of Kālapriya was rendered uneven by the strokes of the tusks of his (Indra III's) elephants". V. V. Mitashv rightly holds that this "verse" seems to speak of Indra III's halt at the temple of Kālapriya, his crossing of the Jumna and devastation of Kanauj as events following in close succession. His description suits Kālpī best<sup>3</sup>.

Rājasekhara in his *Kavyamīmāṃsā* places Kālapriya to the south of Gādhupura<sup>4</sup> i.e. Kanauj. There is no other Kālapriya except modern Kālpī in the Jalaon District of Uttar Pradesh, which lies to the south of Kanauj. "The name Kālapriya applied to Kālpī may be traced to a date as late as the fifteenth century A. D."<sup>5</sup>

1. I owe this information to the residents of Kālpī and the villages situated in its suburbs.
2. *Mālātīmādhava*, 1967. Act. I, pp 4-5
3. "Yanmādyaddvipadanta-ghātavisama Kālapriya-prāṅgamaṁ tīrṇā yatturagairagādhayamunā Yenēdam hi Mahodayārinagaram nirmūlamunimūlitaṁ" (E. I., Vol. VII, pp 38 and 43, verse 19)
4. I. H. Q., Vol. XI, p 289
5. *Kavyamīmāṃsā* (Baroda, 1934), p. 94
6. J. B. B. R. A. S., Vol. XXIII, pp 12 ff. Quoted by D. C. Sircar in his *Geography of Ancient & Medieval India*, p 244

# THE ELEMENTS OF POETRY IN THE PURĀṆAS

BY

VINAPANI PATNI

[यस्मिन् निबन्धे पुराणेषूपलब्धानां काव्यतत्त्वानां विवेचनं कृतम् । विविधाचार्याणां मतानुसारतः काव्यस्य कापरिभाषा काव्यस्य-  
कानि मुख्यान्पुपाशनानि कथं काव्यदोषो जायते इत्यादिविषयाणां-  
मुत्तरेषु विधाय तेषु पुराणेषु काव्याशानां प्राचुर्यं केषु च न्यूनत्व-  
मित्यवधारितम् । वायुब्रह्माण्डगरुडाग्निबृहन्नारदीयबृहद्धर्मलिङ्ग-  
पुराणेषु काव्यगुणस्य न्यूनत्वं वर्तते । ब्रह्मविष्णुसागवतमत्स्यहरि-  
वृक्षस्कन्दपुराणेषु च काव्याशानां प्राचुर्यं वर्तते । पुराणेषु को  
मुख्यो रस इत्यस्य विवेचनं विधाय शान्तो रसः मुख्यरसः इति  
स्थापितम् । पुराणेषु कल्पनायां नवनवोन्मेषोऽपि दरीदृश्यते ।  
तस्योत्पत्तेरपि कृतम् । पुराणेषु रूपसौन्दर्यवर्णनेषु युद्धवर्णनेषु,  
ऋतुवर्णनेषु च काव्यसौन्दर्यस्य सम्यक् स्फुरणं प्राप्यते । एषामंशा-  
नामपि स्थानीयान्काव्यायेन निदर्शनं कृतम् । महाकाव्यपद्धतौ  
मुक्तकपद्धतौ च बह्वच्य काव्योक्तयः पुराणेषु दृश्यन्ते । काव्यानां  
विविधवर्णनंयपि पुराणेषु प्राप्यन्ते । एषा सर्वेषां विषयाणां  
निरूपणं कृत्वा अन्ते पुराणेषूपलब्धानि काव्यगुणोपेतानि कानिचित्  
पद्यानि परिशिष्टरूपेण उद्धृतानि सन्ति । ]

Many views were advanced regarding the nature and definition of poetry by the rhetoricians commencing with Bharata. First came the theory of *rasa*, then the principle of *riti* (style), then the school of *dhvani* (suggested sense) and then of *vakrokti*.

What perhaps would be acceptable to all the rhetoricians and poets in a poetry is originality of theme, effective expression, depth of emotion and a forceful style. A couplet from the *Harṣacarita* of Bāṇa presents the basic requirements of *Kāvya*<sup>1</sup>. According to Anandavardhana *anauṣṭīya* (lack of appropriateness) is the greatest obstacle to consummation of *rasa*. Hence *auṣṭīya* alone leads

1 नवोर्ध्वो जातिरग्राम्या श्लेषोऽविलष्टः स्फुटो रसः ।

विक्लटाक्षरबन्धश्च एतद् गद्यस्य जीवितम् ॥

*Harṣacarita*, Introduction 8



to perfection of poetry<sup>1</sup> The *Agni-P* upholds *aucitya* of theme, style, diction and the main sentiment accompanied by vigorous language and refined style.<sup>2</sup>

According to Mahima Bhatta poetic intuition is like the third eye of Śiva deeply penetrating and uncommon<sup>3</sup>

Bhatta Tauta holds that though a sage (ऋषि) and a poet (कवि) have much in common, yet the difference is while the former only possesses vision (दर्शन) the latter is gifted with the art of giving the vision a beautiful expression (वर्णन) Poetry therefore consists of striking and new thought clothed in charming style

Judging the Purāṇas from the above standpoint, we find that the Purāṇic literature is richly endowed with poetic quality. It is quite likely that many poets of merit contributed to the composition of the Purāṇas The Purāṇic poets, created a literary background and setting for the mythological narratives.

The Purāṇas may be divided into two types, taking into consideration the poetic qualities displayed in them, the older Mahāpurāṇas or Upa-purāṇas, and the later Purāṇas or Upa-Purāṇas which are encyclopaedic in nature Of the older Purāṇas, some strictly adhere to the Purāṇa-Pañca-lakṣana principle and consequently have little scope for poetic display, for example the Vāyu and the Brahmāṇḍa Purāṇas The later Purāṇas also which are encyclopaedic in nature have a wide range of subjects to deal with and therefore they lack in poetic portions e.g. the Garuḍa, the Agni, the Bhṛhannāradiya and the Brhaddharma The Linga, though not completely encyclopaedic in nature, falls in the same category. The Purāṇas and Upa-Purāṇas which are noteworthy from the poetic point of view are the Brahma, Viṣṇu, Matsya, Bhāgavata, Harivamśa, Skanda and Śiva<sup>4</sup>

1. अनीचित्याहते नात्यद् रमभङ्गस्य कारणम् ।  
ओचित्योपनिबन्धस्तु रसस्योपनिषत् परा ॥

Quoted in Mammata's *Kāvyā Prabhāṣā*, p 445 (Vāmanaśrīlaka 1965)

2. यथा वस्तु तथा रीतिर्यथा वृत्तिर्यथा रसः ।  
ऊर्जस्वि मृदुसंदर्भादीवित्यमुज्जायते ॥

*Agni-P* 344 5 (Ānandaśrama Series)

3. Raghavan, *Concepts of the Alankāra Śāstra*, p. 92.
4. Ibid.

Only the main elements of poetry have been dealt with in the present article, Rasa, the main sentiment or emotion, Imagery and figures of speech, and the Metre

### The Main Rasa (Sentiment)

The various struggles and unions, miseries and joys, achievements and failures reflected in the accounts of the Purāṇas lead to the quintessence of detachment (*Nirveda*) from the world—which is the main emotion (*sthāyibhāva*) of the Śānta Rasa. Thus the different sentiments would be subservient to the main sentiment, Śānta Rasa. Ānandavardhana says—"there is no doubt that Śānta Rasa comprehends all the other sentiments within its fold, and this is well illustrated by the Mahābhārata. The epic aims at liberation, which represents the ultimate goal of life<sup>1</sup>

That the secondary emotions lead to the main sentiment Śānta is further confirmed by Purāṇa-Pañcalakṣaṇa itself. The five constituents of Purāṇa i.e. *Sarga*, *Pratisarga* etc. lead to *Nirveda* which is the basis of Śānta Rasa. Whether a Purāṇa adheres to Pañcalakṣaṇa or whether it is overgrown with sectarian worship etc. *Nirveda* or detachment from worldly objects is the main undercurrent<sup>2</sup>

The Purāṇas are counterparts of *Dharmaśāstra* and as such have developed around the ideology of *Dharma*<sup>3</sup>. These supplement and support the Vedas, authority for *Dharma*<sup>4</sup>

- 1 मत्स्य शान्त्यैव रसस्याङ्गित्वं महाभारते मोक्षस्य च सर्वपुरुषार्थस्य प्राधान्यम् । Dhvanyāloka p 425-426  
See Raghavan, *The Number of Rasas*
- 2 तथा युगानां परिवर्त्तनानि चिर प्रवृत्तानि युगस्वभावात् ।  
क्षण न मन्तिष्ठति जीवलोक क्षयोक्ष्याभ्यां परिवर्त्तमानः ।  
Vāyu. 58. 9, Harivamśa, Bhaviṣya, 3 53  
भवभयमपहन्तु ज्ञानविज्ञानसार निगमकुटुपजहे भृङ्गवद्वेदसारम् ।  
अमृतमुदधितश्चापाययद् भृत्यवर्गान् पुरुषमृषभमाद्यः कृष्णसंज्ञं नतोऽस्मि ॥  
Bhāg XI 29 49.
- 3 पुराणं धर्मशास्त्राणि वेदानामुपबृंहणम् ।  
एकस्माद्ब्रह्मविज्ञानं धर्मज्ञानं तथैकतः ॥  
धर्मं जिज्ञासामात्राणां ब्रह्ममाणतरं स्मृतम् ।  
धर्मशास्त्रं पुराणानि ब्रह्मज्ञानेतराश्चयम् ॥  
Karma, Uttara-24 19-20
4. Karma, Uttara 24. 19-20.

### Imagery in the Purāṇas

The Purāṇas may be distinguished from the other class of scriptures for their quality of bringing forth the eternal truths of life in the guise of charming poetry. In spite of an uniformity of presentation and an over-all simplicity of style, the Purāṇas are marked with the occasional displays of imagination, charming embellishments like similes and metaphors as well as other figures of speech and vivid descriptions of Nature. The writers of the ornate poems of Sanskrit (Sanskrit Kāvya) have drawn upon the Purāṇas as they have drawn from the epics.

The figures of speech which mostly come in association with striking imagination, may be broadly classified into four types —

(i) Those which occur in connection with the description of seasons (*Rtu Varnana*).

(ii) Those which are met with in the description of human beauty (*Rūpa Varnana*).

(iii) Those which are found in the passages which describe the battles (*Yuddha Varnana*).

(iv) Those in other contexts like nature description and other descriptive passages.

#### The Description of Seasons (*Rtu Varnana*<sup>1</sup>)

One of the striking groups of similes, metaphors and *utprekṣās* occurs in the description of seasons in the Purāṇas. The seasons of the year in their different backgrounds are sometimes compared to good people and sometimes to undesirable ones. The rainy season, characterised with the dark rain clouds, the noisy thunder, lightening, storms and the gushing streams is compared to the restless state of an undesirable person. Here the comparison is between the concrete object and the abstract quality. During the rainy season the waters in the streams flowed in all directions, like the minds of the wicked people when they get hold of wealth.<sup>2</sup>

1. For a detailed account of the depiction of Rtus in the Purāṇas, see Raghavan, 'Rtu in Sanskrit Literature', L. B. Sastri Vidyapith, Delhi, 1972.
2. ऊदुहन्मार्गगामीनि निम्नगामिनि सर्वतः ।  
मनांसि दुर्विनीताना प्राप्य सर्वान् नद्यानि च ॥  
Viṣṇu. V. 6-38; Brahma 184. 39.

The clear moon covered with dark clouds did not look beautiful just as the words spoken by noble persons overwhelmed by the indecent remarks of undersirable people.<sup>1</sup>

Turmoil and chaos seems to be the central theme of the above season. The *Brahma Purāṇa* presents the swans of the rainy season under the grip of fear due to the dark rain clouds and strong winds<sup>2</sup>. The *Mahābhārata* depicts the rivers and streams of this season restless and noisy taking deep sight as it were<sup>3</sup>. Sometimes the turmoil of the mind of a distressed person finds comparison in Nature. Rāma sees the similarity of Sītā struggling to escape from the clutches of Rāvaṇa to the flash of lightning over the dark rain clouds in the *Rāmāyana*.<sup>4</sup>

The red insect on the green grass during this season captivated the eye of the Purāṇic poets in most of the Purāṇas. There are two different images for the above phenomenon in the various Purāṇas. The *Brahma*<sup>5</sup>, the *Viṣṇu*<sup>6</sup>, and the *Bhāgavata*<sup>7</sup> depict the red insect (*Śakragopa*) over the green grass during the rainy season as appearing like rubies studded upon a flooring of emerald.

1. न रेवेज्जरितश्चन्द्रो निर्मलो मलिनैर्घनैः ।  
सद्वादिवादो मुख्याणां प्रगल्भाभिरिवोक्तिभिः ॥  
Viṣṇu V 6. 39. The rest of the verses in Appendix A
2. असिजलदधीरध्वानवित्रस्तहंसा  
विमलसलिलवारोत्पातनम्रोत्पलाग्रा ।  
सुरभिकुसुमरेणुक्लृप्तसर्वज्ञशोभा  
गिरिदुहितृविवाहे प्राबुडाविवंशूव ॥ *Brahma* 36. 79
3. क्षुब्धतोया महाघोषाः श्वसन्त्य इव शीघ्रगा ।  
सिन्धवश्शोभयाञ्चक्रुः काननानि तपास्यये ॥ *Mbh* III 112 6.
4. नीलमेषाश्रिता विद्युत् स्फुरन्ती प्रतिभाति मे ।  
स्फुरन्ती रावणस्याङ्गे वैदेहीव तपस्विनी ॥ *Rāma* IV. 28. 12
5. प्रह्वनवपुष्पाद्या शक्रगोपवृता मही ।  
यथा मारकतेवासीत् पद्मरागविभूषिता ॥ *Brahma*. 184.58-59.
6. प्रह्वनवपुष्पाद्या शक्रगोपाचिता मही ।  
तथा मारकनीवासीत् पद्मरागविभूषिता ॥ *Viṣṇu* V. 6.38
7. हरिता हरिभिः शरूपैरिन्द्रगोपैश्च लोहिता ।  
उच्छिन्नोन्मिषकृतच्छाया नृणां श्रीरिव शूरभूत् ॥ *Bhāgavata*, X 20.11.

The red insects on the green grass have found comparison in the green garment of a youthful woman, in the *Harivamśa*.<sup>1</sup>

Contrary to the things in the rainy season, peace, clarity and overall gaiety form the main character of Autumn. With its clear blue sky, the calm subdued waters of the streams and brightness the autumn is compared to a noble person with a clear and stable mind.<sup>2</sup> The peacocks, having given up their vanity adhere to silence like an ascetic who restrains his speech after having realised the futility of the world.<sup>3</sup> The *Brahma* personifies autumn as young maiden, moon-faced, casting off the upper garment of white clouds, with eyes like blue lotus, with the rays (hands) of the sun mating bare the lotus breasts, pleasing with the fragrant breeze that accompanied, with the jingling sound of the anklet of swans.<sup>4</sup> The *Mbh* displays same trend while picturing autumn.<sup>5</sup>

The theme of the rainy season and autumn found in the *Brahma*, the *Viṣṇu*, the *Bhāgavata*, the *Harivamśa* and the two epics has been taken up by the famous Hindi poet Tulasīdāsa in his '*Rāmacaritamānasa*' for the description of the seasons in his work

It is interesting to observe that the *Purāṇas* in general depict rainy season and autumn invariably whereas the other seasons are either left out or taken up only briefly. The *Harivamśa*, the

1. महीनवतृणच्छन्ना शक्रगोपविभूषिता ।  
यौवनस्थेव वनिता स्वं दधारार्तं वयुः ॥  
Harivamśa, Viṣṇuparva, 16 15
2. अम्भासि मलहीनानि रेजुः कुल्लकुलेशया ।  
मुनीनामिव चेतासि प्रव्यक्तज्योतिरुद्गमम् ॥  
Śiva, Rudra. Satīkh 21 37.
3. मयूरा मौनमातस्थुः परित्यक्तमदा वने ।  
असारतां परिज्ञाय संसारस्थेव योगिन ॥ Viṣṇu V. 10 3.
4. निमुक्तासितमेषकञ्चुकपटा पूर्णन्दुबिम्बानना ।  
नीलाम्भोजविलोचना रविकरप्रोद्भिन्नपद्मस्तनी ॥  
नानापुष्परजःसुगन्धिवपनप्रह्लादनी चेतसा ।  
तथासीत् कलहसन्पुष्परवा देव्या विवाहे शरत् ॥ *Brahma*-36.88
5. ततः क्रौञ्चगणाकीर्णा शरत् प्रतिहिताभवत् ।  
रुद्धकक्षवनप्रस्था प्रसम्भवसन्निभता ॥ *Mbh*. III. 112.8.

*Mbh* and the *Viṣṇu* describe the above two seasons mainly.<sup>1</sup> The *Brahma*, the *Bhāgavata*, the *Śiva* and *Rāmāyana* depict more seasons.<sup>2</sup>

### The Description of Human Beauty (*Rūpa Varnana*)

The description of Human beauty in the *Purāṇas* is twofold. In the first instance, very often a personage, mostly the hero, is depicted as describing the beauty of the heroine. In the second case, striking figures of speech are employed in order to personify Nature. The *Harivamśa* has two descriptions which falls in the first category. The description of the beauty of *Prabhāvatī* by *Pradyumna*, the son of *Kṛṣṇa*<sup>3</sup> and the narration of the charm and grace of *Rukmīṇī* just before her wedding with *Kiṣṇa*<sup>4</sup>. The figure of speech *Pratīpa* has been used in the former case. The latter description has a *Mālopanā*.

The *Padma*, *Uttara*, gives a vivid description of the beauty of the women dwelling on the Himalayas. The *Kastūrīkā* (musk powder) is said to have become black in colour from the shock of seeing the charming complexion and fragrance of the women inhabiting the Himalayas.<sup>5</sup>

When an imagery follows personification, fine poetry results. The *Rāmāyana* has a description of autumn night—with its moon-face, star-eyes and with the garment of moon-beams she appears

1. *Hariv.* 2 28; *Mbh* III 112, *Viṣṇu* V 6.10

2. *Brahma* 36 76-123; *Bhāgavata* X. 18 29.33, *Śiva*, *Rudra*, *Satī* 21-22; *Rāmāyana* III 16 19, IV. 28-30

3. तवाननामो वरगात्रि चन्द्रो न दृश्यते सुन्दरि चारुबिम्बः ।  
रत्नकेशपाशप्रतिमैरिच्छदो बलाहकैश्चारुनिरन्तरोरु ॥  
*Hariv.* 2 95 2—the rest of the verses in Appendix A

4. बद्धैरिव शिखी दीप्ता माया भूमिगतामिव ।  
पृथिवीमिव गम्भीरामुत्थितां पृथिवीतलात् ॥  
मरीचिमिव सोमस्य सौम्यां स्त्रीविग्रहां भुवि ।  
श्रीमिवाग्रथा विना पद्मं सविष्या श्रीसहायिनीम् ॥

कृष्णेन मनसा दृष्टां दुर्निरीक्ष्यां सुरेरपि ॥ *Hariv.* 2.59.36-37.

5. यथाङ्गनानीं सकलं विलोक्य सौरभ्यमप्युत्तमकान्तिमिश्रम् ।  
मन्ये परिष्वक्तमनोविनोदा कस्तुरिका गाहति कालिमानम् ॥

*Padma. Uttara.* 12.40; App. A p.

like a young woman in white<sup>1</sup>. Many more personifications follows in the same context<sup>2</sup>. A similar description is met with in the *Brahma*, where the autumn is personified as a young woman.<sup>3</sup>

The *Skanda*, *Māheśvara*, brings forth a description of *Pārvatī* while she is engaged in austerities. The lustre of her slow moving lotus feet on the Himalayas appeared in the form of young lotus petals. Her face and her dark eyes were blossomed golden and blue lotuses respectively, offered for the worship of *Arunācala*<sup>4</sup>. *Pārvatī* in anger due to a quarrel with lord *Śiva* is depicted in another context of the above *Purāṇa*<sup>5</sup>. The description is natural and striking as simile after simile is employed by the Purāṇic poet to present the image vividly.

### The Description of Battles (*Yuddha Varnana*)

The similes and metaphors are frequent in the description of battles in the *Purāṇas*. The angry warriors in the battlefields are sometimes compared to the accumulating huge clouds at the end of summer<sup>6</sup>, like the mountains with lofty tops<sup>7</sup>, like the elephants in rut<sup>8</sup> and the fierce lions<sup>9</sup>. The warriors injured in the battles are compared to the blossomed 'Flame of the Forest'<sup>10</sup> (*kimśuka*)

1. *Rāmā*, IV 30 46

2. *Rāmā* IV 30.

3. *Brāhma* 36 88.

4. मन्दं चरन्ती जातामि प्रभाभिः पादपद्मयो ।

तस्तार परितो भूमि पद्मपत्रैः सपल्लवैः ॥

प्रफुल्लकनकाम्बोजनीलोत्पलदलोत्करैः ।

अर्चयन्तीव शोषाद्रिमितो दृष्टिकान्तिमि ॥

*Skanda, Māheśvara, Arunācala, Pūrva. 12. 50-52.*

5. बाष्पवारिप्लवे तस्या स्नाताम्ने च विप्रोचने ।

नीलोत्पले जलापूर्णे इव भूम्ना विरेजतु ॥

*Skanda, Māheśvara., Arunācala, Uttara. 18 9.*

App. A.

6. तपान्ते जलदो यथा *Hariv. 1.47.1.*

7. दृष्टाते महात्मानो धिरोऽसिद्धसन्निवि *Hariv. 2.43 62.*

8. मत्ताविव महानागी । *Hariv. 2.43.64.*

9. शार्ङ्गलाविव चाभ्युत्थं प्रसक्तविविज्जनुः *Hariv 3.55.34*

10. माधवे किंशुका राजवत् पुष्पिण्या इव ते वधुः । *Hariv. 3.127 14*

The images drawn in the description of battles in the Purāṇas do not have much variation. The account of the battle of Tārakāsura with the gods in the *Harivamśa*, the *Matsya* and the *Padma*, *Sṛṣṭi*, have a good deal of verbal resemblance<sup>1</sup>. The *Padma*, *Sṛṣṭi*, personifies the sky above the battle as a woman in distress, the shouts of birds being her cry, the dusty being her dust-laden garment and her hair standing on end<sup>2</sup>. The *Śiva* compares the ground of Dakṣa's sacrifice, which had turned into a battle-ground all stained in blood, to goddess Kauśikī with her bloodsoaked garments after slaying Śumbha demon<sup>3</sup>.

### Miscellaneous

Striking poetic expressions occur in a scattered form in the various Purāṇas. Some of these form part of Nature-description. Others are independent pieces of poetry having all the excellence of a *Kāvya* or the *Muktaka* variety. According to Agni, *Muktaka* is a poem which is charming and contains the excellence of poetry<sup>4</sup>. A list of passages of *Rtu Varnana*, *Yuddha varnana* and the other notable verses referred to above from a few Purāṇas and upa-Purāṇas is given in Appendix A of the present article.

### The Metre

The employment of a large variety of metres in the Purāṇas indicates the description and imagination of the Purāṇic poets in respect of their use in an appropriate manner. The *Śloka* is the commonly used metre of the Purāṇas. There is an attempt made to break the monotony of the *śloka* metre by inserting a variety of other metres at suitable places. Thus there is change of metre very often at the end of each chapter, following the practice of the Epics and Mahākāvyas. In the case of the commencement of a new incident or situations of an emotional expression, the suitable

1. Matsya 161, 172-173; Padma, Sṛṣṭi 37; Hariv. 3.42-52.
2. रोमाञ्जिता बभौ द्यौश्च रजोवस्त्रं विधुन्वती ।  
रोद्रेविहङ्गमारोवैश्चासादाकन्दतीव हि ॥ Padma, Sṛṣṭi 6.49
3. रुचिरेषु परिकलिन्ता यज्ञभूमिस्तदा बभौ ।  
रक्तार्द्रवसना श्यामा हतशुम्भेव कौशिकी ॥  
Śiva, Vāyaviya Purāṇa, 22.50-51.
4. सती चमत्काररसमः Agni 337. 36.



metre is provided by changing to a different type of metre. The *Vasantatilakā*, the *Upajāti* and the *Vamastha* are the popularly used metres on the occasions saturated with emotions in the earlier Purāṇas. The later Purāṇas, however, have a larger variety. These Purāṇas very often use the metres handled in the *Kāvyas* like the *Drutavilambita*, *Vaitālīya* and *Viyoginī*, besides those already mentioned.

The Purāṇic poets are well aware of the principle of appropriateness or propriety of a suitable metre befitting a particular expression (सुवचन-विधान), so much stressed by the ancient rhetoricians.<sup>1</sup> The adherence to a metre most suitable for a particular expression may be seen in the works of Kālidāsa, who is generally followed by the poets of the post-Kālidāsa period.

*Totaka* and *Śragvinī*, besides *Drutavilambita*, *Vaitālīya* and *Viyoginī*, which are enumerated above, have been employed in the *Padma*, *Śṛṣṭi*, *Patāla*, *Uttara*<sup>2</sup> and *Ādi*. The *Matsya* has *Bhujangaprayāta*, *Śragdharā* and *Dodhaka*<sup>3</sup>. The *Brahma* has *Vātorṃi*<sup>4</sup>. The *Bṛhaddharma*, a later Purāṇa, has *Lalita*<sup>5</sup> and a few others in the style of the metres in Jayadeva's *Gītagovindā*<sup>6</sup>.

1 cf. Raghavan, *Bhoja's Śṅgāra Prakāśa* p. 187, Concepts of Alaṅkāra Śāstra, ch. of Aucitya.

2. Totaka Metre—

पुरुहूतमुखः सबलानिमिषा विजिताः प्रसभ किञ्च दैत्यकते ।

also Padma, Śṛṣṭi 40. 32.

Padma, Uttara, 239. 15, Padma, Ādi, 15. 56-59.

Śragvinī metre—Padma, Śṛṣṭi 40 506, 512.

3. Bhujangaprayāta metre—Matsya 154. 577.

Śragdharā metre—Matsya 180. 35

Dodhaka metre—Matsya 154. 470-478.

4. Vātorṃi metre—शुक्ला शम्भु मृदुवक्त्रकलं सर्वतः श्रीकृष्णाय नमः ।

Brahma, 36 117

5. Lalita metre—Bṛhaddharma. 224. 18.

6. केशव कमलमुखीमुखकमलम् ।

कमलनयन कलयातुलममलम् ।

कुञ्जगहे विजनेतिविमलम् ।

सुचिरहेमलतानवलम्बा सखतर्क वसन्तम् ।

जगदवलम्बनमवलम्बितुमनुकलयति सा तु वसन्तम् ॥

Bṛhaddharma, 44. 88-89.

### Expressions in Purāṇas Similar to those of Kālidāsa

Some passages in the Purāṇas exhibit the style of poetry which is very close to that of Kālidāsa. There is a striking resemblance in the account of Śiva and Pārvatī as it is delineated in the *Skanda*<sup>1</sup> and *Śiva*<sup>2</sup> on the one side and the *Kumārasambhava* of Kālidāsa. The question is whether Kālidāsa has drawn upon these Purāṇas or the Purāṇas have imitated the style of Kālidāsa. There is no doubt that the style of Kālidāsa is more refined and sophisticated than the passages in these Purāṇas. It may be held that Kālidāsa is indebted to these Purāṇas for the original thought which exists therein in a crude form and has chiselled according to his imagination. The above view may also be contradicted as these passages might have been added to the text during the time of Kālidāsa or after him and might therefore be mere imitations.<sup>3</sup>

It is not the Śaiva Purāṇas only which narrate the legend of Śiva-Pārvatī, which have resemblance with the style of Kālidāsa. The Matsya and the Brhaddharma too have passages and verses which bear his impact. A list of such passages is presented in Appendix B.

However, many scholars are of opinion that Kālidāsa owes to the *Padma*, for the theme of the *Abhijñānaśakuntala*. He must similarly be indebted to the various Śaiva Purāṇas for the legend of Śiva-Pārvatī around which he has developed the beautiful *Kumārasambhava*. It is not only Kālidāsa but several

- 1 Skanda Māh. 24 30-32; Māh Aruṇ.<sup>10</sup> 18, 72-75, 78, Māh Aruṇ. Pūrva. 12 50-52; Māh. Aruṇ. Uttara. 18 52-56, Skanda. Kāśī 19 77, Kāśī 52, 66-78.
- 2 Śiva, Rudra. Satī. 17. 19-20; Śiva Rudra. Pārvatī 6.9-16; 72, 75, 8-9, 18-24; 8 15; 28.49-50, 32.18-19, 45 26-32.
- 3 See V Raghavan, 'Kalikā Purāṇa, Kālidāsa & Māgha', in Woolner Com. Vol; 'Gleanings from Matsya Purāṇa', *Purāṇa Bulletin*, vol I No 1, pp 82 ff.; foreword to Svargakhaṇḍa to Padma, ALL Ind. Kashiraj Trust; 'Date of the Narasimha Purāṇa', *Purāṇa Bull.* XV. I. p. 144 and 'The Greater Rāmāyaṇa', All Ind. K. R. Trust, pp. 47, 60.
4. Matsya (Anandaśrama Series) 10 24-25, Ibid 154, 470-478 Brhaddharma 222.32.

other poets also have been inspired by the theme and style of the Purāṇas and have adapted these according to the individual poetic gifts and fancy

### Conclusion

The Purāṇas create a wonderful synthesis between the mundane achievements (*Abhyudaya*) and spiritual attainment (*Niḥśreyas*). One can comprehend the essence of the Vedas, the source of divine knowledge, through the simple and interesting media of the Purāṇas. The purposes of *Kāvya*, as mentioned in the beginning of Mammata's *Kāvya Prakāśa* have received due justification in the Purāṇas. The most noteworthy aspect of the Purāṇas perhaps is the accomplishment of the state of blissfulness (*Ānanda*) which is nothing else but liberation from all bondages (*Mukti*). Hence the significance of the Purāṇas

### APPENDIX A

#### A List of Striking Expressions in the Purāṇas

Brahma. 36. The description of the six seasons of the year in connection with the wedding of Umā-Maheśvara.

The rainy season—

प्रत्यग्रसंजातशिलीरुध्रकन्दली  
लताद्रुमाद्युदगतपल्लवा शुभा ।  
शुभाम्बुधाराप्रणयप्रबोधिते-  
र्महालसर्मेकगणेश्व नादिता ॥  
प्रियेषु मानोद्धतमानमाना  
मनस्विनीनामपि कामिनीनाम् ।  
मयूरकेकाभिस्तः क्षणेन  
मनोहरैर्मनविभङ्गहेतुभि ॥ Brahma, 36 73-74

The spring season—

श्रुत्वा शब्दं मृदुकलकसं सर्वतः कोकिलानाम्  
चञ्चत्पक्षाः सुमधुरतरं नीलकण्ठा विनेदुः ।  
तेषां शब्देरुपचितबलं पुष्पचार्यमुहस्ता  
सज्जर्माभूतास्त्रिदशवनिता वेदुमज्ञेयनङ्ग ॥  
Brahma 36 117

- Brahma 184. The description of rainy season.  
58-59.
- Bhāgavata II. 7 The description of the incarnations of Viṣṇu
- „ „ IV 25 The description of the forests on the Himalaya mountain
- „ V 2 The arrival of the celestial nymph Pūrvacitā in the hermitage of Agnīdhra (The description is in the embellished prose style).  
तस्याः सुललितगमनपदविन्यासगतिविलासायाश्चानुपद  
खणखणायमानरुचिरचरणाभरणस्वनमुपाकर्ण्य नरदेव-  
कुमार समाधियोगेनामीलितनयननलिनमुकुलयुगलमोषद्वि-  
कचय्य व्यचष्ट ।
- Bhāgavata X The description of the seasons of the year  
Bhāgavata X, Autumn.  
29. 2-3
- तदोडुराज ककुभ करैर्मुख  
प्राच्या विलिम्पन्नरुणेन शन्तमै ।  
स चर्षणीनामुदगाच्छुबो मृजन्  
प्रिय प्रियाया इव दोर्ध्वदर्शन ॥  
दृष्ट्वा कुमुद्वन्तमखण्डमण्डल  
रमाननाम नवकुङ्कुमारुणम् ।  
वनं च तत्कोमलगोभिरञ्जित  
जगौ कल वामदृशा मनोहरम् ॥
- Bhāgavata Kṛṣṇa's watersports along with his queens.  
„ X 90 15 The queens address to Kurarī bird-  
X 90 (ornate style of the Kavyas)  
कुररि विलपसि त्व वीतनिद्रा न शेषे  
स्वपिति जगति रात्र्यामीश्वरो गुप्तबोध.  
वयमिव सखि कच्चिद्गाढनिभिन्नचेता  
मलिननयनहासोदारलीलेक्षितेन ॥
- Matsya. The description of the burning of Tripura.  
129-140
- „ 138 25-26 A description of moon rise in Tripura.  
तमासि नैशानि द्रुत निहत्य  
ज्योत्स्नावितानेन जगद्वितत्य ।

खे रोहिणी ताञ्च प्रिया समेत्य  
चन्द्र. प्रभाभिः कुरुतेऽधिराज्यम् ॥  
स्थित्वैव कान्तस्य तु पादमूले  
काचिद्वरस्त्री स्वकपोलमूले ।  
विशेषकं चारुतरं करोति  
तेनाननं स्व समलङ्करोति ॥

Matsya 139.

The moonrise in Tripura and watersports of the ladies of the town

(The description is highly ornate and resembles the style of the Kāvya)

„ 140 71.

The burnt up cities of Tripura

गृहैः पतद्भिर्ज्वलनावलीढै-  
रासीत्समुद्रे सलिलं प्रतप्तम् ।  
कुपुत्रदोषं प्रहतानुविद्ध  
यथाकुलं याति घनान्वितस्य ॥

„ 161.

The description of the garden of Hiraṇyakaśipu

„ 180

The description of gardens under Vārāṇasi  
Māhātmya.

„ 180.31

निविडनिचुलनील नीलकण्ठाभिरामं  
मदमुदितविहङ्गव्रातनादाभिरामम् ।  
कुसुमिततरुशाखालीनमत्तद्विरेफ  
नवकिसलयशोभाशोभिताप्रान्तशाखम् ॥

„ 180 35 —

तुङ्गाग्रनीलपुष्पस्तवकभरनतप्रान्तशाखैरशोक-  
मत्तलिव्रातगीतश्रुतिमुखजननैर्भासितान्तर्मनोज्ञैः ।  
रात्रौ चन्द्रस्य भासा कुसुमिततिलकैरेकतां संप्रयातं  
छायासुप्तप्रबुद्धस्थितहरिणकुलालुप्तदर्भाङ्कुराग्रम् ॥

Padma-Uttara 3. The description of cities, places and gardens.

„ Uttara 3. 22-23.

यत्रेन्दनीलसंबद्धप्रासादतलसंस्थिताः ।  
मेनिरे जलदोद्योगं ताण्डवस्थाः शिशुशिवः ॥  
यत्र प्रवालमाणिक्यमवनोत्था सरीसृपः ।  
सेव्यन्ते शकुनैश्चूतस्त्रिरोङ्कुरश्चक्षुषा ॥

Padma-Uttara. A Drstānta

7. 22-23

सुजनो न याति विकृति  
परहितनिरतो विनाशकालेऽपि ।  
द्विन्नोऽपि चन्दनतरु  
सुरभयति मुखं कुठारस्य ॥

Padma, Uttara

8. 14—

अन्यस्माल्लब्धोष्मा नीच प्रायेण दुस्सहो भवति ।  
रविरपि न तपति तादृग्यादृश तपति बालुकानिकरः ।

Padma, Uttara A description of the beauty of women dwelling  
12. 34-34 on the Himalaya mountain

Padma, Uttara A Drstānta

14. 2-

उल्बणगुणमभ्युदित क्षुद्रो  
द्रष्टु क्षणं न सहत इति ।  
हित्वा तनुमपि शलभः  
शुभ्रां दीपाचिषं हरति ॥

Padma Pātāla The outset of spring in Vrndāvana.  
99.

Padma-Pātāla The account of Rāma as narrated by Jāmbavān  
112. (An embellished prose style with a few verses  
in between)

Padma-Pātāla  
112. 6.

प्रहसच्चन्द्रकिरणे सुधालिप्तमिवाम्बरम् ।  
प्रसक्तताराकुसुमं वितानमिव सर्वत ॥

Skanda, Kāśī A description of the Vindhya Forest.  
Pūrva 1.

Skanda, Kāśī-  
Pūrva 2 6-

सायमस्तमितं प्रातः कथं जीवेद्वि. पुन. ।  
सानुरागकरस्पर्शः प्राचीमाश्रास्य खण्डिताम् ॥

Skanda, Kāśī Kāśī Māhātmya (a refined style of the later  
Pūrva 5 *kaṇḍas*)

Skanda, Kāśī An old Brāhmāṇa couple's utterance after having  
Pūrva 11 101 known the glory of Mrtyuñjaya Śiva—

अपयोदपयोवृष्टि—

रदुग्धाब्धि सुधोदय ।

अनिन्दुः कौमुदीकान्ति

कृतो नौ सुखयत्यलम् ॥

Skanda, Kāśī A Mālopana describing Śiva swallowing Śukrā-  
Pūrva 16 42-45 cārya. (Same in the Śiva Rudra-Yuddha 48 2-5.

Skanda-Revā A description of spring on the Himalaya Moun-  
150. 14-18 tain.

Skanda-Mahe- A description of battle between Viṣṇu and  
śvara 19 51-80. Kalanemi

Skanda, Mahe- Some striking imageries  
śvara 20-21.

Skanda, Maheś A few imageries when the blazing column of fire  
Aruṇācala emerged before Viṣṇu and Brahmā.  
10 8-17

Skanda, Maheś A description of Pārvatī's beauty on the mountain  
Aruṇā 18 8-13 Aruṇācala

Śiva, Rudra Kumāra Kārtikeya as described by Nārada  
4. 54-60

Śiva, Vāyaviya A description of the mountain Mandara.  
Pūrva. 24-10-20

Śiva, Vāyaviya.  
Pūrva. 24.18-19

गुहामुखै प्रतिदिनं व्यात्तास्यो विपुलोदरे ।

अजीर्णलावण्यतया जृम्भमाण इवाचल ॥

ग्रसन्निव जगत्सर्वं पिबन्निव पयोनिधिम् ।

वमन्निव तमोज्ज्वलस्थं माद्यन्निवस्यमम्बुदैः ॥

Harivaṁśa, A description of the watersports of Kṛṣṇa, Bala-  
Viṣṇu 88 89. rāma and their queens.  
,, 89 46-47

कुशेशयाकोशविमलमेकाः

कुशेशयापीकानि कुशेशयाः ।

कुशेशयामां रविरोषिताम्

जहूः शिवं ताः सुरदारमुखाः ॥

स्त्रीवक्त्रचन्द्रैः सकलेन्दुकल्पै  
रराज राजञ्छतशः समुद्रः ।

यदुच्छ्रया देवविधानतो वा  
नभो यथा चन्द्रसहस्रकीर्णम् ॥

Hariv.

Viṣṇu 95

Ibid. 2-3—

A description of the beauty of Prabhāvatī by  
Pradyumna

तवाननाभो वरगात्रि चन्द्रो  
न दृश्यते सुन्दरि चारुबिम्ब ।

त्वत्केशपाशप्रतिमैर्निरुद्धो  
बलाहकैश्चारुनिरन्तरोरु ॥

संदृश्यते सुभ्रु तडिद् घनस्था  
त्व हेमचारिभरणान्वितेव ।

मुञ्चन्ति धाराश्च घना नदन्त—  
स्त्वद्धारयष्टेः सदृशा वराङ्गि ॥

Viṣṇu III. 7

स्फटिकगिरिशिलामल. क्व विष्णु—  
मर्नसि नृणां क्व च मत्सरादिदोषः ।

न हि तुहिनमयूखरश्मिपुञ्जे  
भवति हुताशनदीप्तिजः प्रतापः ॥

Ibid. V. 6.

Ibid. 40-41.

A description of the rainy season

निर्गुणेनापि चापेन शक्रस्य गगने पदम्  
अवाप्यताविवेकस्य नृपस्येव परिग्रहे ॥

मेघपृष्ठे बलाकानां रराज विमला ततिः ।  
दुर्वृत्ते वृत्तचेष्टेव कुलीनस्यातिशोभना ॥

Viṣṇu V. 10.

Ibid. 2-10.

A description of autumn.

तारकाविमले व्योम्नि रराजाखण्डमण्डलः ।  
चन्द्रश्चरमदेहात्मा योगी साधुकुले यथा ॥

शनकैश्शनकैस्तीरं तत्यजुश्च जलाशयाः ।  
ममत्वं क्षेत्रपुत्रादिरूढमुच्चैर्यथा बुधाः ॥



APPENDIX B

**Expressions Similar to Those of Kālidāsa in the Purāṇas**

Skanda, Kāśī, 59 65-78  
The penance of Dhātā  
pāpā to obtain a suitable husband.

Compare Kumāra-Sambhava  
V 12-13, 20, 22, 25-28  
Pārvatī engaged in austerities in order to win Śiva

क्व सा बालातिमृद्वगी क्व च तत्तादृश तप ।  
कठोरवर्ष्मससाध्यमहो सच्चेतसो धृति ॥  
धारासारासु वर्षासु महावातवतीष्वक्षम् ।  
शिलासु सावकाशासु सा बह्वीनरनयन्निशा ॥  
श्रुत्वा गर्जरवं घोर दृष्ट्वा विद्युच्चमत्कृती ।  
आसारसीकरेः क्लिप्ना न चकम्पे मनाक् च सा ॥  
तडित्सफुरन्ती त्वसकृतमिह्लासु तपोवने ।  
यातायातं करोतीव द्रष्टुं तत्तपसा स्थितिम् ॥  
तपत्तुरेव साक्षाच्च कुमारीकैतवात्किल ।  
पञ्चाग्नीन्परिधायात्र तपस्यति तपोवने ॥  
जलाभिलाषिणी बाला न मनागपि सापिबत् ।  
कुशाग्रतोयपृषतं पञ्चाग्निपरितापिता ॥  
रोमाञ्चकंचुकवती वेपमानतनुच्छदा ।  
पर्याक्षिपत्क्षपा क्षामा तपसा हैमनीश्च सा ॥  
निशीथिनीषु शिशिरे श्रयन्ती सारसं रसम् ।  
मेने सा सारसैः केयमुद्यताद्येति पद्मिनी ॥  
मनस्विनामपि मनो रागतां सृजते मधौ ।  
तदोष्ठपल्लवाद्रागो जहे माकन्दपल्लवं ॥  
वसन्ते निवसन्ती सा वने बालाचल मन ।  
चक्रे तपस्यपि श्रुत्वा कोकिलाकाकलीरवम् ॥  
बन्धुजीवेऽधररुचि कलहंसे कलागती ।  
निक्षेपमिव साक्षिप्त्वा शरद्वासीत्तपोरता ॥

Skanda. Maheśvara. 21.  
64-65.

Compare Kumārasambhava  
III. 67.

ददर्श गिरिजां देवोऽब्जिर्बया शशिनः कलाम् ।  
चारुप्रसन्नवदनो बिम्बोऽर्थे सलिलस्रवणम् ॥

The account of the destruction of Kāmadeva by Śiva

Kāmadeva's destruction by Śiva.

Skanda, Maheśvara, Aruṇācala, Uttara 18. 52-56, 72-75, 78 a description of Pārvatī's austerities.

Compare Kumārasambhava 5 14-15, 19, also 12-13. 20, 22, 25-28.

अनन्तरं सा धम्मिल्ल मन्दारप्रमवोचितम् ।  
जटाभरत्वं तपसे गमयामास पार्वती ॥  
हसचिह्नदश हित्वा दुकुलं मिहकालघु ।  
परुष सुकुमारागी परिधेत्तेस्म बल्कलम् ॥  
अपि प्रसूनावचयनिस्सहागुलिपल्लवा ।  
अलावीदतितीक्ष्णाग्रण्यविकारं कुशानि सा ॥  
वज्रसूचिनिर्भरागैरविच्छिन्नानि कण्टकैः ।  
शिरीषमृद्धी शाण्डिल्यपल्लवान्युच्चिकाय सा ॥  
पावग्या कमलानद्या प्रातर्विहितमञ्जना ।  
अर्चयामास रक्ताब्जैर्यथाविधि विभाकरम् ॥  
वर्षरात्रीषु धाराभि सह वारिधरा पुनः ।  
सौदामिनीव ददृशे तमसि स्तिमिताकृतिः ॥  
पाणिपादेन पद्मानि मुखेन च कलानिधिम् ।  
प्रदर्शयत्वनायासान्नित्ये सा हैमनी निशाः ॥  
निवारबीजदानेन सा मृगानप्यपोषयत् ।  
अज्ञातहिंसाभिभवानाश्रमोपान्तवर्तिनः ॥  
कुत्तालवालसलिलै सुबालाकलशाहूतैः ।  
वात्सल्याद्वद्धयामास पूर्णानाश्रमपादपान् ॥  
अनुबिनमरुणाचलेश्वर सा  
प्रणतवती विहितप्रदक्षिणाद्यैः ।  
शिवनिगमविधानवेदिनी सा  
व्यरचयदद्रिसुता चिरं तपस्याम् ॥

Skanda, Maheśvara  
14. 30-32

compare  
Kumārasambhava

A description of Śiva  
engaged in austerities

3.49-50  
Śiva engrossed in Samādhi

इदं च महेशानं नासाप्रकृतलीचनम् ।  
देवदेवमुपमायवेदिकामध्यमाश्रितम् ॥

समकाय सुखासीन समाधिस्थ महेश्वरम् ।  
निस्तरङ्गं विनिर्गृह्य स्थितमिन्द्रियगोचरान् ।  
आत्मानमात्मना देव प्रविष्ट तपसो निधिम् ॥

Śiva, Rudra,

Satī, 17.19-20

The couple of Śiva and

Satī compared to

Citrā and Candramas

Raghuvamśa 1.46.

The couple of Dilīpa

and Sudakṣiṇā compa-

red to Citrā-Candra-

mas

काप्यभिष्या तयोरासीच्चित्राचन्द्रमसोर्यथा ।

रेजे सती हरं प्राप्य स्निग्धभिन्नाञ्जनप्रभा ॥

Śiva, Rudra, Pārvatī

6.9-16

The expectant Menā

before the birth of

Pārvatī

Raghuv. 3.2-3, 5-7.

The expectant

Sudakṣiṇā before the

birth of Raghū.

देहसादादसम्पूर्णभूषणा लोध्रसम्मुखा ।

स्वल्पभेन्दुक्षये कालं विचेध्यर्क्षा विभावरी ॥

तदानन मृतसुरभि नायं तृप्ति गिरीश्वरः ।

मुने रहस्युपाध्याय प्रेमाधिक्यं बभूव तत् ॥

मेना स्पृहावती केषु न मे शसति वस्तुषु ।

किञ्चिदिष्टं ह्रियापृच्छदनुवेल सखीगिरि ॥

Śiva, Rudra, Pārvatī

7.2,5 a description of

Menā's labour room

Raghuv. 3.15-16, 19.

a description of Suda-

kṣiṇā's labour room.

अरिष्टशय्यां परितस् सद्विसारि सुतेजसा ।

निशीथदीपा विहितत्विष आसन्नर मुने ॥

×

×

×

तच्छुद्धान्तचरायाशु पुत्रीजन्म सुशंसते ।

सितातपत्रं नादेयमासीत्तस्य महीभूतः ॥

Śiva, Rudra, Pārvatī 7 18-24

Pārvatī's childhood.

Kṣmāra, 1. 27-30 Pārvatī's

childhood.

दृष्टिः पुत्रवतोऽप्यद्रेस्तस्मिस्तुष्टिं जगाम न ।

अपत्ये पार्वतीत्याख्ये सर्वसौभाग्यसयुते ॥

मधोरनन्तपुष्पस्य चूते हि भ्रमरावलिः ।  
विशेषसगा भवति सहकारे मुनीश्वर ॥  
पूतो विभूषितश्चापि स बभूव तया गिरिः ।  
सस्कारवत्येव गिरा मनीषीव हिमालयः ॥  
प्रभामहत्या शिखयैव दीपो भुवनस्य च ।  
त्रिमार्गयैव सन्मार्गस्तद्वदिगरिजया गिरिः ॥  
कन्दुकै कृत्रिमै पुत्रै सखीमध्यगता च सा ।  
गगासैकतवेदीभिर्बाल्ये रेमे मुहुर्मुहु ॥  
अथ देवी शिवा सा चोपदेशसमये मुने ।  
पपाठ विद्याः सुप्रीत्या यतचित्ता च सद्गुरौ ॥  
प्राक्तना जन्मविद्यास्ता शरदीव प्रपेदिरे ।  
हसालि स्वर्णदी नक्तमात्मभासो महौषधीम् ॥

Śiva, Rudra, Pārvati 8 51  
Having heard the praise of  
Śiva from Nārada, the young  
Pārvati bends her head in  
shyness.

Kumārasambhava 6 84  
Having heard the praise of Śiva  
from Nārada Pārvati bends her  
head in shyness

ततः काली कथा श्रुत्वा नारदस्य मुखात्तथा ।  
लज्जयाधोमुखी भूत्वा स्मितविस्तारितानना ॥

Śiva, Rudra, Pārvati 28 49-  
50 Pārvati attained Śiva Her  
austerities were duly reward-  
ed.

Kumārasambhava. 5. 86  
Pārvati's austerities were duly  
rewarded

इत्युक्ते देवदेवेन पार्वती मुदभाष सा ।  
तपोजात तु यत्कष्टं तज्जहौ च पुरातनम् ॥  
सर्वैः श्रमो विनष्टोऽभूत्सत्यास्तु मुनिसत्तम ।  
फले जाते श्रमः पूर्वो जन्तोर्नाशमवाप्नुयात् ॥

Śiva, Rudra, Pārvati 32 18-19  
Himālaya welcomes the seven  
sages

Kumārasambhava 6.54-55  
Himālaya welcomes seven  
sages

वामनस्य फलं यद्वज्जन्मान्धस्य दृशौ यथा ।  
वाचालत्वञ्च मूकस्य रङ्गस्य निषिद्धनिम् ॥  
पङ्क्तौगिरिवराक्रान्तिवैन्ध्याया प्रसवस्तथा ।  
वर्षेण भवतस्तद्वज्जातं नो दुर्लभं प्रभो ॥

Śiva Rudra, Pārvati 45 26-32

The women of Himālaya  
rush to see Śaṅkara, the  
bridegroom

Kumārasambhava 7 57-61

The women of Himālaya  
rush to see Śaṅkara, the  
bridegroom

also Raghuvamśa 7 5-10

The women of Vīdarbha  
rush up to see Aja, the  
bridegroom,

मञ्जन कुर्वती काचित्चूर्णसहिता ययौ ।  
द्रष्टु कुतूहलाढ्या च श कर गिरिजावरम् ॥  
काचित्तु स्वामिन सेवा सखीयुक्ता विहाय च ।  
सुचामरकरा प्रीत्यागाच्छम्भोर्दर्शनाय वै ॥  
काचित्तु बालक हित्वा पिबन्त स्तन्यमादरात् ।  
अतृप्त श कर द्रष्टु ययौ दर्शनलालसा ॥  
रशनां बध्नती काचित्तयैव सहिता ययौ ।  
वसन विपरीत वै धृत्वा काचिद्ययौ तत ॥  
भोजनार्थं स्थित कान्त हित्वा काचिद् ययौ प्रिया ।  
द्रष्टु शिवावर प्रीत्या सतृष्णा सकुतूहला ॥  
काचिद्वस्ते शलाका च धृत्वाञ्जनकरा प्रिया ।  
आञ्जित्वेकाक्षि सद्रष्टु ययौ शैलसुतावरम् ॥  
काचित्तु कामिनी पावो रंजयन्ती ह्यलवतर्क ।  
श्रुत्वा घोष च तद्वित्वा दर्शनार्थमुपागता ॥

Matsya 10 24 25

Kumārasambhava 1 2

A description of Himālaya

गन्धर्वैश्च पुरा दुग्धा वसुधा साप्सरोगणै ।  
वत्स चैत्रय कृत्वा गन्धान्पद्मदले तथा ॥  
दोग्धा वररुचिर्नाम नाट्यवेदस्य पारग ।  
गिरिभिर्वसुधा दुग्धा रत्नानि विविधानि च ॥

Matsya 154 470-474 The  
women of Himālaya rush  
to see Śaṅkara, the bride-  
groom

Kumāra 7 57 61 also Rag-  
huv 7 5 10 as above

त प्रविशन्तमगात्प्रविलोक्य व्याकुलतां नगर गिरिभर्तु ।  
व्यग्रपुरन्धिजन जययुक्त घावितमार्गजनाकुलस्थम् ।

हृम्यगवाक्षगतामरनारीलोचननीलसरोरुहमालम ।  
 सुप्रकटा समदश्यत काचित स्वाभरणाशुवितानविगूढा ॥  
 काप्यखिलीकृतमण्डनभूषा यत्कसखीप्रणया हरमक्षत ।  
 काचिदुवाच कल गतमाना कातरता सखि मा कुरु मूढ ॥  
 दग्धमनोभव एव पिताकी कामयते स्वयमेव विहत्तुम ।  
 काचिदपि स्वयमेव पत ती प्राह परा विरहस्खलिताङ्गीम ॥  
 मा चपले मदनयतिषङ्ग शकरज स्खलनेन वद त्वम ।  
 कापि कृत यवधानमदष्टवा युक्तिवशाद गिरिशो ह्ययमूचे ॥

Matsya 154 478

एवमभूत सुरनारिकुलाना चित्तविसृष्टलता गुरुरागत ।  
 शकरसश्रयणादगिरिजाया ज मफल परम त्विति चोचु ॥

Brhaddharma 222 32 Muni  
 Kutsa is depicted practising  
 penances inside a pond  
 during winter  
 He is calm even in cold  
 water and is compared to an  
 undisturbed lamp in a place  
 away from the wind

Kumārasambhava 5 26 27  
 Pārvat engaged in austeri-  
 ties also Kunara 3 48 Śiva  
 engrossed in Samadhi

निमज्ज्य तस्मिन्नपि माघमेक  
 तत्पश्चिमे रोवसि सन्निवृष्ट ।  
 चक्र तपो निश्चलगात्रयष्टि—  
 निर्वातनिष्कम्प इव प्रदोष ॥

# HOLY PLACES OF NORTH INDIA

BY

UMAKANT THAKUR

['पुराणम्' पत्रिकाया गते जनवरी अङ्के (XV.1) अस्य लेखस्य पूर्वांशः (आग्लभाषायाः ए अक्षरादारभ्य जे अक्षर पर्यन्तं) प्रकाशितः । अत्र तस्य लेखस्य अग्रिमभागः प्रकाश्यते । अत्र लेखकेन स्कन्दपुराणमाधारीकृत्य तीर्थानां परिचयः प्रदत्तः । लेखकेन अन्य प्रमाणानामपि साहाय्यं गृहीतम् ।]

*Kailāsa*—Mount Kailāsa is identified with the Kangrinpoche<sup>1</sup> of the Tibetans. It is situated about twenty five miles to the north of Mānasarovara. It is said to be the abode of Mahādeva and Pārvatī. Through the ravines on either side of the mountain, is the passage by which the pilgrims perform their perambulation in two days. The identification of the Kunlun<sup>2</sup> range with Kailāsa is a mistake. It is further mentioned that Badarikāśrama stands on the Kailāsa mountain<sup>3</sup>. It is also identified with Hemakūṭa.<sup>4</sup> According to N. L. Dey the four rivers stem forth from the mountain or the lakes. The mythical tale is current to the effect that the Indus on the north sprang forth from the mouth of the lion. The Śatadru on the west issued from the Ox Karṇali on the south flowed from the pea-cock, and the Brahmaputra on the east rose from the Horse.<sup>5</sup> Dr. Kane<sup>6</sup> has identified it with Mount Kailāsa which is a peak of the Himālayas. It is 22000 feet above sea level and twenty five miles to the north of Mānasa Lake. The altitude of this mountain is referred to as 6 Yojanas.<sup>7</sup>

The Kailāsa range<sup>8</sup> runs parallel to the Ladakh range 50 miles behind the latter. It may be identified with the Vaidyutaparvata. Kumaun and Garwal mountains are included in the Kailāsa range.<sup>9</sup> According to the Sk.P.<sup>10</sup> the king Citraratha

1. Geog. Dic. P. 82
2. Map of Tibet in Dr. Waddell's Lhasa and its mysteries P. 40.
3. Mbh. Vana. Ch. 157.
4. Mbh. Bhīṣma Ch 6
5. JASB (1848) P. 329, ref. by Dey. P. 82-83.
6. Hist. Dhs. IV. P. 760.
7. Mbh. Vana 139. 41.
8. Hist. Geog. P. 88.
9. Hist. Geog. P. 88.
10. Sk. Ma. Ke 17.95 and 98

visited this mountain by the aeroplane offered by Lord Śiva. It finds mention in the Sk P. as one of the great mountains of India.

*Kālabhairava*—The temple of Śrī Kālabhairava<sup>1</sup> is situated in Vārāṇasī. It removes the sins of its devotees by inflicting severe punishments. The Linga Purāṇa also refers to it in the same way.<sup>2</sup>

*Kālamādhava*—The temple of the God known as Kālamādhava<sup>3</sup> stands in the neighbourhood of Kālabhairava in Vārāṇasī.

*Kalāpagrāma*—According to the Sk P Kalāpagrāma is a very holy place. Replying to the question of Arjuna<sup>4</sup> as to the location of this place Nārada observed that the extent of this place was 100 Yojanas and it was situated at the distance of 100 Yojanas from Kēdāra, after which the land is known as Bālu-kārnava. The Brahmins of this village are held in deep reverence. Kapila requested Nārada to give him Brahmins of Kalāpagrāma.<sup>5</sup> Since he contemplated to make donation of Land to them.

Modern researchers have attempted to furnish elaborate accounts of this place. Dr Kane<sup>6</sup> is inclined to locate it near Badarikāśrama. According to him Devāpī stays there and will be the usherer of the age called Kṛta, immediately after the termination of Kaliyuga. N L Dey<sup>7</sup> opines that it is a village where Maru and Devāpī, the last kings of the Solar and Lunar races respectively performed austere penance to reappear as kings of Ayodhyā and Hastināpur after the annihilation of the Mlecchas by Kalki, the tenth incarnation of Viṣṇu.<sup>8</sup> The two major Epics and the Purāṇas locate it on the Himālayas near Badarikāśrama.<sup>9</sup> Again the Vāyu Purāṇa<sup>10</sup> assigns its situation to this Himalayan country where Urvaśī passed some time with Purūravas.<sup>11</sup> N L.

1 Sk Ka. 33 114-115

2 L I 92.132—ref. Hist. Dhs. IV. P. 760.

3 Sk. Ka 61 186.

4 Sk. Ma. Kau. 6.32-44

5 Sk. Ma Kau 6. 57-59.

6 Hist. Dhs IV P 760.

7 Geog. Dic p. 84.

8 Kalki Purāṇa III ch 4 -ref by Dey p 84.

9 Mbh. (Mausala ch 7), Bhag p X ch. 87 v. 7, Brihat Nāradiya ch. 66

10 Vāyu p ch. 91

11. Geog. Dic. p. 84.



Dey observes that it is situated near the source of the Sarasvatī, a tributary of the Alakanandā in Badrināth in Garwal

*Kāla-Vināyaka* :—The temple of Kālavināyaka is situated to the south of Picinḍila Vināyaka in Vārāṇasī <sup>1</sup>

*Kalaśesa* —The phallus of the Lord Śiva known as Kāla Linga or Kalaśesa is situated to the west of Candreśatīrtha in Vārāṇasī The temple of Yamalinga also stands in the vicinity of this Tīrtha.<sup>2</sup> It may be identified with Kalaśeśvara that finds mention in the Linga Purāṇa <sup>3</sup> The Padma Purāṇa<sup>4</sup> also refers to it.

*Kalaśvara* —The great phallus known as Kalaśvara<sup>5</sup> Mahā linga is situated to the North west of the Gaṅgā The temple of Piṅgaleśvara stands to the north of this tīrtha It finds mention in the Liṅga Purāṇa<sup>6</sup> also.

*Kalpīya-Vināyaka* —This is one of the temples of Gaṇeśa It is located to the north of Simhatuṇḍa in<sup>7</sup> Vārāṇasī

*Kamatharūpa tīrtha* :—According to the Sk P <sup>8</sup> there are thirty Tīrthas in the form of tortoise

*Kāmpilyanagara* :—Though the location of this place is not clear in the Sk P <sup>9</sup> the name of the king Virabāhu is associated with this place as its ruler. The king was speaker of the truth and free from anger He had direct vision of the supreme Brahma. N L Dey identifies it with Kampīl, which is located in the district of Farrukhabad in the United Provinces It stands on the bank of the old Ganges between Budaon and Farrukhabad. It was the Capital of Drupada, who was the king of south Pāñcāla The marriage of Draupadī was celebrated in this Place Its identification with Kampīl by General Cunningham and by Fuhrer<sup>11</sup> appears to be correct and reasonable

1. Sk Ka 57 105.
2. Sk Ka 69 107.
3. Linga Purāṇa-ref. by Hist Dhs IV p 761
4. Padma Purāṇa I, 37.7—ref. by Ibid.
5. Sk Ka 53 57-58
6. L. P I 92 136.-ref. Hist Dhs IV. p 761
7. Sk Ka 57.99.
8. Sk. Ka 61 207-208.
9. Sk. Val. Ma. Ma. 11 3.
10. Geog Dic p 88
11. Arch S. Rep. I. p. 225-ref. by Dey p. 88

Weber<sup>1</sup> and Zimmer take Kāmpīla as the name of a town known as Kāmpīlya in latter literature which was the capital of Pāñcāla Kāmpīlya is identical with modern Kāmpīl on the old Ganges between Budaon and Farrukhabad<sup>2</sup> Its distance from the railway station of Kaimganj<sup>3</sup> (B B and C I Rly) does not exceed five miles A section of scholars<sup>4</sup> hold that the celebrated astronomer Vārāhamihira was born in that place

*Kānakhala*.—The Sk P<sup>5</sup> refers to it as a very sacred place. But the question of its location remains a matter of speculation. Accompanied by Brahmā and other deities the God Rudra<sup>6</sup> paid a visit to this holy place It finds mention in several other Purāṇas<sup>7</sup>. And in accordance with the account furnished by them, it has been located in four different place They may be set down in the following order —(a) It is situated on the bank of the Ganges about two miles from Haridvāra, (b) it is situated in Gayā and to the north and south of it are the Mānasa Tīrthas, (c) It has also been located at the river Narmadā, (d) It is situated at Mathurā An account has been narrated in order to stress the power of its bringing about spiritual exaltation A barber named Kāmpīlya who was an inhabitant of Pāñcāla, took a bath in the Yamunā and was born as a Brāhmaṇa N. L. Dey<sup>8</sup> observes that it is now a small village two miles to the east of Haradvāra It stands on junction of the Ganges and Nīladhārā It is traditionally believed that Dakṣa<sup>9</sup> Yajña was celebrated in this place B C Law<sup>10</sup> has also endorsed his view without making any specific mention of his name Further it is stated that Kanakhala stands on Mount Abu in Rājasthān

*Kandarpa Kunda* —This is a reservoir in Ayodhyā It is situated in the neighbourhood of Ratikuṇḍa The sanctity of

- 
- 1 Hist Geog. P 92
  - 2 Cunningham A. C. I, 413, ASRI—255.
  - 3 Hist-Geog P 92
  - 4 B C Law Volume Part II, 240.
  - 5 Sk. Ma A Ch M U 2-35
  - 6 Hist Dhs IV P. 762.
  7. Geog Dic P 88.
  - 8 Kūrma P Ch 36  
Vāmana P Ch. 4 34
  - 9 Hist. Geog P. 89.
  - 10 Hist. Geog. P. 317

both the pits has been glorified by the Sk P<sup>1</sup>. A holy festival at these two shrines on the 5th day of Māgha has been highly eulogised.

*Kāntipura* :—According to the Sk. P<sup>2</sup> Kāntipura included many as nine lacs of villages. As to its location no light has been thrown by the Skanda Purāṇa<sup>3</sup>. Dr Cunningham<sup>4</sup> identified it with Kotwal, twenty miles north of Gwalior. According to Warren Kāntipura or Kāntipurī is one of the ancient names of Kathmandu in Nepal. It has also been located on the bank of the Gomti near Allahabad by the Viṣṇu-Purāṇa<sup>5</sup>. Dr Kane<sup>6</sup> also refers to Kāntipurī, in the Mirzapur district was the capital of the Bhāraśivas.

*Kānyakubja*—According to the Sk. P<sup>7</sup> Kānyakubja comprised thirty six lacs of villages whereas Nepal comprised only ten villages. The Sk. P. has not furnished any additional information regarding them. However, it has been rightly identified by N. Dey<sup>8</sup>, with modern Kanauj. It is situated on the west bank of the Kālindī about six miles from the place at which the Gomti and Kālindī have united together. This site has been located in the Farrukhabad district belonging to the United Provinces. It was the capital of the second or southern Pañcāla during the golden period of Buddhism.<sup>9</sup> It was the capital of Gādhara and birth place of Viśvāmitra.<sup>10</sup> Dr. Kane<sup>11</sup> also refers to it. It seems to have identified it with Kanauj. B. C. Law<sup>12</sup> also refers to it. It was also known as Gādhapura, Kuśāsthala and Manikya. It is modern Kanauj. The city that bears the name of Kānyakubja was included within the territorial jurisdiction of Pāñcāla.<sup>13</sup>

1. Sk. Vai. Ayo 87-8.
2. Sk. Ma. Kau. 39.132.
3. Sk. Ka. 6.68.
4. Arch. S. Rep. Vol. II, p. 308.
5. Hist. of Nepal, pp. 9, 154.
6. Viṣṇu Purāṇa IV Ch. 24.
7. Hist. Dhs. IV P. 762.
8. Sk. Ma. Kau. 39.129.
9. Geog. Dic. P. 90.
10. David's Buddhist India By Dr. Rhys P. 27.
11. Rāmāyaṇa, Bālakaṇḍa.
12. Hist. Dhs. IV P. 763.
13. Abhidhāna—Rājendra IV 246.
14. E. I. IV 246.

old capital of Kānyakubja was originally called Kusumapura<sup>1</sup> According to Huen Tsang the Ganges was on the west side of Kanauj and not on the east, as held by Dr Cunningham This Kingdom was about 4000 li in circuit

*Kapardīśvara*—It is one of the sub-tirthas of Vārāṇasī<sup>2</sup> This shrine is mentioned in connection with the description of the several temples dedicated to Gaṇeśa

*Kapardīśa*—This is a phallus of Lord Śiva situated to the north of Pitrīśa tirtha in Vārāṇasī<sup>3</sup> It was ushered into existence by God Gaṇeśa known as Kapardī Vināyaka There stands a reservoir, known as Vimalodaka, just before this shrine Dr Kane refers to one Kapardīśvara which may be identical with it

*Kapardīvara*—It may be identified with Kapardīśa as mentioned above<sup>4</sup>

*Kapilā Hrada*—According to the Sk P<sup>6</sup> Kapilā Hrada is a lake brought into existence by God Maheśvara in Vārāṇasī All the deities are said to have taken bath in this sacred reservoir The same reservoir carries ten distinct names at different times Dr Kane<sup>7</sup> refers to one Kapilā Hrada in Vārāṇasī which may be identical with it

*Kapiladhārā*—Same as Kapilāhrada<sup>8</sup> (Q. V) in Vārāṇasī

*Kapileśa*—This is the temple of Lord Śiva known as Kapileśa<sup>9</sup>, in Vārāṇasī The phallus was established by Kapila and hence so called after his name What to speak of a man, even a monkey attains liberation by paying a visit to this Phallus. Dr Kane<sup>10</sup> has rightly assigned its location in Vārāṇasī, giving references to the Skanda Purāṇa

*Karkotavāpi*—This is a sacred<sup>11</sup> well in Vārāṇasī It is situated to the south west of Marīcikunḍa

1 Hist Geog P 93

2 Sk Ka 57 123-127

3 Sk Ka 54 1-3

4 Hist Dhs IV p 763

5 Sk Ka. 69 67

6 Sk Ka 62.47-65.

7 Hist Dhs, IV P 764

8 Sk Ka 62 47-65

9 Sk Ka 33 158-159

10 Hist. Dhs IV p 764

11 Sk Ka 1 6

*Kāśī*.—In the Sk P a separate section has been devoted to the glorification of this holy place. It bears the title of *Kāśīkhaṇḍa*. According to this *Purāṇa*<sup>1</sup> it is situated on the north bank of the Ganges which falls into the Eastern ocean i. e. Bay of Bengal. The city of *Vārānaśī* was built by *Viśva Karmān* as the permanent dwelling place of *Gauṇī* by the order of God *Śiva*. Its situation extends over an area of ten miles. It contains beautiful places. Since this city of temples is never abandoned by Lord *Śiva*, it bears the significant name of *Avimukta*. It is one of the seven sacred cities of India, which are considered as the bestowers of spiritual emancipation. The area of ten miles lies between the rivers *Varuṇā*<sup>2</sup> and *Asī* and this fact lies at the bottom of the name of *Vārānaśī* (*Varuṇā-Asī*). The super sanctity of this place has been repeatedly emphasised by all the *Purāṇas*. It has been stated that even the immortal deities cherish the ardent desire of dying at *Vārānaśī*, not to speak of mortal human beings. Dr Kane<sup>3</sup> has rightly observed, "There is hardly any city in the world that can claim greater antiquity, greater continuity and greater popular veneration than *Vārānaśī*." It has been a holy city for at least thirty centuries. Innumerable verses are found in the *Purāṇas* and *Epics* in the praise of this holy city. Several volumes have been written about *Vārānaśī* during the last hundred years and hence it is not possible to do justice here to this vast mass of literature on *Vārānaśī*. According to the Sk P<sup>4</sup> there are several islands (*Dvīpas*) on this earth. Amongst them *Jambu dvīpa* is the best of all. This *Jambu dvīpa* in its turn comprises nine different countries which bear the name of *Vaiśa* and *Bhāratavarsa* is the best of all of them. It is a place in which performance of meritorious deeds has gained ascendancy over other things. And hence even the deities of heaven prefer to be born in this land. The area of this *Bhāratavarsa* has been asserted to be nine thousand *Yojanas* i. e. seventy-two thousand miles and is situated to the south of *Meru*. There are so many places of Pilgrimage in

1. Sk Vai. P M 12.35-42.

2. Sk Ka. 6.68 (Vide Supra page 69).

3. Sk Vai. B M 1.29.

4. Hist Dha. IV P 618-642.

5. Sk. Ka. 22.52-61.

Bhāratavarsa But Avimukta i.e. Vārāṇasī surpasses all the holy places which are scattered over her soil. there are innumerable sub-tīrthas in Vārāṇasī, including Phallī, reservoirs and images of Gaṇeśa and other deities. It is not a holy place only for the Śaivites but the Vaiṣṇavite sect also holds it in deep reverence. It is an obvious fact that innumerable temples and images of Viṣṇu in different forms are found in Vārāṇasī<sup>1</sup>

The highly praised reservoirs<sup>2</sup> like Maṇikarṇikā, Jñānavapti, Viṣṇupada and Pañcanada-hrada are located at different parts of Vārāṇasī

According to the Sk. P.<sup>3</sup> Lord Viṣṇu will leave this earth after the expiration of ten thousand years of Kaliyuga, and after the expiration of five thousand years the river Jāhnavī will leave this earth. And after two and a half thousand years the deities will bid farewell to this earth. But the holy place like Kāśī will never perish, and hence the Ganges flows towards the northern directions in order to maintain its contact with this sacred place. It is due to its association with Kāśī that the Ganges finds it possible to remove<sup>4</sup> the sins. N. L. Dey<sup>5</sup> observes that Kāśī was properly the name of the country of which Benares was the capital. the Harivamśa<sup>6</sup> has furnished an elaborate but rather complex account about Divodāsa and Vārāṇasī. It deals with the dynasty of Āyus, one of the sons of Aila. One of the scions of this dynasty was Śunahotra, who had three sons, bearing the names of Kāśa, Śāla and Grtsamada. From Kāśa arose a branch called Kāśayana. Dhanvantari, a descendant of Kāśa, became the ruler of that line. Divodāsa was a great grandson of Dhanvantari. He killed 100 sons of Bhadrāśreṇya, who first was lord of Vārāṇasī. Then Śiva sent his Gaṇa Nikumbha to destroy Vārāṇasī which had been occupied by Divodāsa. Nikumbha brought about the destruction of this city by the power of his curse. It remained in a completely dilapidated state for one thousand years. When it became devastated it came to

1. Sk. Ka. 61. 207-208.

2. Sk. Vai. B. M. 1. 30.

3. Sk. Vai. Ka. M. 4. 37-40.

4. Sk. Vai. Ka. M. 4. 43-44.

5. Geog. Dic. P. 95.

6. Harivamśa I. Chap. 29-ref. by Dr. Kane.

called Avimukta and Śiva resided there. It was again rehabilitated by Durdama, a son of Bhadrāsrenya. He was spared by Divodāsa due to his tender age. Thereafter Prataardana, son of Divodāsa seized it from Durdama. Alarka, grandson of Divodāsa and king of Kāśī, again established Vārāṇasī. This legend may contain some germs of truth, viz. that Vārāṇasī was reduced to ruins for several times and had often changed hands. Aśvaghōṣa<sup>1</sup> appears to have identified Vārāṇasī with Kāśī. It is also narrated that Buddha<sup>2</sup> took shelter under the shadow of a tree near Vaṇṇārā, which is probably the Varanā. It is thus clear that Vārāṇasī and Kāśī became synonyms at least some time about the first century A.D.

According to the Sk P the names Kāśī, Vārāṇasī and Avimukta are employed as synonyms. It is also known as Ānanda-kānana, Śmaśāna and Mahāśmaśāna. The name Kāśī<sup>3</sup> is derived from the root √Kāś to shine. The city of Kāśī became famous by that name because it sheds light on the way to Nirvāṇa or the word Kāśī is significant because of the fact that the Supreme Lord Śiva shines there with divine splendour.

The derivation of the word Vārāṇasī<sup>4</sup> has been furnished by several Purāṇas. They are unanimous in maintaining that its formation should be sought in two rivers namely Varanā, and Asī. It is worthwhile to mention that these two rivers are respectively the northern and southern boundaries of the modern city of Vārāṇasī.

It is clear that Vārāṇasī was that strip of land, the four boundaries of which were the Ganges to the east, Asī to the south, the shrine of Dehālī-Vināyaka to the west, and the river Varanā to the north. In the 7th century Hsien Tsang, the Chinese Pilgrim, notes that Benares was 18 lis (about 3½ miles) in length and about five or six lis (a little more than a mile) in breadth. This makes it clear that the city was then girded as now by the Varanā and Asī.<sup>5</sup>

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1. Buddha Carita—15.101.
  2. S. B. E. Vol. 49. Part I. P. 169
  3. Sk. Ka. 26.67.
  4. Sk. Kāśī khaṇḍa.
  5. Hist. Ind. IV p. 629.

According to the Skanda-Purāṇa<sup>1</sup> there is no holy place at every step in Vārāṇasī which is not sanctified by the presence of a *Linga* i.e. an emblem of Śiva, the Matsya Purāṇa<sup>2</sup> narrated the story of Vyāsa, who begged alms from door to door at Vārāṇasī. But he failed to receive his response. There-upon he uttered a curse against the holy city<sup>3</sup>.

It is remarkable that a little to the north of Kāśī,<sup>4</sup> Viṣṇu allotted a dwelling place to him called Dharma-Kṣetra. It is in that place that Viṣṇu assumed the form of Buddha. This is a clear reference to Sāranātha about five miles by road to the north of Vārāṇasī. Buddha delivered his first sermon there. Incurable diseases<sup>5</sup> are got rid of by the sheer touch of the water that is poured upon the image of the deity. It would be far beyond the scope of this section to dilate upon the great traditions of learning associated with the name of Benares. From time immemorial it has been the chief seat of learning in India.

*Kāśmīra* :—According to the Sk P<sup>6</sup> Kāśmīra is a place of pilgrimage. It has owned its unique position among other places of pilgrimage. It is embedded with precious stones, jewels and diamonds. It is the residence of Lord Maheśa<sup>7</sup>. The country of Kāśmīra contained sixty-eight thousand villages<sup>8</sup>.

The name of Kāśmīra as country occurs in the Saundhavadī gaṇa<sup>9</sup> also. Dr. Kane<sup>10</sup> has observed that a treaty was concluded in 1846 between the British Government and the Mahārājā of Kāśmīr and Jammu. This delimited the boundary of it. To the east of it closed the river Indus and to the west flows the river Ravi. The Kāśmīr<sup>11</sup> valley is about eighty four miles in length and 20 to 25 miles in breadth. According to Huen Tsang<sup>12</sup> the

1. Sk Ka. 59.118.

2. Matsya P. Chap. 185. 17-45.

3. M. P. 185. 21-23.

4. Sk Ka. 58. 71.

5. Sk. Ka. 67. 82-83.

6. Sk. Ma. Ke. 31. 96-100.

7. Sk. Ma. Ke. 34. 150.

8. Sk. M. Kau. 39. 142.

9. Pan IV. 393-ref by Dr. Kane P. 765.

10. Hist. Dhs. IV. P. 765.

11. Ibid.

12. Hist. Dhs. IV. P. 766.



area of the kingdom of Kāśmīra is about 7,000 li. (One li being equal to about 5½ miles) According to an ancient legend Kāśmīr was originally a lake called Satīśaras, six Yojanas in length and three Yojanas in breadth. In later time it came to be known as Satideśa<sup>1</sup>

It is said to have been originally colonised by Kāśyapa<sup>2</sup>, and the hermitage of the Rsi is still pointed out in the Hari mountain near Srinagar

*Kāśmīra mandala* — Same as Kāśmīra

*Kauśaladeśa* — It finds mention in the Sk P<sup>o</sup>, which avers that the county of Kauśala contained ten lack of villages. But as to its location and other details no account has been provided by this Purāṇa. However, it was one of the sixteen contries of India. It was situated to the east of the Kurus and Pāñcālas and to the west of the Videhas from whom it was separated by the river Sadānīrā, probably in the Great Gaṇḍak<sup>3</sup>. The Kośala<sup>4</sup> country proper is said to have been divided into two. Rāma's elder son named Kuśa became the king of the southern Kośala and shifted his capital from Ayodhyā to Kuśasthalī. It is situated on the Vindhya range. Lava, the younger son, became the ruler of northern Kośala and set up his capital at the city of Śrāvastī.

*Kedāra*—(a) This is one of the phallī of Lord Śiva in Vārāṇasī<sup>5</sup>. (b) Further it is mentioned as a shrine existing to the north of Atriśa or Atrikunda in Mahīnagara<sup>7</sup>. It was founded by Nārada himself<sup>8</sup>. (c) This is a place of pilgrimage<sup>9</sup> in the Himalayan region. After traversing the snowy mountain up to ten Yojanas one can reach this holy place. (d) According to Badarikā-Māhātmya<sup>10</sup> there stands a phallus of Lord Śiva known as Kedāraliṅga in Badarikāśrama also. A mere visit to this shrine has been highly eulogised.

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- 1 N. M. 64-66
  2. Geog. Dic. P. 95-96
  3. Sk. Ma. Kau. 39. 154
  4. Hist. Geog. P. 99
  5. Ibid.
  6. Sk. Ka. 33. 172
  7. Sk. Ma. Kau. 57. 1-2
  8. Ibid. Cf. Sk. Ma. Kau. 66-117
  9. Sk. Ma. Kau. 6. 29-30
  10. Sk. Val. B. M. 2.12-14

N L Dey<sup>1</sup> has observed that the temple of the Kedāranātha, one of the twelve great Lingas of Mahādeva, stands on a rugged ridge. It juts out at a right angle from the snowy range of the Rudra Himalayas. Its location has been traced below the peak of the Mahāpanthā in the district of Garwal, Uttar Pradesh. It requires eight days to traverse the distance from Kedāra to Badrinātha on foot, although the distance between them is short as the crow flies. It is 15 or 16 days journey from Haridvāra to Kedāranātha. Besides this N L Dey has not referred to other shrines which also bear the name of Kedāra according to Sk. P. Dr Kane<sup>2</sup> has referred to it and has located it at different places. Some of them coincide with the account given in the Sk. P. It is true that B C Law<sup>3</sup> has referred to Kedāra, but has maintained silence about its location or any other detail thereof.

*Keśavāditya*—This is one of the sub-tīrthas of Vārāṇasī<sup>4</sup>. An individual who listens of its glory with deep devotion, receives unqualified exaltation.

*Khakholkāditya*—According to the Sk. P.<sup>5</sup> this is one of the temples dedicated to Āditya. It is situated to the north of the Trivṛṣṭapa tīrtha in Vārāṇasī.

*Khūṇḍavaprastha*—This city was given to the Pāṇḍavas by Dhṛtarāṣṭra.<sup>6</sup> N L Dey<sup>7</sup> thinks that it is the same as Indraprastha, which is identified with old Delhi. Dr. Kane<sup>8</sup> has referred to it without making any observation regarding its location.

*Kharavavīṇāyaka*—The temple of Gaṇeśa known as Kharavavīṇāyaka<sup>9</sup> is situated at the confluence of the Gangā and Varuṇā in Vārāṇasī.

*Kṛiṣṇeśvara*—It finds mention in the Sk. P.<sup>10</sup> according to which it is one of the Phallī of Lord Śiva in Vārāṇasī. The son of the sage Mrkanḍu remained engrossed in deep penance in this

1. Geog. Dic. P. 97-98

2. Hist. Dhs. IV P. 768

3. Hist. Geog. P. 97.

4. Sk. Ka. 51-82.

5. Sk. Ka. 50.2

6. Sk. Vai. Ven. M. 29.10-11

7. Geog. Dic. P. 99.

8. Hist. Dhs. IV P. 768

9. Sk. Ka. 57.65.

10. Sk. Ka. 33. 154-156.

place He installed a phallus of Śiva in this holy Land It has been alluded to by Dr Kane<sup>1</sup> also

*Kirātadeśa*—According to the Sk P<sup>2</sup> the country of Kirāta contained one and a half lac of villages The name occurs in it in association with the description of several countries of India N L. Dey<sup>3</sup> identifies it with Tipārā The temple of Tripuresvarī at Udaipur in Hill Tipārā is one of the Pithas<sup>4</sup> It was the Kirrhadia of Ptolemy,<sup>5</sup> and included Sylhet and Assam The kirātas also lived in the Morung, west of Sikkim, They lived in the region from Nepal to the extreme east<sup>6</sup> B C Law<sup>7</sup> observes that the land of Kirātas is in the Himalayas and is possibly in Tibet Pliny and Megasthenes also mention the Kirātas under the name Skyrites. According to Megasthenes they were a nomadic people It finds mention in the Nagarjunikond's Inscription of Virapurudatta. The Kirātas of the Uttarāpatha are chastised as constituting a criminal tribe with predatory habits<sup>8</sup>

*Kirāteśa* —The Phallus of Lord Śiva set up by Kirāta in Kāśī is known as Kirāteśa It is situated to the south of Kedāraliṅga<sup>9</sup> It is also known as Kirāteśvara<sup>10</sup>. According to the Sk. P this is the place where Lord Śiva assumed the form of a Kirāta. The temple of Kirāteśvara is situated opposite to Bhārabhūteśvara Liṅga

*Kokāvarāha* —It is a place of pilgrimage and one of the subṭīrthas of Vārāṇasī It is situated near Kṛtivaratīrtha.<sup>11</sup>

*Kolahaḷa Nṛsimha* —According to the Sk P. this is one of the subṭīrthas of Vārāṇasī<sup>12</sup>

*Kratvīśvara* —The phallus of Lord Śiva known as Kratvīśvara is situated on the bank of Varuṇā in Vārāṇasī.<sup>13</sup>

1. Hist Dhs IV P. 768.

2. Sk. Ma Kau 39 156.

3. Geog Dic. P 100

4. Mbh. Bhīṣm. Ch. 9, Viṣṇu P P. 2; Ch. 3.

5. JASB. XIX, 1850, P. 536.

6. JRAS 1908 P 326.

7. Hist. Geog P. 98

8. B M Barua, Aśoka and His Inscriptions, P. 100.

9. Sk Ka. 55-8.

10. Sk. Ka. 69. 157-158.

11. Sk Ka 61.206.

12. Sk Ka. 61.195.

13. Sk. Ka. 18.21.

*Krauñca Parvata* - According to the Sk P.<sup>1</sup> this mountain is situated in the island known as Krauñca Dvīpa (Q V) N L Dey<sup>2</sup> identifies it with that part of mount Kailāsa on which the lake is situated. Dr Kane has referred to it And he has endorsed the view set forth by N L Dey<sup>3</sup>

*Kṣemakāṭīrtha*—The temple of Gaṇeśa known as Kṣemaka<sup>4</sup> is situated in Vārāṇasī. A worshipper of it becomes free from all troubles

*Kṣīrābhdhīrtha*—This a reservoir and place of pilgrimage in Vārāṇasī It is situated in front of Keśava tīrtha To the south of this shrine stands the Śaṅkha-tīrtha<sup>5</sup>

*Kṣīrodaka Tīrtha*—According to the Sk. P.<sup>6</sup> this is a place of Pilgrimage in Ayodhyā It is situated to the north west of Sītā-kunḍa The Sk P. reveals that it was this place where the king Daśaratha obtained Kṣīra (milk) after the performance of the sacrifice resulting in the birth of his sons.

*Kubereśvara*—The temple of Kubereśvara is situated to the south of God Viśvanātha in Vārāṇasī. The Phallus was set up by Kubera, the God of wealth A visit to the temple of this God, eliminates the possibility of separation from friends and wealth alike. This place is conducive to the attainment of Siddhis<sup>8</sup>

*Kubjā Jaganmātā*—The temple of the Goddess, Kubjā who is adored as the mother of the universe is situated in front of the Phallus installed by Nalakūbara in Kāśī To the east of it has been located the Prapitāmaha<sup>9</sup> tīrtha which is held in deep reverence by the devout devotees

*Kubjāmbareśvara*—According to the Sk P the Phallus of Lord Śiva known as Kubjāmbareśvara is situated to the west of Nalakūbara tīrtha in Vārāṇasī<sup>10</sup>

- 1 Sk Ma. Kau 37.67
- 2 Geog Dic. p. 104
- 3 Hist Dhs IV p 770
4. Sk Ka 55.17-18.
5. Sk. Ka 58.31-35
6. Sk. Vai. Ayo 7 1-5
7. Sk Ka. 13.163
- 8 Sk Ka 13.160-163.
9. Sk. Ka. 70.58
10. Sk. Ka. 70.60.

*Kukkutesvara*—This is one of the sub-tirtha of Vārāṇasī<sup>1</sup>. The adoration of this God has received in estimable commendation. Dr Kane<sup>2</sup> also concurs with the Sk P in connection with the location of this shrine.

*Kundodareśvara*—the temple of the Phallus known as Kuṇḍodareśvara<sup>3</sup> is situated near the temple of Lolārka in Vārāṇasī. A mere visit to this tirtha destroys all sins and sufferings. To the west of the tirtha stands the temple of Mayūreśvara on the bank of the river Asī<sup>4</sup>.

*Kurudeśa*—The<sup>5</sup> country of Kuru as mentioned in the Sk. P. comprised as many as sixty-four thousand of villages. Here stands the God and Goddess and both of them bear the name of Sthānu<sup>6</sup>. Dr Kane<sup>7</sup> says that it is situated at the distance of twenty five miles east of Ambala. It appears that the territory to the south of Sarasvatī and to the north of Dṛṣadvatī was included in Kuruksetra<sup>8</sup>. The radius of Kuruksetra<sup>9</sup> extends to five Yojanas. N. L. Dey<sup>10</sup> identifies it with Phaneśvara which formerly included Sonapat, Amin, Karnal, and Panipat. It was situated between the Sarasvatī on the north and Dṛsadvatī on the south.

*Kurukṣetrasthali* :—This is a place of pilgrimage situated<sup>11</sup> to the west of Lolārka tirtha in Vārāṇasī. It is a place spiritually well adapted to the performance of immersion, sacrifices and other pious deeds. The quantity of spiritual benefit yielded by Kuruksetrasthali exceeds that yielded by Kuruksetra by ten million times.

*Kūsmāṇḍa Vināyaka* :—This is one of temples of Gaṇeśa. It is situated to the west of Dehalīvināyaka in Vārāṇasī.

1. Sk. Ka. 53.59.
2. Hist. Dhs. IV P. 772.
3. Sk. Ka. 53.78.
4. Sk. Ka. 53.79.
5. Sk. Ma. Kaw. 39.156.
6. Sk. Ma. A. Ch. M. U. 2.34.
7. Hist. Dhs. IV P. 680.
8. Mbh. Vana. 83.3.
9. Vāmana P. 22.15-6.
10. Geog. Dic. P. 110.
11. Sk. Ka. 69.8-9.
12. Sk. Ka. 57.72.

*Kusumāyudha Kūṇḍa* —According to the Sk P<sup>1</sup> this is a reservoir situated to the west of Ratikūṇḍa in Ayodhyā. A bath<sup>2</sup> in the pit has been stated to be productive of spiritual benefit.

*Kūṭadanta Vināyaka* —The temple of Kūṭadanta<sup>3</sup> is situated to the west of Durgavināyaka in Vārāṇasī. This God is the protector of this holy place.

*Lāṭadeśa* —According to the Sk P<sup>4</sup> the country of Lāṭa included twenty one thousand villages. N. L. Dey<sup>5</sup> holds that it is the same as Lāṭa (Southern Gujarat and Rāṭha a portion of Bengal). Lāṭa is identified with southern Gujarat including Khandesh situated between the river Mahī and Lower Tāpī.

*Lakṣmī Nṛsiṃha tīrtha* —This is a reservoir situated to the south of Gopī-Govinda in Vārāṇasī.<sup>6</sup> One is never forsaken by the Goddess Lakṣmī if he takes bath in this holy place.

*Laliteśvara* —The temple of Laliteśvara<sup>7</sup> is situated in Prayāga. It has the same importance as Viśveśvara in Kāśī.

*Lambodara Vināyaka* —The temple of this God is situated to the north of Āṭkavināyaka in Vārāṇasī.<sup>8</sup>

*Lāṅgaliśvara* —It is located<sup>9</sup> to the north of Viśveśa tīrtha in Vārāṇasī.

*Lohastatikā tīrtha* —This is a place of pilgrimage<sup>10</sup> situated to the south west of Govatsatīrtha in Dharmāranya (Q. V). The Lord Rudra is said to reside here in the form of a phallus. It is a very sacred place suitable for the performance of Śrāddha also.

*Madhuvana* —According to the Sk P<sup>11</sup> Madhuvana is a place of Pilgrimage situated on the bank of the holy river Yamunā. The sanctity of this place excels all other sacred places, which are consecrated by the association of God Viṣṇu. An individual

1. Sk. Var. Ayo 82-3

2. Sk. Vai. Ayo 81-6

3. Sk. Ma. 57/70

4. Sk. Ma. Kau 39/146

5. Geog. Dic. P. 112

6. Sk. Ka. 58/58

7. Sk. Ma. Ke 7/31

8. Sk. Ka. 57/69.

9. Sk. Ka. 55/20

10. Sk. Bra. Dh. Kh. 28/1-3.

11. Sk. Ka. 20/1.

becomes purged of all sins immediately after reaching this place. It may be identified with Mathurā. Growse identifies it with Maholi, which is situated at the distance of five miles to the south-west of modern Mathurā. Further more it has been mentioned as one of the seven forests in Kuruksetra.<sup>2</sup> B. C. Law<sup>3</sup> refers to one Madhuban and locates it in the Azamgarh district of the Vārāṇasī division. It is at variance with the account provided by the Skanda Purāṇa. It is said to have been the abode of the demon Madhu<sup>4</sup> whose son Lavaṇa was killed by Śatrughna. It is Śatrughna himself, who founded the present city on the site of Madhuvana.<sup>5</sup> As to its location other Purāṇa<sup>6</sup> also mentions it in the same way.

*Mahābalalīṅga* —The temple of Śiva known as Mahābala Līṅga<sup>7</sup> is located in the vicinity of Sāmbādīva in Kaśī. A visit to and touch of this phallus have been ardently commended by the Skanda Purāṇa.

*Mahākāla Līṅga* —This is situated to the east of Oṃkāralīṅga in Vārāṇasī.<sup>8</sup> It finds mention in the Līṅga-Purāṇa<sup>9</sup> also according to which it is located in Vārāṇasī.

*Mahālākṣmī* —It is one of the important Pīṭhas<sup>10</sup> in Vārāṇasī. It is situated near the temple of Śrīkantha. It is also known as Laksmiksetra.

*Mahānādeśvara* —This is one of the Phallī<sup>11</sup> of Lord Śiva. It is situated in the neighbourhood of Ayogandhakundā in Vārāṇasī. It is said to have come from Aṭṭahāsa. The worship of this God, after a holy bath in the reservoir (Ayogandha) has been ardently advocated by the Skanda Purāṇa.

*Mahāratnatīrtha* —It finds mention in the Skanda Purāṇa.<sup>12</sup> It has been stated by the Skanda Purāṇa that it is a reservoir situated

1. "Mathurā"—PP. 32, 54.
2. Vāmana Purāṇa 34.5.
3. Hist. Geog. P. 105.
4. Harivamśa Pt. I Ch. 54.
5. Geog. Dic. P. 128.
6. Vam 83., 31, 90, 14—ref. by Hist. Dhs IV, P 775.
7. Sk. Ka. 69. 14.
8. Sk. Ka. 69. 19-20.
9. Līṅga P. I 92. 137—ref. by Hist. Dhs IV P 776.
10. Sk. Ka. 70 63-66.
11. Sk. Ka. 69 22.
12. Sk. Vai. Ayo. 8. 33-36.

to the east of Cuḍakī tīrtha<sup>1</sup> (Q V) in Ayodhā. A pilgrimage to this place on the 14th day of the first half of the month of Bhādra-pada has been emphatically exhorted by the Skanda Purāṇa

*Mahāvratā Linga* —According to the Sk P it is a great Phallus of Lord Śiva in Vārāṇasī. It is situated near Skandēśvara Linga. It is said to have come from Mahendra

*Mahāyogīśvara* —The temple of Mahāyogīśvara<sup>2</sup> is situated adjacent to Pārvatīśvara Linga in Vārāṇasī. A mere visit to this God bestows the results which are yielded by the worship of innumerable Phalli

*Mahāvidyā* :—According to the Sk P<sup>4</sup> this temple of Mahāvidyā is situated to north east of Durbharasthāna in Ayodhyā. There stands a pool in front of this temple

*Māheśvarī* :—The temple of this Goddess Māheśvarī<sup>5</sup> is situated to the south of Maheśvara in Vārāṇasī. According to the Sk P<sup>6</sup> the phallus of Śiva known as Mahodareśvara is situated to the east of Ghantākārṇa tīrtha in Vārāṇasī

*Mājanaśeṣa* —It finds mention in the Sk P<sup>7</sup>. It is also known as Gājana śeṣa. According to the Sk. P the country of Gājana or Mājana included seventy two lacs of villages

*Mānasatīrtha* - This is a reservoir situated to the east of Piśācamocana tīrtha in Ayodhyā<sup>8</sup>. A bath in and offering of gift at this shrine bestow all the things desired by the pilgrims<sup>9</sup>

*Maṇḍaleśa* —This is one of the sub-tīrthas of Kāśī, situated near Siddheśvara<sup>10</sup> Linga. It may be identical with Maṇḍaleśvara as referred to by Dr Kane<sup>11</sup>

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1. Sk. Vai. Ayo. 8. 29-36.
  2. Sk. Ka. 69. 25.
  3. Sk. Ka. 69. 48-49.
  4. Sk. Vai. Ayo. 8. 49-50.
  5. Sk. Ka. 70. 30.
  6. Sk. Ka. 53. 55.
  7. Sk. Ma. Kau. 39. 130.
  8. Sk. Vai. Ayo. 9. 12-14.
  9. Sk. Vai. Ayo. 9. 15.
  10. Sk. Ka. 97. 100.
  11. Hist. Dhs. IV. P. 779.



*Mandarācala* —According to the Sk P<sup>1</sup> it is one of the four mountains by which the mount Meru stands surrounded. They bear the name of Viskambhagiri. The Mandarācala is situated to the east of mount Meru (Q. V). The Kadamba trees are seen abundantly on this mountain. The forest known as Caitrara-thavana stands on the peak. Furthermore it is stated that both the gods and the demons came to this mountain with a request to help them by acting as a churn-staff in churning the ocean for procuring nectar. They uprooted him immediately after receiving his unqualified consent to their proposal. And ultimately he was converted into a churn-staff. Vāsukī, the lord of the serpents played the role of the churning rope. Thereafter<sup>2</sup> the Gods and the Demons churned the ocean of milk. The Visnu Purāṇa<sup>3</sup> also locates it to the east of Meru and it is in conformity with the account recorded in the Skanda Purāṇa. It is evident that the Sk P testifies to the existence of the only Mandarācala which lies in the Himalayan range. N. L. Dey<sup>4</sup> refers to Mandara Giri as a hill situated in Bānkā subdivision of Bhagalpur. It is situated two or three miles to the north of Bamsi and thirty miles to the south of Bhagalpur. He has observed that it is an isolated hill about 700 feet in height. There is a groove around the middle of it, to indicate the impression of the coil of the serpent Vāsukī which served as a rope for churning the ocean as alluded to above. This groove is evidently an artificial one and bears the mark of a chisel.

Now it is obvious that this Mandarācala is not identical that of the Skanda-Purāṇa. Further he observes that there is no other hill that bears identical name. It is a portion of the Himalayas to the east of Sumeru in Garwal.<sup>5</sup>

*Māṇḍavyāśrama*—This is a place of pilgrimage in Ayodhya.<sup>6</sup> According to the Sk P the hermitage of Māṇḍavya is situated on the bank of the river Tamasā (Q. V.). This river<sup>7</sup> has been identified with the river Tonse, a branch of the Sarayū in Oudh.

1. Sk Ma. Kau. 37 33-37.
2. Sk Ma. Ke 9.71-86.
3. Hist Dhs IV. P. 779.
4. Geog. Dic P. 125.
5. Geog. Dic P. 125.
6. Sk. Var. Ayo. 9. 19-22.
7. Geog. Dic. P. 202.

It flows through the district of Azamgarh and falls into the Ganges near Ballia. It runs to the west of Sarayū and the distance between them does not exceed twelve miles. On the bank of this river stand so many hermitages of celebrated<sup>1</sup> sages.

*Manikarnika*—According to the Sk. P. it is one of the sub-tirthas of Kāśī. It is one of the holiest tirthas of India. It has been stated that even the inhabitants of the blessed region of Vaikuntha are desirous of residing in this sacred place.

*Mantresvara*—(a) this is place of pilgrimage situated<sup>2</sup> to the west of a pit called Kusumāyudha Kuṇḍa in Ayodhyā. A bath in this pit and visit to this God Mantresvara are productive of immense religious merit. (b) There is another phallus of Lord Śiva known as Mantresvara<sup>3</sup> which is located in Vārāṇasī. It is said to have been established in the age of yore and seven crores of Mahāimantras were uttered on that occasion. Dr. Kane<sup>6</sup> has aligned himself with the statement recorded in the Skanda-Purāṇa.

*Marīcikunḍa*—This is a reservoir situated to the north east of Karkotavāpi in Vārāṇasī. There exists the temple of Lord Śiva known as Marīcīśvara on the bank of the pit.

*Marīcīśvara*—See Marīcikunḍa above. Dr. Kane<sup>7</sup> refers to it as Marīcīśvara.

*Marikāśa Tirtha*—According to the Sk. P.<sup>8</sup> this is a place of pilgrimage situated to the south of Khurkātari tirtha in Vārāṇasī. It is described as a fit place for Śrāddha.

*Marikāśa hrada*—This is a pool situated to the west of Pañcasiṅheśvara tirtha in Vārāṇasī.<sup>9</sup> Dr. Kane<sup>10</sup> also mentions this tirtha.

1. Sk. Vai. Ayo. 9. 19-24.
2. Sk. Ka. 33.111.
3. Sk. Vai. Ayo. 8. 13.
4. Sk. Ka. 33.137.
5. Hist. Dhs. IV. P. 780.
6. Sk. Ka. 18.16.18.
7. Hist. Dhs. IV. P. 780.
8. Sk. Ka. 61.164.
9. Sk. Ka. 97.104.
10. Hist. Dhs. IV. P. 780.

*Marukeśvara*—The Phallus of Marukeśvara is situated in Vārānasi<sup>1</sup> and is referred to the fact of its advent to Lankā. The worship of this phallus delivers one from fear of demons

*Maryādā Parvata*—According to the Sk P the three mountains namely-Niṣadha, Hemakūṭa and Himavān are known as Maryādā Parvatās. They are situated to the south of mount Meru. Three mountains that stand to the north of Meru are Nīla, Śveta and Śrṅgavān

*Mathurā*—This is a renowned place of pilgrimage situated on the bank of the holy river Yamunā<sup>2</sup>. It also bears the name of Madhupurī<sup>3</sup>. This was the birth place of Lord Kṛṣṇa<sup>4</sup>. Every step of this holy land is the bestower of the fruits that are yielded by all the tīrthas taken together<sup>5</sup>. Mathurā as a place of pilgrimage has been highly extolled in the Skanda Purāṇa. The glory of Mathurā transcends that of Godāvarī, Dvārakā and Gayā<sup>7</sup>. It has been laid down that an individual on the way to Mathurā may expire before reaching his destination. In that event he will be born at Mathurā immediately after his death<sup>8</sup>. N. L. Dey<sup>9</sup>, has observed that Mathurā was also called Madhupurī (Present-Maholi, five miles to the south west of the modern city)—Vide the account of Madhuvana as stated above

*Matsyodari tīrtha*—This is a reservoir in Vārānasi.<sup>10</sup> It flows into the water of the Ganges. It is accounted as a sacred place even for the purpose of offering Piṇḍas to the departed ancestors. The shape of this shrine resembles a fish and hence it is so called. According to the Sk P it was established by the Lord Śiva himself. Dr. Kane<sup>11</sup> refers to it and locates it near Oṃkāreśvara and to the south of Kapileśvara in Vārānasi.

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1. Sk. Ka. 69.159.
  2. Ka. Ma. Kau. 37.41-42.
  3. Sk. Vai. Ka. M. 4.31.
  4. Ibid.
  5. Sk. Vai. Marg. M. 17.2-3.
  6. Sk. Vai. Marg. M. 17.2-18.
  7. Sk. Vai. Marg. M. 17.26-29.
  8. Sk. Vai. Mar. M. 17.29.
  9. Geog. Dic. P. 127-128.
  10. Sk. Ka. 69.137-146.
  11. Hist. Dhs. IV. P. 781.

*Maittagayendratīrtha*—According to the Sk. P.<sup>1</sup> it is a place of pilgrimage in Ayodhyā. It is situated to the north of Jaṭākunḍa.<sup>2</sup> A pilgrimage to this holy place is suggested on the 5th day of Navarātra festival.

*Mayūkha dītya*—This is one of the sub tīrthas of Vārānaśi.<sup>3</sup>

*Mayūreśvara*—The temple of Mayūreśvara<sup>4</sup> stands to the west of Kuṇḍodara tīrtha on the bank of the river 'Asī' in Vārānaśi.

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1. Sk. Va. Ayo. 10 3-5.
  2. Sk. Va. Ayo. 9 55-57.
  3. Sk. Ka. 49 25.
  4. Sk. Ka. 53 79.

# ORISSA AS DESCRIBED IN THE PURĀṆAS

BY

KETAKI NAYAK

[प्राचीनकालादेव उत्कलप्रदेश पञ्चदेवोपामनाया उपासना-  
देशो अस्ति । लोकप्रथिते कोणार्क मन्दिरे सूर्योपासना प्रसिद्धाऽऽसीत् ।  
गणपति-शिव-विरजा (शक्ति)-जगन्नाथदेवा क्रमशः महाविनायक-  
ताजपुर-भुवनेश्वर-पुरी (पुरुषोत्तमक्षेत्र) स्थानेषु पूज्यन्ते । अस्मिन्  
निबन्धे विविधपुराणानां प्रमाणाधारेण एतद्विषयाणां परिचयः  
प्रदत्तस्तथा उत्कलदेशस्य नदीनां पर्वतानां तीर्थस्थलानाञ्च  
पुराणप्रमाणाधारेण विवरणं प्रदत्तम् ।]

The study of these Purāṇas enables us to know detailed facts of Orissa (or Utkala or Kalinga or Odra as mentioned in the Purāṇas) with her rivers, mountains, places of pilgrimages and religious functions and religious beliefs based on Purāṇic legends

The name of Utkala or Kalinga is mentioned in most of the Purāṇas in the chapters like “*Bhuvana Kośa*” (description of the universe) Some historians distinguish Utkala and Kalinga by saying that the former is the Northern country and the latter (Kalinga) is applied more distinctively to the area between the delta of the Godāvarī to the delta of the Mahānadi. In most of the Purāṇas such a hard distinction is not made. Skandapurāṇa says :—

उत्कलनाम देशोऽस्ति ख्यात परमपावन ।  
यत्र तीर्थान्यनेकानि पुण्यान्यायतनानि च ।  
दक्षिणस्योदधेस्तीरे स तु देशः प्रतिष्ठितः ॥  
यत्र स्थिता वै पुरुषाः सदाचारनिदर्शना  
स्कान्दे उत्कलखण्डे—षष्ठाध्यायः

Utkala according to it is the most sacred country, where exist a number of places of pilgrimage and this country is situated on the coastal line of the South Sea and her people observe good conduct. In another verse it has fixed the location of the country by saying that the country exists between the Mahānadi and Suvarna-rekhā extending upto Rṣikulyā (Utkala-Khaṇḍa 28/28-27)

स एष देशप्रवर उत्कलाख्यो द्विजोत्तमा  
 ऋषिकुल्या समासाद्य दक्षिणोदधिगामिनीम् ।  
 स्वर्णरेखा-महानद्यो मध्यदेश प्रतिष्ठित ॥  
 स्कन्दपुराणे (उत्कलखण्डे) 28/28-27

Therefore it is called the Purusottama-Ksetra, since it is the land of lord Jagannātha So says the Brahma Purāṇa also (vide 42 46 Chapters) In another chapter this Purāṇa, says that the country familiar as Odia is situated on the shore of the ocean in India and it helps one to attain heaven and liberation From the north of the sea upto the Virajāmandala this country extends and is full of virtuous people (Brahma Purāṇa 28/1-2 and 28,7) Kapila Saṁhitā says

सर्वपापहर देश क्षेत्र देवैस्तु कल्पितम्  
 —कपिलसंहिता ।

of all the regions of the earth, India is the noblest and of all these countries of India, Utkala has gained the highest renown It is one vast region of pilgrims

तत्रास्ते भारते वर्षे दक्षिणोदधिसंस्थित  
 ओडदेश इति ख्यातः स्वर्गमोक्षप्रदायकः ।  
 समुद्रादुत्तर तावत् यावद् विरजा मण्डलम् ।  
 देशोऽस्ति (ब्रह्मपुराणम्—28/1-2)

Purāṇic mythology says that Utkala was the son of Sudyumna He became the lord of Dakṣiṇāpatha (Utkala kingdom) (Brahma Purāṇa—Ch. 7-18) Manu had ten sons of whom Ilā was the eldest By Pārvatī's curse Ilā turned into a woman and Purūravas was born to her when she was united with Budha, the son of the moon Later on, due to the grace of Lord Śiva she became male for one month and female for the next month alternatively When he became a male his name was Sudyumna

उत्कलस्य उत्कल राष्ट्रं विनताश्वस्य पश्चिमम् ।  
 दिक्पूर्वा तस्य राजर्षे गयस्य तु गयापुरी ॥  
 (वायुपुराणम् 69/240)

who had 3 sons Utkala, Gaya and Vinatāśva Purūravas was made king in Prasthānapura (Matsya 12/17, Brahmanḍa III 60 18, or 85 19). According to the Viṣṇu and Bhāgavata Utkala is a son of Dhruva by Ilā and he was a jīvanmukta and gave up himself to the penance

वर्षाणाम् भारत श्रेष्ठो देशानामुत्कल श्रुत  
 उत्कलस्य समो देशो देशो नास्ति महीतले ।  
 अत्रैव बोधयन्तीममितिहास पुरातनम् ।  
 (कपिलसहिता) ।

Utkala is a kingdom of Madhyadeśa noted for Vāman (वामन्) elephants (Brahmāṇḍa II 16-42, also II 16,57, III 13 13) Kalinga is a *ksetra* son of Vali (Brahmāṇḍa III 74 28 and 87, Matsya 48-25, Vāyu 29,28, Viṣṇu IV 18,13-14) Under the ancient lavirate customs sage Dīrghatamas produced five sons in the queen Sudeśā wife of Vali. The five sons were Aṅga, Vāṅga, Kalinga, Puṇḍra, and Suhma. The regions ruled by these five were named after each of them. Kalinga is also mentioned with other kingdoms in the Matsya purāṇa (ch 163 72). This Purāṇa has given the list of 37 kings of Kalinga (272 16) in the lists of the provincial dynasties placed just before the Nandas and after the Śiśunāgas—(*Kalingāścarva dvātrīṃśat*) (vide, Purāṇic Chronology, pp 57, By D R Mankad). Kalinga as a kingdom is mentioned in Matsya 103,31, Vāyu XLV 125, Padma-Ādikāṇḍa VI 37 and V 64. Brahma Purāṇa has referred to it as the most sacred place in the world as it is the abode of lord Jagannātha (42/35 38 verses). It gives the description of Utkala in the 42nd chapter named 'Utkala-Ksetra-Varnanam' and praises the land "People, who live in Utkala, the land of Śrī Puruṣottama, have made their life successful and wise (42 46)" It says —

नदी तत्र महापुण्या विन्ध्यपादविनिर्गता ।  
 चित्रोत्पलेति विख्याता सर्वपापहरा शिवा  
 महानदीति नामास्या  
 — ब्रह्मपुराणम् (46 अ/4-5 श्लोकौ)

As regards the rivers and mountains of Orissa the Brahmāṇḍa Purāṇa refers to the Vaitaraṇī (II-27, 35), Citrotpalā (III 27. 31) and Vamśakarā (III 28). They are thus mentioned in Matsya too, 100-25. The Rśikulyā river, coming from Mahendra mountain has been referred to in Matsya 114 35, Viṣṇu II. 3 13-14, and Brahmāṇḍa II 16,37-38. The Vamśa Lāṅgulīyā and Vamśadhārā rivers rising from the mountains are mentioned in the Vāyu XLV 106, and Matsya Purāṇas. The Brahma Purāṇa refers to the

river Mahānadi of Orissa as Citrotpalā and says that it rises from the Vindhya mountain and removes away the sin. The river is as sacred as the Ganges, flowing to the sea southward and is named the Mahānadi (46th—Chapter 4 and 5th verses).

In his 'Śrī Purusottamaksetra tattava' Śrī Raghunandana Bhaṭṭācārya has quoted many lines from the various Purāṇas regarding the Orissan places of pilgrimages. The Vāmana Purāṇa quoted in the Tīrtha Kāṇḍa of the Kṛtyakalpataru says "Staying there one might be went to the Virajā river and offering libations to the *puṛs* he started for Purusottama. There, having a sight of Lord Purusottama he started for Mahendra mountain in the south. Here the Virajā river (Vaitaraṇī), Puruṣottama (Purī) and Mahendra mountains (existing in Orissa) have been mentioned. The Garuḍa Purāṇa has also referred to the Purusottama Kṣetra, Virajā, Bindusaras, and Ekāmra in its 81st chapter while it enumerates the important places of pilgrimage of India

एकाम्रञ्च तथा तीर्थम् 'विरजन्तु महातीर्थम्'  
विरजं सर्वद तीर्थम् तीर्थन्तु पुरुषोत्तमम् ।  
तीर्थं विन्दुमर पुण्यं विष्णुपादोदक परम् ।  
(गरुडपुराणम्)

(Vijāksetra is the modern Jajpur on the bank of the river Vaitaraṇī), "Tīrtham Bindusarah puṇyam Viṣṇu-padokam param" 81/22 Bindusaras is a tīrtha in Bhubaneswar and Ekāmra is the modern Bhubaneswar.

Raghunandana has also quoted passages from the Purāṇas advising the pilgrims what to do and what not to do in a great *tīrtha* like Śrī Purusottama

The Agni-Purāṇa as quoted by him mentions Aksaya Trtīyā, the Snānayātrā, and the Rathayātrā of the Lord Jagannātha and religious rites on these auspicious days. The Matsya Purāṇa says —

कोटिजन्मकृत पापं पुरुषोत्तम-सन्निधौ ।  
कुत्वा सूर्यग्रहस्तन विमुञ्चति महदघम् ।  
(मत्स्यपुराणम्) 81 अ.

By bathing near Lord Puruṣottama at the time of solar eclipse one may be freed from sins committed in previous births. According to *Kapila Saṃhitā* Orissa or Utkala is known as Jajpur



(City of Sacrifice) as Pārvatīkṣetra, Blubaṇḍa as the city of the Sun and Puri as the Viṣṇu or Purusottama Kṣetra. The city of the Sun is the Arka Kṣetra. It is called Koṇa (corner). According to the Purāṇas it is situated on the North-Eastern corner of Puri or Cuttack.

In the 28th chapter the Brahma Purāṇa describes the Sun-god as the Supreme deity and his place of abode as situated on the sea shore of the South Sea. It prescribes a special worship of the sun, that should be performed on the 1st day of the bright moon in the month of Māgha. This is the most sacred day in the Koṇārka of Orissa which is being observed to this day. Thus Purāṇa has praised the Brahman with the Ukaṇ in the same chapter. It goes on thus —

लवणस्योदधेस्तीरे पवित्रे मुमुक्षुः  
सर्वत्र वालुकाकीर्ण देशे सर्वगुण्यम् ।  
अस्ति यत्र स्वयं देव महन्महेश्वरः  
कोणादित्य इति ख्यातो भक्तिमुक्तिकाम् ।

(ब्रह्मपुराण-28.1-2)

(On the sacred and pleasant sea shore covered with sand, in the nice country of Orissa stays the Sun God of thousand rays known as Koṇāditya or Koṇārka, the giver of enjoyment and liberation. It gives a detailed description of the sun worship after a bath from the sea and it says—“Unless *Arghya* is offered to the Sun, one should not worship Viṣṇu, Śiva or the Lord of the deities. On the Māgha Saptamī one should offer *Arghya* to the Sun after a holy plunge, with self-control, fasting and meditation for propitiating the Sun and the attainment of his desire. Month of Caitra, Makara Samkrānti and other Samkrāntis, or Sundays are held to be specially meritorious for Sun-worship. In the 28th and 30th chapter this Purāṇa discusses the details of the worship of the deity. These rites pointed out by the Purāṇa are observed in the Koṇārka of Orissa and religious functions are held on these days as mentioned above.

I think that this Purāṇa mentions the Sun-worship performed in Orissa is named Koṇa Āditya or Koṇa Arka which is supported by this Purāṇa. The Brahma Purāṇa deals with the pilgrimages of Orissa—first Koṇārka (28th Chapter), Virajā Kṣetra (32nd Ch.), Ekāmra (ch. 41), and Purusottama (45ch.-61chs). This is the earliest of other Purāṇas and the date of its composition goes back

to the period of *sūtra* literature. We have reasons to believe that the Sun worship in Orissa was one of the most primitive worships as those of other deities like Śiva, Jagannātha and Śakti or Gaṇeśa. The sun-god is the Vedic deity and he is one of the Pañcāyatana (Śiva, Viṣṇu, Durgā, Gaṇapati and Sūrya).

एव ददाति यश्चार्घ्यं सप्तम्या सुसमाहितम् ।

आदित्याय शुचिं स्नातं स लभेदीप्सितफलम् ।

(ब्रह्मपुराणम्)

The healing capacity of Sun-God (particularly curing heart-disease and leprosy) has been noted since the time of the Rg Veda (1, 50, 11-12) and this faith is continuing even to day. The Śāmba Purāṇa has been based on this faith. It says that Śāmba was cured of his cursed disease of leprosy after worshipping the Sun in the Maitreya Vana (Śāmba Purāṇa 3rd Chapter). Koṇārka is that Mitravana or Maitreyavana, as said in the Kapila Samhitā (ch 6th). By the side of Koṇārka there is the dried up river Chandrabhāgā where Śāmba propitiated to the Sun God. The deity was visualised in a lotus in the river (Śāmba 25th and 26th Chapter). Śāmba installed the image there in a temple and for the worship of the deity he appointed Brahmins brought from Śākadvīpa. Those Brahmins according to the Bhaviṣya Purāṇa came to India from Persia.

Purusottama or Puri is the most sacred place of Orissa and famous in the world. The entire Utkala Khaṇḍa of the Skanda Purāṇa deals with the Purusottama Māhātmya in 57 chapters in the section of Viṣṇu Khaṇḍa. We have a detailed fact of the Lord Jagannātha from this Purāṇa. Brahma Purāṇa, the earliest of all the Purāṇas has given a detailed description informing us the worship of Lord Jagannātha in the remote past. The original image of the Lord was found at the foot of the Akṣayavatī in the form of Indranīla. At his *darśana* one might attain heaven. At Dharma's request it was covered in the sand. Indradyumna, the king of Avantī started for Utkala to discover the Lord image. He performed sacrifices and worshipped the Lord Purusottama, who was pleased with the king and appeared before. He ordered the king to go to the seashore where the latter might see a log of wood floating on the Sea. The king accordingly went there and with an axe cut the tree. Viṣṇu and Viśvakarmā came to him as two Brahmanas and offered to prepare

the images provided nobody should be present there. After 15 days (on the *Snānayatna* of Jagannātha) the images were prepared and installed on the 12th of the bright half of Jyestha month. The prayers of Indradyumna to the Lord in the *Brahma Purāṇa* is popular in India (49th chapter of *Brahma Purāṇa*). In the 66-67 chapters the *Purāṇa* describes *Guṇḍicā yātrā*s and of the Lord have been explained with their *Māhātmya*s. The five *tīrthas*-*Mārkaṇḍeya* pool, *Akṣaya Vata* (*Kisṇa*), *Rauhineya*'s (*Balarāma*'s), the ocean and the pool of Indradyumna have been mentioned with religious rites. *Nāradya Purāṇa* has described the legends of the Lord *Puruṣottama* in 55 chapters. *Skanda Purāṇa* has given a detailed account which is followed by the *Kapila Saṃhitā*. It has proved *Subhadrā* to be the universal Mother or *Śakti* and Lord *Jagannātha* the father of the universe (30th chapter) (*Viṣṇu Khaṇḍa*).

In the 41st chapter the *Brahma Purāṇa* supplies us important facts of the *Virajākṣetra* or *Jajpur*. It runs

विरजे विरजा माता ब्रह्माणी मप्रतिष्ठिता  
यस्या संदर्शनात्मर्त्य पुनात्यासप्तम कुलम् ।  
अन्याश्च तिष्ठन्ति तत्र विरजे लोकमातर ।  
सर्वपापहरा देव्यो वरदा भक्तवत्सला ।  
आस्ते वैतरणी तत्र सर्वपापहरा नदी  
यस्या स्नात्वा नरश्चेष्ट सर्वपापैः प्रमुच्यते ॥  
आस्ते स्वयम्भूस्तत्र वै क्रोडरूपी हरिः स्वयम्  
कपिले गोग्रहे सोमे तीर्थे चालाबुसङ्गके  
मृत्युञ्जये क्रोडतीर्थे वसुके सिद्धकेश्वरे ।  
सर्वपापविनिर्मुक्तो विमानवरमास्थितः ।  
ब्रह्मपुराणम्—41 अध्याय.

❀ ❀ ❀  
विरजे यो मम क्षेत्रे पिण्डदानं करोति वै  
स करोत्यक्षयां तृप्तिं पितृणां नात्र संशयः ।  
ब्र. पु. (42 अ. 10-11)

This passage gives a pen picture of *Virajā* or *Jajpur* situated on the bank of the river *Vaitaraṇī* (the remover of all kinds of sins). It says that in the *Virajā maṇḍala* (modern *Jajpur*) there is *Virajā devī*. By offering libations to the *pitṛs* one can sanctify

the seven former generations (even to-day Śrāddha is performed in the river Vaitaraṇī with a gift of cow to the Brāhmaṇas). In Virajā there are other Loka Matrī (the seven Mothers such as Varāhī, Indrāṇī, Vaiṣṇavī, Brāhmī, Kaumārī, Māhesvarī and Nārasimhī) The river Vaitaraṇī flows by it There is image of Svayambhū (Here the word Svayambhū refers to Lord Śiva) There is Hari in the form of Varāha (Kroḍa means boar) and there are 8 principal tīrthas as Kapila, Gograha, Soma, Alābū, Kroḍatīrtha, Vasuka, Siddheśvara and Virajā Offering of Piṇḍa in Virajā is praise-worthy One may attain heaven if one gives up his life in this pilgrimage. This description of the Brahma Purāṇa is in conformity with that given by Kapila Samhitā in the 7th chapter Even to-day one can find out the true testimonials in Jajpur as narrated by the Purāṇa if one witnesses the place of pilgrimage Moreover, the Kapila Samhitā refers to Gayānābhi which exists in the North East corner of Virajā The Vāyupurāṇa has mentioned Virajā as a sacred place near Nābhigayā (Vāyu Chapter 106, 58 and 105, 25) as Gayāsura had extended his body upon whom sacrifices were performed by the deities and the navel of the Gayā-sura exists in the Virajā Maṇḍala and his feet are stretched to the Pādāgayā of Godāvarī districts (of Andhra stated)

The Garuḍa Purāṇa observes that shaving and fasting are observed in all tīrthas excepting Viśālā, Virajā, Gayā, Kurukṣetra (vide-Prāyaścitta-tattva). It mentions Virajā as Pitrītīrtha. The river Vaitaraṇī is supposed to have come down from Gayā to liberate the ancestors, as says the tradition. But the birth place of this river is the mountain Gonāsikā in the district of Keonjhar of Orissa The etymological meaning of the river Vaitaraṇī is Vitarāṇena dīyate, i.e. gifts to the Brahmins and offering to the pītrī in this river are praised Jajpur is one of the Śaktipīṭhas according to the Devī Bhāgavata Purāṇa (7 30 40-50). After the death of Sati in the sacrifice of Dakṣa, Śiva carried her dead body and walked. Viṣṇu cut the corpse into 52 or 108 pieces with his discus and all limbs fell in different parts of India. The navel of Sati fell in Virajākṣetra. (vide Tantra Cūḍāmaṇī and Pīṭhamālā Tantra).

The Purāṇic name of Bhubaneswar is Ekāmra tīrtha or Ekāmraṇa a great centre of Śaivism in Orissa and in the past it

was considered a rival of the famous Benares. The *Brahma Purāṇa* (chapter 41) rightly observes "Tathā caivotkale deśe Kṛttivāsā Maheśvarah, Sarvapāpaharam tasya ksetram parama-durlabham (In Utkal there is the ksetra of Lord Śiva). It washes all sins and such places are difficult to come across

लिंगकोटिसमायुक्त वाराणसीसम शुभम् ।

एकाम्रकेति विख्यात तीर्थाष्टकसमन्वितम् ।

ब्रह्मपुराणम्—41 अ०

It has a crore of Śiva līngas and in merit it is equal to Benares. It is known as Ekāmra and has 8 principal tīrthas. The *Purāṇa* explaining the name of the kṣetra by saying that there was one Mango tree in the remote past, therefore it is known as Ekāmra-kṣetra.

एकाम्रवृक्षस्तत्रासीत् पुराकल्पे द्विजोत्तमाः

ताम्रता तस्यैव तत् क्षेत्रम् एकाम्रकमिति श्रुतम् ।

—ब्रह्मपुराणम्

According to this *Purāṇa* the tīrtha Vindusarah is an important place to offer libation to the pitrs. It says that this tīrtha was created by the accumulation of drops of water collected from various tīrthas. So it is called Vindusarah. The *Purāṇa* enumerates the auspicious days such as Aśokaṣṭamī. The *Skanda Purāṇa* has given a mythological explanation of its equality with Benares (vide *Utkala Khaṇḍa*-12th Chapter). Śiva, after staying long with Pārvatī in house of the Himalayas (his father-in-law) started for Kāśī and lived there. It was pleased at the devotion of the king of Kāśī and promised to fight for him. It so occurred that for the king of Kāśī, Śiva had to fight against Viṣṇu. Viṣṇu ordered Śiva to quit Kāśī and live in Ekāmra Vana of Utkala (12th Chapter 58-73). According to *Kapila Samhitā* and *Ekāmra Purāṇa*, Pārvatī came to this place in the form of Gopālīnī and killed two demons Kīrtī and Vāsa and in this way Vindusarah was created. The *Brahma Purāṇa* describes Ananta Vāsudeva (a deity in Bhūbaneswar) in 176th chapter and advises people to have a sight of Śiva, Pārvatī, Chanda, Kārtikeya, Gaṇeśa, Bull of Śiva, Kalpa Vṛkṣa and Sāvitrī.

### Notes on Important Puranic Places of Orissa

**Ekamra Tūthan** = The present Bhubaneswar which is the place of worship of Śiva. The temple of Liṅgaraja is famous for architecture and sculpture. Bhubaneswar is the capital of Orissa state.

**Jajpur** = It is mentioned as Virāja Ksetra in the Puraṇas. Jajpur is one of the Śakti Pithas and Virajā the Śakti is worshipped here. Jajpur is a town in the district of Cuttack and it is situated on the bank of the river Vaitaraṇī which is mentioned first in the Mahābhārata Vana Parva for Chapter and in other Puraṇas. Adīvarh is worshipped here and there are images of seven mātis (ममात्मिका) on the bank of the Vaitaraṇī.

**Konark** = The place of worship of the Sun god. It is in Puri District. The famous sun temple was built by the Orissa King Narasimha Deva in century A.D. The temple though in dilapidated condition attracts numerous pilgrims and tourists. Puri—named as Purusottama Ksetra—famous pilgrimage centre and centre of worship of Lord Jagannath.

**The Mahanadi** = The greatest river of Orissa falls in the Bay of Bengal.

**Mahendra Parvat** = Situated in the district of Ganjam. It has been referred to in the Mahābhārata.

**Rsikulya** = A river flowing in Ramayana Ganjam District.

**Vasadhara** = A river flowing in Ganjam District.

**Suvarṇa Rekha** = A river flowing in Balasore District.

<<THE TEXTUAL CORRELATION BETWEEN THE  
ANONYMOUS VYĀSA-SUBHĀSITA-SAMGRAHA AND  
SĀYANA'S SUBHĀSITA-SUDHĀ-NIDHI>>

BY

BISWANATH BHATTACHARYA

व्याससुभाषितसंग्रहाख्यग्रन्थस्य संपादनं डा० लुड्विक्  
स्टैर्नबार्च महोदयेन कृतमासीत् । तत्र अस्य सुभाषितसंग्रहस्य  
श्लोकानां सङ्ग्रहश्लोकाः सम्पादकमहोदयेन बहुषु ग्रन्थेषु पुराणेषु च  
प्रदर्शिताः । परन्तु सायणसुभाषितसुधानिधिनामको ग्रन्थस्तस्य  
दृष्टिपथं नायातः । प्रस्तुतनिबन्धे विदुषा लेखकेन 'व्याससुभाषित-  
संग्रह'स्य ३८ श्लोकानां समानश्लोकाः 'सायणसुभाषितसुधानिधि'  
ग्रन्थेऽपि प्रदर्शिताः पाठभेदाश्चापि निर्दिष्टाः । निबन्धस्थारम्भे  
उभयग्रन्थयोः सामान्यपरिचयोऽपि प्रदत्तः ।]

The <<Vyāsa-Subhāṣita-Saṁgraha>><sup>1</sup> or <<Vyāsa-  
Śataka>> is a little known South-Indian anthology of Sanskrit  
verses in śloka metre. It is a selection of pithy epigrams from  
Vyāsa's Mahā-Bhārata. The name of the compiler is not mentio-  
ned in the colophon to the text. This anonymous collection has  
to be classed under the saṁghāta-kāvya.

This small text consisting of some 100 verses has now been  
brought to light for the first time by Dr. Sternbach. It has been  
edited on the basis of various sources. To be elaborate, there  
are two primary sources, viz., 1. Madras MS. comprising 99 verses  
and 1. Adyar MS. consisting in 73 verses. Besides, there are some  
ancillary and secondary sources like the Ceylonese Vyāsakārya

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1. <<The Vyāsa-Subhāṣita-Saṁgraha>> critically edited  
for the first time by Ludwik Sternbach. The Kashi Sanskrit  
Series, No. 193, Varanasi—1, 1969, 8<sup>o</sup> 1-xxxvi+1—50 pp.  
Price . Rs. 10 00  
[Dr. Sternbach in this edition of the *Vyāsa-Subhāṣita-  
Sangraha* has also traced parallels of a number of the  
*Subhāṣita*-s of this *Sangraha* in the *Purāṇas*, e.g. v. 6 in the  
SKP, v. 26 in the PDP., vv. 38, 42, 52, 74, 77 in the GP.;  
etc.—Editor]

consisting of 103 verses Of these sources the Adyar MS gives us the shortest version while the the Ceylonese Vyāsakaraya offers us the longest one

What strikes us most is the fact that Vyāsa's text has been transplanted to many countries in Greater India like Tibet, Nepal, Mongolia, Burma, Ceylon, Siam, Laos, Champa and Java.

Vyāsa's text has thus survived in numerous recensions. These varied recensions have been laboriously collated in the present edition which presents us with a reconstructed Sanskrit text on the solid basis of a correlation of the sources. All the references have been consolidated in the foot-notes This carefully documented edition of the learned editor is a monument of patient industry though spent on a small text.

The present co-ordinated edition runs up to 98 verses. There are 12 extra verses in the foot-notes There are thus 110 verses in all.

The edited text deals with some general maxims on the different aspects of life and ethics These maxims have not been classified topic-wise

Nevertheless they have a universal appeal The various recasts show amply that these verses on practical wisdom are popular alike with the Hindus, Buddhists and Jainas

It is interesting to note that these verses tally with the famous verses of Cāṇakya and Sūkti-ratna-hāra of Kalīṅga-rāja Śūrya.

The Vyāsa subhāṣita-saṃgraha can thus be said to have been compiled before the beginning of the 14th century A D

The book has been furnished with an extremely rich bibliography which testifies to the scholarly editor's acquaintance with a wide range of consulted literature, especially didactic

But Śāyaṇa's Subhāṣita-sudhā-nidhi has<sup>1</sup> escaped the notice of Dr. Sternbach

1 << Śāyaṇa's Subhāṣita-Sudhā [—] nidhi (An anthology >> [Śāyaṇagrathitaḥ Subhāṣita-sudhā (—) nidhiḥ] critically edited with Introduction by Dr. K. Krishnamoorthy, Karnatak University, Dharwar—3, 1968, 8° i—iii+1—iii+1—16+1—249+1—39 pp Price: Rs. 10.00 p.



So the purport of the present research paper is to show the overlooked correlation between the anonymous Vyāsa-subhāsita-saṁgraha and Śāyana's Subhāsita-sudhā-nidhi. The parallel verses may be tabulated below in an alphabetical order —

1. (a) *Vyāsa* aksara-dvayam abhyastam nāsti nāstīti yat purā/  
tad idam dehī dehīti viparītam upasthitam//  
[V. 33, p. 12]  
(b) *Śāyana* . aksara-dvayam . . . purā/  
tad . . . upasthitam//  
[2 (Artha-parvan), 125 (Kṛpāṇa-paddhati),  
v. 3, p. 160]
2. (a) *Vyāsa* aty-ālpam apī sādḥūnām śilā-lekheva tiṣṭhati/  
jala-lekheva nicānām yat kītam tad vinaśyati//  
[V. 13, p. 5]  
(b) *Śāyana* aty-ālpam . . . viṣṭhati (1)/  
jala-lekheva . . . vinaśyati//  
[2 (Artha-parvan), 137 (Sankīrṇapaddhati), v.  
3, p. 198]
3. (a) *Vyāsa* anabhyāse viṣam śāstram ajīrne bhojanam viṣam/  
daridrasya viṣam goṣṭhī vrddhasya taruṇī viṣam//  
[V. 91, p. 34]  
(b) *Śāyana* : anabhyāse . . . bhojanam (°nam—sīc)  
viṣam/  
daridrasya . . . viṣam//  
[2 (Artha-parvan), 137 (Sankīrṇapaddhati),  
v. 4, p. 198]
4. (a) *Vyāsa* anāhūte praveśās cāpy apiṣṭe bahu-bhāṣaṇam/  
stutiś ca svātma-varṇasya ity evam mūrkhā-  
lakṣaṇam//  
[V. 47, p. 17]  
(b) *Śāyana* . anāhūtaḥ sampravīṣati aprṣṭo bahu bhāṣate/  
balavantam ca yo dvesti tam āhur mūrkhā-  
cetasam//  
[1 (Dharma-parvan), 26 Ajña-paddhati),  
v. 2, p. 33]
5. (a) *Vyāsa* arthā grhe nivartante śmaśāne caiva bāndhavāḥ/  
su-kītam dus-kītam cāpi gacchantam anu-  
gacchati//  
[V. 7, p. 3]

- (b) *Sāyana* arthā mitra-bandhavah/  
su-krtam caiva gacchantam anugacchati//  
[1 (Dharma-parvan), 31 (Karma-praśamśa-  
paddhati), 3, p 39]
- 6 (a) *Vyāsa* asaj-janena samparkād anayam yānti sādhaveḥ/  
madhuram śītaḥ toyam pāvakaṁ prāpya  
nirguṇam//  
[V 41, p 15]
- (b) *Sāyana* : asaj-janena samsargād anayam sādhaveḥ/  
madhuram nirguṇam//  
[2 (Artha-parvan), 134 (Samsarga-doṣa-  
paddhati), v 3, p. 178]
- 7 (a) *Vyāsa* : asat-samparka-doseṇa saj-jano' pi vigarhyate/  
mārgas tūmura-samparkāt samo' pi viṣamāyate//  
[V 37, p. 13]
- (b) *Sāyana* : asat-samparka-doseṇa . vigarhyate/  
mārgas tūmura-samparkāt viṣamāyate//  
[2 (Artha-parvan), 134 Samsarga-doṣa-  
paddhati), v 1, p 178]
8. (a) *Vyāsa* . asantustā dvijā nastāḥ santustāś ca mahābhṛtaḥ/  
salajjā gaṇikā nastā nirlajjāś ca kulāṅganāḥ//  
[V 54, p. 20]
- (b) *Sāyana* : asantustā dvijo nastāḥ santustāḥ katriyas tathā/  
salajjā nirlajjā ca kulāṅganā //  
[2 (Artha-parvan), 137 (Sankirṇapaddhati),  
v 2, p 198]
9. (a) *Vyāsa* : āgamād eva narakāḥ śrūyante rauravādayaḥ /  
viṣayitvam daidṛdṛṇām pratyaksam narakam  
viduḥ //  
[V. 45, p. 16]
- (b) *Sāyana* : āgamād .. rauravādayaḥ /  
viṣayitvam viduḥ //  
[2 (Artha-parvan), 130 (Dāridrya-nindā-  
paddhati), v. 2, p. 171]
10. (a) *Vyāsa* . iha yat kriyate karma tat paratropabhuḥjyate /  
śikta-mūlasya vṛkṣasya phalam śākhāsu drśyate/  
[V. 26, p. 9]

- (b) *Sāyana* iha .. tat paratropabhuyate /  
sikta-mūlasya . . . . . drśyate //  
[1 (Dharma-parvan), 31 (Karma-praśaṁsā-  
paddhati), v 1, p 39. In 'b' the variant  
given in foot note 2 has been accepted for  
the sake of uniformity.]
11. (a) *Vyāsa* : utsāho ripuvan mītram ālasyam mītravad ripuḥ/  
amrtam viśavad vidyā vanitā' mrtavad viśam //  
[V. 85, p. 32]
- (b) *Sāyana* : utsāho . . . . . ripuḥ /  
amrtam . . . vidyā' mrtavad viśam anganā //  
[2 (Artha-parvan), 137 (Sankīrṇapaddhati),  
v, 6, p 198]
12. (a) *Vyāsa* : aiśvarya-timiram caksuḥ paśyann api na  
paśyati /  
paścād vimalatām yāti dāridrya-gulikāñjanaiḥ //  
[V 35, p 12]
- (b) *Sāyana* : aiśvarya-timiram . . . . . paśyati /  
paścād . . . dāridrya-gulikāñjanaiḥ //  
[2 (Artha-parvan), 127 (Lakṣmī-nindā-  
paddhati), v 1, p 163]
13. (a) *Vyāsa* : kaṇṭakānām khalānām ca dvi-vidhaiva pratikriyā/  
upānan-mukha-bhaṅgo vā dūrato vā  
visarjanam //  
[V 9, p 3]
- (b) *Sāyana* : khalānām kaṇṭakānām ca . . . . . pratikriyā /  
upānan-mukha-bhaṅgo .. .. . visarjanam //  
[1 (Dharma-parvan), 18 (Dur-jana-  
paddhati), v 21, p. 38].
14. (a) *Vyāsa* : kartum iṣṭam anīṣṭam vā kaḥ prabhur vidhinā  
vinā /  
kartāram anyam āropya lokas tuṣyati kupyati //  
[V. 73, p. 29]
- (b) *Sāyana* : kartum . . . . . vinā /  
kartāram . . . . . kupyati //  
[1 (Dharma-parvan), 32 (Vidhi-praśaṁsā-  
paddhati), v 5, p. 42]

15. (a) *Vyāsa* kṛtasya karaṇam nāsti prāg evātaḥ parikṣyatām /  
avacintya kṛtam sarvam paścāt tāpāya vartate //  
[V. 55, p. 21]
- (b) *Sāyana* : kṛtasya . . . . . parikṣyatām /  
avacintya . . . . . paścāt-tāpāya kalpate //  
[2 (Artha-parvan), 135 (Sāmānya-paddhati), v. 31, p. 181]
16. (a) *Vyāsa* . ko 'ti-bhāraḥ samarthānām kim dūraṁ vyavasāyinām /  
ko videsāḥ savidyānām kaḥ paraḥ priyavādinām //  
[V. 72, p. 38]
- (b) *Sāyana* : ko.. . . . vyavasāyinām /  
ko suvidyānām kaḥ priyavādinām //  
[2 (Artha-parvan), 137 (Sankīrṇapaddhati), v. 14, p. 198]
17. (a) *Vyāsa* : janmāntara-śatābhyasta-viśayesu matir brāhṇam /  
jarad-gaur iva sasyesu dukkhena vinivāryate //  
[V. 25, p. 9]
- (b) *Sāyana* : janmāntara-śatābhyasta-viśayesu gatiḥ brāhṇam /  
jarad-gaur sasyebhyo dukkhena vinivāryate //  
[4 (Moksa-parvan), 1 (Viśaya-nindāpaddhati), v. 5, p. 242]
18. (a) *Vyāsa* : jñāna-vṛddhāḥ tapo-vṛddhāḥ vayo-vṛddhāḥ ca ye  
narāḥ /  
sarve te dhana-vṛddhasya dvān tūṣṭhanti  
kātarāḥ //  
[V. 51, p. 18]
- (b) *Sāyana* : jñāna-vṛddhā vayo-vṛddhāḥ (o-vṛddhā—sic)  
śīla-vṛddhāḥ ca . . . . . narāḥ /  
sarve te... . . . . . kīṅkarāḥ //  
[2 (Artha-parvan), 100 (Artha praśamsāpaddhati), v. 2, p. 135]
19. (a) *Vyāsa* : dur-bhikṣe cāna-dātaram su-bhikṣe ca hiraṇ-  
yadam /  
bhaye cābhaya-dātaram svarge 'pi bahu-  
manyate //  
[V. 14, p. 5]

- (b) *Sayāna* dur-bhikṣe hiraṇyadam /  
bhaye bahu-manyate //  
[1 (Dharma-parvana , 14 (Dāna-paddhati),  
v 6, p, 28]
- 20 (a) *Vyāsa* . dehīti vacanam kastam nāstīti vacanam tathā/  
dehī nāstīti vacanam mā bhūj janmani janmani//  
[V 44, p 16]
- (b) *Sāyana* dehīti (dehīti sic 1) vacanam tathā  
dehī janmani//  
[2 Artha-parvan), 137 (Sankirṇapaddhati)  
v 20, p 199]
21. (a) *Vyāsa* namanti phalitā vrksā namati ca budhā janāh /  
śuska-kāś(hānī mūrkhāś ca bhidyante na  
namanti ca//  
[V 23, p 8]
- (b) *Sāyana* namanti janāh /  
śuska-kāś(hānī . . . ca /  
[1 (Dharma-parvan), 26 (Aṣṭa-paddhati),  
v. 4, p 33]
22. (a) *Vyāsa* , nāsti vidyā-samam mitram nāsti vayādhi-  
samo ripuḥ/  
na cāpatya-samah sneho na ca daivāt balam//  
[V. 21, p 7]
- (b) *Sāyana* nāsti nāsty avidyā-samo ripuḥ /  
na . . . . . balam//  
[2 Artha-parvan), 137 (Sankirṇapaddhati),  
v 1, 197]
23. (a) *Vyāsa* nir-guṇesv api sattvesu dayām kurvanti  
sādhavaḥ/  
na hi samharate jyotsnām candraś Caṇḍāla-  
veśmani//  
[V 30, p. 10]
- (b) *Sāyana* : nir-guṇesv . . . . . Sādhavaḥ  
na . . . . . Caṇḍāla-veśmani//  
[1 (Dharma-parvan), 27 (Saj-jana-p-d-  
dhati), v, p 34 In 'd' the vriant given in  
foot-note 2 has been accepted for the sake  
of uniformity]

24. (a) *Vyāsa* : nir-dhansś cāpi kāmārthi dur-balaḥ kalaha-  
priyah/  
manda-śāstro vivādārthi tri-vidham mūrkhā-  
lakṣaṇam//

[V 46, p. 16]

- (b) *Sāyana* : nir-dhanaś . . . dandraḥ kalaha-priyaḥ/  
manda-śāstro . . . mūrkhā-lakṣaṇam//  
[1 (Dharma-parvan), 26 (Ajña paddhati),  
V. 1, p. 33]

25. (a) *Vyāsa* : prastāva-sadrśam vākyam sva-bhāva-sadrśam  
priyam/  
ātma-śakti-samam kopam yo jñāti sa paṇḍitaḥ//

- (b) *Sāyana* : prastāva-sadrśam . . . priyam/  
ātma-śakti-samam . . . paṇḍitaḥ//  
[1 (Dharma-parvan), 25 (Vidvat-paddhati),  
v. 3, p. 32]

- 26 (b) *Vyāsa* : bhuktvā nivīṣataḥ sthauilyam tiṣṭhato bala-  
vardhanam/  
āyus ca kramato nityam mrtyur dhāvati  
dhāvataḥ//  
[V. 59, p. 23]

- (b) *Sāyana* : bhuktvopaviśatas (bhuktopa sic <sup>1</sup>) tundaḥ  
(tuṅgam—sic <sup>2</sup>) balam bhavati tiṣṭhataḥ/  
āyus caṅkramato mrtyuḥ svapato dhāvato  
sukham//  
[2 (Artha-parvan), 137 (Sankīrṇa-paddhati),  
v. 21, p. 1991]

27. (a) *Vyāsa* : bhramanto dehi dehīti bhīkṣam prati vinir-  
gataḥ/ (prativinirgataḥ . . . sic)  
apradānasya daur-ātmyaḥ kathayanti sva-  
mūrtibhiḥ//  
[V. 19, p. 7]

- (b) *Sāyana* : bhramanto . . . . .prati vinirgataḥ/  
apradānasya mātmyam kathayanti sva-  
mūrtibhiḥ//  
[2 (Artha-parvan), 130 (Dāridrya-nindā-  
paddhati), v. 6, p. 171]

- 28 (a) *Vyāsa* : maraṇān nāparam duḥkham uktam astīti  
 paṇḍitaiḥ/  
 nūnam para-grha dvāre na te kṣaṇam api  
 sthitaḥ//

[V 29, p 10]

- (b) *Sāyana* : maraṇān .. . astīty uktam maharsibhiḥ,  
 kutaḥ para-grha-dvāre na kṣaṇam tair avasthi-  
 tam//

[2 (Artha-parvan), 132 (Yācñā-paddhati),  
 v 2, p. 175]

- 29 (a) *Vyāsa* : mahadbhir baddha-vairasya vipattir api  
 śobhate/  
 danta-bhaugo pi nāgānām ślāghyo giri-  
 vidāraṇe//

[N 40, p 14]

- (b) *Sāyana* : mahadbhir . . . . . śobhate/  
 danta-bhaugo .. . . ., giri-vidāraṇe//  
 [2(Artha-parvan), 121 (Mahat-paddhati),  
 v. 2, p 155]

- 30 (a) *Vyāsa* . yaḥ karoti naraḥ pāpam na tasyātmā dhruvaṁ  
 priyaḥ//  
 ātmanaiva kṛtam pāpam ātmanaivopabhu-  
 yate//

[V 64, p 25]

- (b) *Sāyana* : yaḥ .. . . . priyaḥ/  
 ātmanaiva.. . . . ātmanaivopabhujyate//  
 [1 (Dharma-parvan), 34 (Karma-praśaṁsā-  
 paddhati), v. 9, p. 40]

31. (a) *Vyāsa* : rāgo nāma manaḥ-śalyam guṇa-draviṇa-  
 taskaraḥ/  
 Rāhur vidyā-śaśāṅkasya tapo-vana-hutaśanaḥ//  
 [V. 56, p. 21]

- (b) *Sāyana* . rāgo . .manaś-śalyam guṇa-draviṇa-taskaraḥ/  
 Rāhur . . . . . tapo-vana-hutaśanaḥ//  
 [4 (Mokṣa-parvan), 1 (Viśaya-nindāpadd-  
 hati), v. 1, p. 242]

- 32 (a) *Vyāsa* . rūpa-yauvana-saṁpannā viśāla-Kula-saṁb-  
 havāḥ/  
 vidyā-hīnā na śobhante nir-gandhā iva  
 kṁśukāḥ//

[V. 57, p. 22]

- (b) *Sāyana* : rūpa-yauvana-sampannā viśāla-kula-sambhavāḥ/  
vidyā-hīnā . . . . . kimśukāḥ//  
[4 (Mokṣa-parvan), 15 (Sankīrṇapadd-  
hati), v. 8, p. 248]

33. (a) *Vyāsa* : varam taskara-sambandhaḥ sādhubhiḥ saha  
sangamāt/  
taskaro hi haraty artham sādhus tu hrdayam  
haret//  
[V. 82, p. 31]

- (b) *Sāyana* : varam taskara-sambandhaḥ su-janaiḥ saha  
sangamāt/  
taskaro . . . . . haret//  
[4 (Dharma-parvan), 27 (Saj-jana-padd-  
hati), v. 7, p. 34]

34. (a) *Vyāsa* : vidvattvam ca nṛpatvaṁ ca naiva tulyam  
kadācana/  
sva-deśe pūjyate rājā vidvān sarvatra pūjyate//  
[V. 62, p. 24]

- (b) *Sāyana* : vidvattvam . . . . . kadācana/  
sva-deśe . . . . . pūjyate//  
[1 (Dharma-parvan), 25 (Vidvat-paddhati),  
v. 1, p. 32]

35. (a) *Vyāsa* : vidvadbhir abhisambandhād adhamo bhājanam  
bhavet/  
pāśāṇo 'pi maṇi-sparsāj jāyate bhūṣaṇam  
param//  
[V. 98, p. 36]

- (b) *Sāyana* : vidvadbhir abhisambandhād . . . . . bhavet/  
pāśāṇo ... .. param//  
[2 (Artha-parvan), 133 (Samsarga-guṇa-  
paddhati), v. 5, p. 176]

36. (a) *Vyāsa* : vipattau kiṁ viśādena sampattau viśmayena  
kim/  
bhavitavyaṁ bhavaty eva karmaṇām idrśī  
gatih//  
[V. 27, p. 28]



- (b) *Sāyana* : vipattau . . . . . sampattau ca smayena kim/  
bhavitavyam . . . . . idr̥śi (<sup>0</sup>śam—sic !)

gatiḥ//  
[1 (Dharma-parvan), 31 (Karma-praśaṁsā  
paddhati), v. 10, p. 40]

- 37 (a) *Vyāsa* . śatesu jāyate śūrah sahasreṣu ca paṇḍitāḥ/  
vaktā śata-sahasreṣu dātā bhavati vā na vā//  
[V. 92, p. 35]

- (b) *Sāyana* : śateṣu... .. . . . . . . . . . . paṇḍitāḥ/  
vaktā... .. . . . . . . . . . . vā//  
[1 (Dharma-parvan), 14 (Dāna-paddhati),  
v. 1, p. 27]

38. (a) *Vyāsa* : sādhoḥ prakupitasyāpi na mano yāti vikriyān/  
na hi tāpayitum śakyam samudrāmbhas tṛpol-  
kayā//  
[V. 3, p. 2]

- (b) *Sāyana* . sadhoh parusa-vakyena na . . . . . vikriyān/  
na... .. . . . . . . . . . . sāgarāmbhas tṛpolkayā//  
[1 (Dharma-parvan), 27 (Saj-jana-paddhati),  
v. 3, p. 34]

Thus we find that there is a textual correspondence of as many as 38 verses between the anonymous *Vyāsa-subhāsita-saṁgraha* and *Sāyana's Subhāsita-sudhā-nidhi*. The wordings of the parallel verses tally verbatim in most cases. At times we meet with some minor and negligible variants. A careful comparison of the corresponding verses of the two texts is helpful for the mutual check-up and correction of the readings.

Did *Sāyana* utilise the *Vyāsa-subhāsita-saṁgraha* for his anthology or both the compilers hunt up the same source? We hesitate to hazard any categorical reply to either query in the absence of any solid 'hetu' at our disposal at the present date.

## BOOK REVIEWS

**Sanskrit Essays on the Value of the Language and Literature** By Dr V Raghavan Published by the Sanskrit Education Society Madras 1972 Price Rs 6/

The Sanskrit Education Society of Madras has done a real service to the cause of Sanskrit in publishing this collection of papers prepared by Dr V Raghavan for various occasions during the past quarter of a century — from 1948 to 1972. Some of the papers have already appeared in dailies and periodicals and others were presented at learned Conferences and Seminars. They cover various aspects of Sanskrit from its place in the language Study in the schools to its role in the higher spheres of Education and research. These papers make a survey of Sanskrit through the ages and its influence over the greater part of Asia and of its relation to the importance of the study of Sanskrit in the academic world of today.

It is a matter of great pleasure that this collection has been brought out soon after the first International Sanskrit Conference held in New Delhi in March 1972. This collection contains the texts of the 14 papers of Dr Raghavan and consists of 143 pages besides a Foreward by the President of the Sanskrit Education Society and the Preface by the author.

The papers included in this collection are as follows —

- 1 Sanskrit in a free India
- 2 Sanskrit our priceless Heritage
- 3 The Lingua Franca of India
- 4 The Legacy of Sanskrit
- 5 The Role of Sanskrit in Indian culture
- 6 Sanskrit as an integrating Factor
- 7 Sanskrit through the Ages

and Epigraphy, 9. Utilisation of literary material in Sanskrit, 10. Problem of Sanskrit in South India, 11 Sanskrit and Hindi, 12. Simplified Sanskrit, 13 A Common Script, 14 Sanskrit round the World

This important and valuable collection deserves a careful study by lovers of Sanskrit language and learning

—A. S Gupta

**The Aryan Ecliptic Cycle** By H S Spencer, printed by D G. Buxey from Turf Printing Works, Bombay Published by H. P. Vasvani from 1, Rajkamal, Poona 2 First printing 1965 pp 442+3 Maps.

This volume is a work of hard labour and original thinking. It reveals a vast knowledge of Sanskrit and Avestan literature. The work is, to some extent, based on the theories propounded by Bal Gangadhar Tilak about the antiquity of the Vedas and the Arctic home of the Aryans, in his books '*Orion*' and '*The Arctic Home in the Vedas*', but in addition it also utilises such works as '*Civilizations of the Eastern Iranians*' by Dr Geiger, '*Ethical Conceptions of the Gathas*' by J. M Chatterjee and some important works on physical sciences and Astronomy. Lokmanya Tilak proves the antiquity of the Vedas by taking Vedic civilization back to the Orion or the Mrgashiras period of the Vernal Equinoxes, but he could not go further back, for he had not the benefit of the parallel Iranian scriptures and traditions which the author has fully utilised in the present work.

In this work, the author has tried to give glimpses into ancient Indo-Iranian religions from 25628 B.C. to 298 A.D. i.e. during the whole of the last Ecliptic Cycle which he has fixed as lasting from 25628 B.C. to 298 A.D. by means of the calculation of the precession of the Equinoxes.

The whole thesis propounded in this work is "based upon the Law of Periodicity or cycles which holds good in physical sciences like Chemistry, Physics and Astronomy and which . holds good also in the case of spiritual cycles", (p. 19).

The author concludes that the original home of the undivided Aryans was North Polar region in which they lived during the Ice-Age in the reign of Yim Vivanghao or Yama Vivasvat. The migration of these Aryans to the South began in about 10,000 B C when the last Ice-Age closed.

One of the theories developed by the author is cyclic and successive appearances of Zarathustra, Śrī-Kṛṣṇa and Jesus Christ. Zarathustra began his mission among the Iranian Aryans who accepted it fully, but not the Indian Aryans. He had, therefore, to take birth again amongst the latter as Śrī Kṛṣṇa. Then for the sake of the other sections of the Aryan race scattered over European territories, he had again to take birth as Jesus Christ.

The author identifies Zarathustra with Nārāyaṇa who according to the Mahābhārata incarnated as Śrī Kṛṣṇa. He also identifies Zarathustrianism with the Nārāyaṇīya or Pañcarātra sect of the Bhāgavatas (pp 254 ff). These theories of the author may remain controversial, hence, he is forced to quote the alternative opinion of J. M. Chatterjee from his book "Ethical Conceptions of the Gāthā" (p 169) as follows :—"Even if one persists in denying the identity of the Pancharatra sect with the Zarathustrian Church, that of Narayana with Zarathustra, there is no reason for his denying that there is a striking resemblance between the Pancharatra sect and the Zarathustrian cult." (p. 260).

In the beginning of the book there is the learned Foreword written by Dr. C.P. Ramaswami Aiyer. The author's Introduction

covers about 100 pages. The book is divided into five chapters. Bibliography, Glossary and Index are also given at the end.

The book provides interesting and valuable data for a comparative study of the cultures and religions of the two great divisions—Iranian and Indian—of the Ancient Aryan

—A. S. Chakrabarti

# ACTIVITIES OF THE ALL INDIA KASHIRAJ TRUST

( January-June, 1973 )

## WORK ON THE VARĀHA PURĀNA

### Collation

For the purpose of constituting the text of the Varāha Purāṇa a number of Manuscripts have been collated. The list of Manuscripts collated upto December 1972 has already been given in the last review of the activities published in *Purāṇa*, XV. 1. In addition to these manuscripts, the transcripts of the two manuscripts (D 10130 and D 10134) received from the T.M.S. Saraswati Mahal Library, Tanjore have also been collated.

The Bengali Manuscripts received from the Asiatic Society Calcutta, and the microfilm of the Bengali Ms of the Sanskrit College, Calcutta and the two Devanāgarī Manuscripts received from the Oriental Research Institute, Jodhpur are being collated. The microfilm of a Devanāgarī M.S. No 111 received from the British Museum, London, is also being collated. The microfilms of the two Grantha Manuscripts (K. 6807 and K. 6808) from the India Office Library, London, and the transcript copy of a Grantha Manuscript of the Ksetra-Kāṇḍa Samhitā of the Varāha from the Govt. Oriental Manuscripts Library, Madras have also been received.

### Collection of the Varāha Purāṇa Quotations :

Dharma-śāstra Nibandhas have drawn upon the Varāha Purāṇa also. The work of collection of these quotations of the Varāha Purāṇa from the Nibandhas is in progress. Varāha Purāṇa quotations from a number of volumes of the Kṛtyarat-nākara of Lakṣmīdhara and of the Caturvarga-cintāmaṇi of Hemādri have already been collected.

### OTHER WORKS

#### Purāṇa Pāṭha and Pravacana

1. Recitation of the complete text of the *Devī-Bhāgavata* was done by Pt. Hīramani Misra of the Purāṇa Department from

# सर्वभारतीयकाशिराजन्यासस्य कार्यविवरणम्

(जनवरी-जून १९७३)

## वराहपुराणकार्यम्

### पाठसंवादः

वराहपुराणस्य पाठनिर्धारणार्थं बहवो हस्तलेखाः सवादिता । तत्र दिसम्बर १९७२ यावत् सवादितहस्तलेखानां सूची 'पुराणम्' पत्रिकायाः पूर्वस्मिन्नङ्के (१५१) सर्वभारतीयकाशिराजन्यासस्य कार्यविवरणे प्रदत्ताऽस्ति । तदनन्तर टी० एम० एस० सरस्वतीमहल पुस्तकालये तञ्जौरतः द्वयोः हस्तलेखयोः प्रतिलिपिप्रती प्राप्तौ । तयोः प्रतिलिपि-हस्तलेखयोरपि (संख्या डी १०१३० तथा डी १०१३४) पाठसंवादकार्यं संपन्नम् ।

सम्प्रति एशियाटिक सोशायटी कलकत्ता इत्यतः प्राप्तस्य वङ्गो-लिपिहस्तलेखस्य, सस्कृतकालेज कलकत्ता इत्यतः प्राप्तस्य वङ्गो-लिपिहस्तलेखस्य माइक्रोफिल्मप्रते तथा प्राच्यशोधसंस्थान जोधपुर इत्यतः प्राप्तयोर्द्वयोर्देवनागरीलिपिहस्तलेखयोश्च पाठसंवादकार्यं प्रचरति । ब्रिटिश-म्युजियमलाइब्रेरी, लण्डन, इत्यतः प्राप्तस्य १११ संख्याकस्य देवनागरी-हस्तलेखस्य 'माइक्रोफिल्म' प्रतेरपि पाठसंवादकार्यं क्रियमाणं वर्तते । इण्डिया आफिम लाइब्रेरी, लण्डन इत्यतः द्वयान्ग्रन्थलिपिहस्तलेखयोः (संख्या के० ६८०७ तथा के० ६८०८) 'माइक्रोफिल्म' प्रती अपि प्राप्ते तथा गवर्नमेण्ट ओरियण्टल मैनुस्क्रिप्ट्स लाइब्रेरी मद्रास इत्यतः वराहपुराणस्य क्षेत्रकाण्डं संहितायाः ग्रन्थलिप्या लिखितस्य हस्तलेखस्य प्रतिलिपिप्रति अपि प्राप्ताऽस्ति ।

### वराहपुराणस्योद्धरणानां संकलनम्

धर्मशास्त्रनिबन्धेषु वराहपुराणस्यापि उद्धरणान्युपलभ्यन्ते अतः निबन्धेषु वराहपुराणस्योद्धरणानां संकलनं क्रियमाणं वर्तते । इदानीं लक्ष्मीधरस्य कृत्यरत्नाकरात् तथा हेमाद्रेश्वरतुर्वर्गचिन्तामणेश्चानेकेभ्यः खण्डेभ्यः वराहपुराणस्य उद्धरणानां संकलनमेव संपाद्यते ।

### पुराणपाठः प्रवचनञ्च

१. पुराणविभागस्थेन पण्डितहीरामणिमिश्रेण संपूर्णदेवीभागवतस्य पारायण ४.२.७३ दिनाङ्कमारभ्य ११.२.७३ दिनाङ्कं यावत् (माघ-शुक्ल

4.2 73 to 11 2.73 (Māgha Śukla 1 to 9) in the Sumeru temple of Ramnagar. The *Pravacana* on it was given in the evening by Pt Narayan Shastri Kelkar.

2 The *Kūrma Purāṇa* was recited by Pt Hiranmani Misra from 21 2 73 to 3.3 73 (Phālguna Kṛṣṇa 2 to 14) in the Śiva temple of Ramnagar. The *pravacana* on it was given by Pt Thakur Prasad Dwivedi.

3 The *Adhyātma Rāmāyana* was recited by Pt Ramanugraha Sharma from 4 4.73 to 11 4 73 (Caitra Śukla 1-9) in the Śrī Rāma Temple of Janakpur, Ramnagar. The discourses on it were given by Pt. Ramlaksman Acharya, a Sanskrit Scholar of Varanasi of a ripe old age.

### Veda Pārāyaṇa

The complete text of the *Taittiriya Śākhā* of the *Kṛṣṇa Yajurveda* including its *Brāhmanas* and *Upaniṣads* was recited from memory by Pt Rammurti Sharma from 4.2 73 to 17 2, 73 (Māgha Śukla 1-15) in the Vyāsa temple of Ramnagar Fort. Pt Ramchandra Ghanapathi was the Śrotā. On the conclusion of the Pārāyaṇa, the usual 'dakṣiṇā' of Rs 101 was given. A special 'dakṣiṇā' of Rs 1001 was also given by the Maharaja Kashiraj Dharmakarya Nidhi. It is contemplated by the Trustees of the Dharmakarya Nidhi to increase the 'dakṣiṇā' to a decent amount, keeping in view the labour involved in the *pārāyaṇa* from memory and the non-availability of such Vedic scholars. It is hoped that by this gesture traditional Vedic scholars would be encouraged to keep up the traditions of memorising the Vedas in order to preserve this most ancient and sacred literature.

### Scholars who contacted the Purāṇa Department

1. Mr. Wayne Begley, Associate Professor of Oriental Art University of Iowa, U S A requested permission to quote from the translation of the Vāmana Purāṇa published by the All-India Kashiraj Trust, the passages (56 24-27, 67 6-19) on *Sudarśana Cakra* for his book : *Iconography of Sudarśana Cakra*. (His letter of January 8, 1973)

2. Shri Naresh Kumar, M A., M.Ed., Ghaziabad, working on Dr. V.S. Agrawala's works wanted some guidance and information about his work (Letter 17.1.73).



१-९ यावत्) रामनगरस्थमुमेरुमन्दिरे कृतम् । सायं समये इदं पुराणमधि-  
कृत्य पण्डितनारायणकेलकरमहोदयेन प्रवचनं कृतम् ।

२ रामनगरस्थे शिवमन्दिरे २१.७.७३ आरम्भ ३.३.७२ यावत्  
(फाल्गुन कृष्ण २-१४) कूर्मपुराणस्य पागायण पण्डितहीरामणिमिश्रेण  
कृतम् । अस्मिन् विषये सायं-समये पण्डितठाकुरप्रसादद्विवेदिना प्रवचनं  
कृतम् ।

३. रामनगरस्थे श्रीरामस्य जनकपुरमन्दिरे ४.४.७३ दिनाङ्कमारभ्य  
११.४.७३ दिनाङ्कं यावत् (चैत्रशुक्ल १-९) अध्यात्मरामायणस्य पागायण  
पण्डितरामानुप्रहृष्टमर्माणां कृतम् । एतद्विषये वागणसेयेन वयोवृद्धेन विदुषा  
रामलक्ष्मणाचार्येण प्रवचनकृतम् ।

### वेदपारायणम्

कृष्णयजुर्वेदस्य तैत्तिरीयशाखायां ब्राह्मणोपनिषद्भ्यां सह सपूर्णया  
संहितायां स्मृत्याधारेण पाठं पण्डितराममूर्तिशर्मणा ४.२.७३ दिनाङ्कमारभ्य  
१७.२.७३ दिनाङ्कं यावत् (माघशुक्ल १-१५) रामनगरदुर्गस्थे व्यासमन्दिरे  
कृतम् । पण्डितरामचन्द्रधनपाठी अस्य पाठस्य श्रोता आसीन् । पागायण-  
पूर्व १०१ रूप्यकाणां पूर्वनिर्धारिता दक्षिणा प्रदत्ता । महाराजकाशि-  
राजधर्मकार्यनिधिन्यासेन १००१ रूप्यकाणां विशिष्टा दक्षिणाऽपि पाठकर्त्रे  
प्रदत्ता । स्मृत्याधारेण अस्मिन् पाठकर्मणि अत्र विचार्य तथा एतादृशानां  
वैदिकविदुषामसौलभ्यं विचार्य महाराजकाशिराजधर्मकार्यनिधेः न्यासि-  
मण्डलेन अस्यां दक्षिणायामुचिता वृद्धिः कर्तव्येतिविचारः क्रियते ।  
आशाऽस्ति अनेन प्रयासेन वैदिका विद्वान् वेदानां स्मृत्याधारेण पाठस्य कार्यं  
उत्साहिता भवेयुर्येन इदं सर्वप्राचीनं पवित्रं च साहित्यं सुरक्षितं भवेत् ।

### पुराणविभागेन सह संपर्कं स्थापयितारो विद्वांसः

१. इवोआ (यू० एस० ए०) विश्वविद्यालये प्राच्यकलायां  
सहाध्यापकः श्री वेयने बेगले (Mr Wayne Begley) महोदयः सर्व-  
भारतीयकाशिराजन्यासस्य वामनपुराणस्य अंगलभाषानुवादसंस्करण-  
स्वकीये पुस्तके सुदर्शनचक्रविषयकाशस्य (५६-२४-२७, ६७ ६-१६)  
उद्धरणार्थमनुमतिं प्रार्थितवान् । तस्य पुस्तकस्य नाम Iconography  
of the Sudarśana Cakra अस्ति (तस्य ८.१.७३ दिनाङ्कितं पत्रम्) ।

२. गाजियाबादवास्तव्य श्रीनरेशकुमारमहोदयः डा० बासुदेव-  
शरणअग्रवालस्य कृतीनां विषये अनुसन्धानं करोति । स्वकार्ये कान्ति-  
सूचनां निर्देशं च प्रार्थितवान् (तस्य १७.१.७३ दिनाङ्कितं पत्रम्) ।

3 Prof P C Jain, President, Institute of Higher Studies and Research, Jaipur (Rajasthan) He visited our Purāṇa Department on 15-1-73 In his letter of February 12, 1973 he writes —“I am thankful to you personally for giving me time and advice at the time of my visit to your office. This Institution will remain in touch with you to receive advice and guidance . ”

4 Dr S L. Srivastava, Department of Sociology, University of Rajasthan, Jaipur, inquired about the origin of the worship of Goddess *Santoshi Mata* so prevalent now a days in Rajasthan, U P , etc (letter 23-2-73).

5. Dr Ludwik Sternbach, Professor, University of Paris, and a Member of our Editorial Board requested to trace the following śloka in the Purāṇas

मोहशब्देन राजेन्द्र बुद्धिपूर्वो व्यतिक्रमः ।  
उच्यते पण्डितैर्नित्यं पुराणे शाशपायने ॥

(letter 14-3-73)

6. Sri N. Sambamurti Gupta, Temple Executive Officer, Chirala (A P) inquired about the availability of the '*Vasavi Kanyaka Purāṇam*' and the '*Vaśya Caritam*' (Letter 2-3-72)

7. Prof Wendy O'Flaherty, Oxford, writes in her letter . “I have just finished a major work on the Purāṇas, which is to be published by the Oxford University Press. I wish that I could have used your new edition of the Kūrma Purāṇa for it ” (Letter 1 May, 1973).

#### **Scholars who visited the Purāṇa Department**

1. Goswami Shri Vrajaraja Maharaj, Head of the Vallabha Maṭha, Ahmedabad, Gujrat—(on 8-1-1973).

2 Prof. P. C. Jain, President, Institute of Higher Studies, and Research, Jaipur (On 15-1-73).

3. Dr A.L. Basham, Prof. Australian National University, Canberra (On 23-1-73)

4. Dr Lallan ji Gopal, Head of the Philosophy Department B.H.U., Varanasi—(on 23-1-73).

३. जयपुरनगरस्थ 'इन्स्टीच्यूट आफ हायर स्टडीज एण्ड रिसर्च' इत्यस्याः संस्थाया अध्यक्षः प्रो० पी० सी० जैनमहोदय १५.१.७३ दिनाङ्के पुराणविभागं दृष्टवान् । स स्वीये १२ २ ७३ दिनाङ्किते पत्रे लिखितवान् 'मम भवतः संस्थाया अवलोकनावसरे भवत्कर्तृकसमयदानार्थं परामर्शदानार्थं च अहं कृतज्ञोऽस्मि । एषा संस्था मन्त्रणार्थं निर्देशार्थं च भवता सह सपर्कं स्थापयिष्यति ।'

४. जयपुरनगरस्थे राजस्थानविश्वविद्यालये समाजशास्त्रस्य अध्यापकः श्री एस० एल० श्रीवास्तवमहोदय राजस्थाने उत्तरप्रदेशे च प्रामुख्येन प्रचलिताया सतीषीमातापूजायाः उद्भवविषये सूचनां प्रार्थितवान् (तस्य २३ २ ७३ दिनाङ्कितं पत्रम्) ।

५. 'पुराणम्' पत्रिकाया सम्पादकमण्डलस्य सदस्य पेरिसविश्व-विद्यालये अध्यापको डा० लुडविकष्टर्नवाखमहोदय अधोनिर्दिष्टस्य श्लोकस्य पुराणेषु मूलज्ञानार्थं जिज्ञासितवान् :—

मोहशब्देन राजेन्द्र बुद्धिपूर्वो व्यतिक्रम ।

उच्यते पण्डितैर्नित्यं पुराणे शाशपायने ॥

(तस्य १४ ३.७३ दिनाङ्कितं पत्रम्)

६. चिरला (आन्ध्रप्रदेशे) मन्दिराणाधिकासी-अधिकारी श्री एन० साम्बमूर्तिमहोदयः 'वासवीकन्यका पुराणम्' 'वैश्यचरितम्' नाम्नोर्ग्रन्थयो-रुपलब्धविषये जिज्ञासितवान् (तस्य २३ ७३ दिनाङ्कितं पत्रम्) ।

७. 'आक्सफोर्ड' वास्तव्या डा० वेन्डी ओपलाहर्टी महाशया स्वीये पत्रे लिखितवती 'अहं पुराणविषये एकस्य महत्त्वपूर्णस्य ग्रन्थस्य लेखनं सद्य एव समापितवती । अस्य ग्रन्थस्य प्रकाशन आक्सफोर्डविश्वविद्यालयमुद्रणा-लये भविष्यति तत्र भवद्भिः प्रकाशितस्य नवीनसंस्करणभूतस्य कूर्मपुरा-णस्योपयोग स्पृहणीय आसीत् । (तस्याः १५ ७३ दिनाङ्कितं पत्रम्) ।

### पुराणविभागे आगता विद्वांसः

१. गोस्वामी श्री ब्रजरामहाराजः—अहमदाबादनगरस्थवल्लभ-मठस्याध्यक्षः (८ १ ७३ दिनाङ्के) ।

२. श्री. पी. सी. जैनमहोदयः—उच्चाध्ययनानुसन्धानसंस्थान जयपुराध्यक्ष (१५.१.७३ दिनाङ्के) ।

३. केनवरानगरस्थ आस्ट्रेलियनराष्ट्रिय विश्वविद्यालयस्याध्यापकः डा. ए. एल. वाशममहोदयः (२३ १ ७३ दिनाङ्के) ।

४. काशीहिन्दुविश्वविद्यालयस्य दर्शनविभागस्याध्यक्षः डा० लल्लनजी गोपालमहोदयः (२३ १.७३) ।

## ACTIVITIES OF MAHARAJA BANARAS VIDYAMANDIR TRUST.

### Mangalotsava

The *Mangalotsava* (formerly called the *Buḍhava Mangala*) was celebrated this year from March 20 to 22 (Tuesday to Thursday), after the Holi festival, under the patronage of Maharaja Kashināresh, Dr Vibhuti Narain Singh at his Ramnagar Palace. The programme was arranged by the B H U Faculty of Music. The programme consisted of Kārṇāṭic Music on the first day, the Bharata Nāṭyam on the second day, and the Hindustani vocal and instrumental music on the concluding day. The programme concluded with the 'Vicitra Viṇā' performance by Prof. Lalmani Misra, Dean of the Music Faculty.

### Teaching of Nyāya

The teaching of Nyāya continued during the whole year under the guidance of Pt Rajeshwar Shastri David, and students are making rapid progress.

### Maharaja Banaras Vidya Mandir Museum

The Museum run by this Trust is getting popular day by day. Indians as well as foreign tourists visit the Museum throughout the year. The Trust has also brought out a well-get-up illustrative guide book on the various sections of the Museum. The guide book has been prepared by Dr. Vinod P Dwivedi of the National Museum, New Delhi.

## ACTIVITIES OF MAHARAJA UDIT NARAIN MĀNASA-PRACĀRA NIDHI

The *Navāhna pārayana* of the *Rāma Carita Mānasa* was performed from May 4 to 13 (Varāḥa Śukla 2-10) in the temple of Sri Rāma, at Chakia, District Varanasi. Mass recitation of the *Mānasa* was held there daily in the morning for the nine days, and on the concluding day, the *havana* was performed and Brāhmaṇas were fed.

In the ceremony on each of these nine days, the *Kathā* of the *Rāmacarita Mānasa* was narrated in the Kālī Temple of Chakia. About five thousand people from far off villages gathered to listen to the *Kathā*. On the tenth day the Kālī temple Jayantī was celebrated with great enthusiasm.

### महाराज बनारस विद्यामन्दिर न्यासस्य कार्यविवरणम्

होलीमहोत्सवानन्तरम् अस्मिन् वर्षे मार्चमासस्य २०-२२ दिनाङ्केषु रामनगरदुर्गे मङ्गलोत्सवस्यायोजनमासीत् । अस्योत्सवस्य प्राचीनाभिधानं 'बुढवा मङ्गल' आसीत् । उत्सवस्यास्य संपादनं तत्र भवत काशीनरेशस्य डा० विभूतिनारायणसिंहमहोदयस्य संरक्षणे सञ्जातम् । कार्यस्यास्य आयोजनं काशी हिन्दुविश्वविद्यालयस्य सङ्गीतसङ्घायेन विहितं । तत्र कार्यक्रमेषु प्रथमदिवसे कर्नाटकसङ्गीतस्य, द्वितीयदिवसे भरतनाट्यस्य प्रदर्शनमभूत् चरमदिवसे च हिन्दुस्तानी कण्ठसङ्गीतस्य, वाद्यसङ्गीतस्य च आयोजनमभूत् । उत्सवस्यास्य समापनं सङ्गीतसङ्घायाध्यक्षेन श्रीलालमणि-महोदयेन विचित्रवीणावादनप्रदर्शनेन संपादितम् ।

### न्यायशास्त्रस्याध्यापनम्

सपूर्णवर्षे पण्डितराजश्रीराजेश्वरशास्त्रिव्रविडमहोदयस्य निर्देशने न्यायशास्त्राध्यापनकार्यं सुचारुतया प्रचलितम् । छात्रैः समुचिता समुन्नतिः प्रदर्शिता ।

### महाराजबनारस विद्यामन्दिर न्यासस्य संग्रहालयः

न्यासेनानेन संचालित संग्रहालयोऽनुदिनं ख्यातिपथमारोहति । भारतीया वैदेशिकाश्च बहवः पर्यटकाः संग्रहालयमद्राक्षुः । न्यासेन संग्रहा-लयस्य तत्तदङ्गानां परिचायिका सचित्रा एका निर्देशपुस्तिका प्रकाशिता । एषा निर्देशिका देहली राष्ट्रियसंग्रहालयस्थेन डा० विनोद पी० द्विवेदिना निर्मिता ।

### महाराजउदितनारायणमानसप्रचारनिधिन्यासस्य कार्यविवरणम्

अस्य न्यासस्य तत्त्वावधाने मई मासस्य ४-१२ दिनाङ्केषु (वैशाख शु० २-१०) वाराणसी जनपदस्थचक्रिद्यानगरस्थे श्रीराममन्दिरं रामचरित-मानसस्य नवाह्वारायणं सम्पन्नम् । नवदिनं यावत् प्रतिदिनं प्रातःकाले सामूहिकं पारायणं सजातम् । तत्र समाप्तिदिवसे हवनानन्तरं ब्राह्मणभोजनमपि संपन्नम् ।

प्रतिदिनं सायङ्काले तत्रस्थे कालीमन्दिरे रामचरितमानसमधिकृत्य प्रवचनमपि सम्भवत् । कथाश्रवणार्थं दूरग्रामेभ्यः समागतानां कथाश्रवणोत्सुकानां भक्तानां सख्या प्रतिदिनं पञ्चसहस्रादपि अधिका आसीत् । दशमे दिवसे च कालीमन्दिरस्य जयन्ती सोत्साहं सम्पन्ना ।

### ACTIVITIES OF MAHARAJA PRABHU NARAIN SINGH PHYSICAL-CULTURE TRUST.

In order to popularise Indian gymnastics known as *Malakham* and to impart a sense of physical fitness and alertness in the children of the Primary Schools of Ramnagar, the Trust is proposing to run a *Malakham*-class under the auspices of the B.H.U. Shri Karan Singh, the Head of Sports, B.H.U. is taking keen interest in this direction.

### ACTIVITIES OF MAHARAJA KASHIRAJ DHARMAKĀRYA NIDHI.

As already mentioned, the Dharmakarya Nidhi gave a handsome *dakṣiṇā* of Rs 1001 to the scholar who recited the complete *Taittirīya śākhā* of the Kṛṣṇa Yajurveda in the Vyāsa temple in February last. The Trustees are contemplating to increase this *dakṣiṇā* further.

Maharaja Balwant Singh Degree College, Gangapur, sent out its first batch of students for the B.A. Part I Examination of the Gorakhpur University. The College authorities are planning to start classes in English and Geography. Major Shri S.L.Dar, former Registrar of the B.H.U. has been appointed as the Secretary of the College, who would look after its academic activities also.

Maharani Ram Ratan Kunvari Sanskrit Pāṭhaśālā of the Ramnagar Fort is imparting teaching in various Sanskrit subjects. Two of its student appeared for the Madhyamā exam. of the Vārāṇaseya Sanskrit University and three students appeared for the Prathamā Exam. of the said University this year.

### महाराजप्रभुनारायणशारीरिकविकास यासस्य कायविवरणम्

मलखम नाम्ना प्रसिद्धाया भारतीयक्रीडाया प्रचाराय तथा च रामनगरस्थप्रारम्भिकपाठशालाना छात्रेषु शारीरिकयोग्यता चतययोश्च विकासाय एष न्यास हिन्दुविश्वविद्यालयस्यस्थ क्रीडाविभागे अध्यक्षपदम लकुवत श्रीकणसिंहमहोदयस्य निर्देशने मलखमशिक्षाभ्यासाय विचार करोति । श्रीकणसिंहमहोदय अस्मि कार्ये स्वरुचि प्रदशयति ।

### महाराजकाशिराजधमकायनिधे कायविवरणम्

यथा प्रथम निर्दिष्टमनेन यासेन गते फरवरीमासे याममदिरे कृष्णयजुर्वेदस्य संपूणतत्तिरीयशाखाया पारायणावसरे पारायणकर्त्रे १ ०१ रूप्यकाणा विशिष्टा दक्षिणा प्रदत्ता । दक्षिणायामधिकवद्वयथ यास धारिण विचरशीला सन्ति ।

अनेन यासेन संचालितस्य महाराजवलवन्तसिंहमहाविद्यालयस्य छात्रा प्रथम गोरखपुरविश्वविद्यालयस्य बी ए (भाग १) इति परीक्षाया प्रविष्टा । महाविद्यालयस्याधिकारिण आग्लभाषा भुगोल इत्यादिविषयेषु पाठनस्य प्रबन्ध कर्तुमिच्छति । काशिहिन्दुविश्व विद्यालयस्य सेवानिवृत्त कुलसचिव श्रीशिवनदनलालदरमहोदय महा विद्यालयस्य सचिवपदे नियुक्त । एष महाभाग महाविद्यालये शक्षणिक कायमपि अवलोकयति ।

रामनगरदुर्गस्था महारानी रामरत्नकुवरिसंस्कृतपाठशाला संस्कृत भाषाया विविधविषयेषु शिक्षाप्रदान करोति । अस्या पाठशालाया द्वौ छात्रौ मध्यमापरीक्षाया त्रयश्च छात्रा प्रथमापराभावा नमिनिना बभूव ।





SUPPLEMENT  
TO  
**PURĀṆA**

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PREPARED  
by  
DR. GANGA SAGAR RAI, M A., Ph.D.  
*Purāṇa Department*  
ALL-INDIA KASHIRAJ TRUST



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